

# The Sabbath Recorder

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

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

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

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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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# 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.

# The Sabbath Recorder

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*"Teach us, O Lord, the significance of thy righteousness and holiness. We are in danger of apologizing for our sins, and condoning the transgressions of our neighbors, and therefore pray that thou wouldst teach us to stand in awe of thee. Keep back thy servants from presumptuous sins, let them not have dominion over them. May we safeguard the honor of our Lord! Yet deliver us from censoriousness, we pray, and help us ever to see our brother behind the transgression. We ask for the spirit of Christ, and in his name. Amen."*

## Reaping Where We Have Not Sown

The words of Christ: "One soweth and another reapeth," have been exemplified in every generation since his day. Indeed all the rich blessings of Christianity have come to the world as the harvest from the seed-sowing of noble spirits in Christ's day who sowed in faith, but reaped only persecution and martyrdom. They toiled and sowed and sacrificed and suffered, and the people who came after them have reaped the harvests of the spirit. We have entered into the fruits of their labors. Our harvest from their sowing is seen on every hand—churches, cathedrals, schools, Christian literature, hymns of praise, happy homes, good laws, hope of immortal life that robs death of its sting, and a land of Christian liberty. Throughout all this fair land today its inhabitants are reaping harvests where they have not sown. We owe pretty nearly everything to the past. Most of our blessings are ours by inheritance.

This is a universal law. One generation sows, and another reaps the fruits. Our fathers came to a wilderness world, or were born in the wilderness; and after a life of toil in the wilderness, they died. They did not see what their children have seen—a rich land of cleared farms with golden harvests, with flocks and herds, with comfortable homes and life made easy for their children's children. The influence of our fathers by their faithful, unselfish lives determined the conditions and surroundings of the generations to come. Because they were true we today are living in homes we did not build, owning farms we did not buy,

worshiping in churches built by our fathers, enjoying the benefits of schools we did not found, enjoying the fruits of endowment funds we did not give, receiving benefits from the gold and silver earned and saved by others, and reaping profits from business built up by the hard toil of men who have gone from earth.

Now here we are, living under this wonderful law of active influence and inheritance! It is ours to settle the question of conditions for our children after our brief term of trusteeship over our belongings has expired. We are the guardians of destiny for those who will follow us. What the Seventh Day Baptist cause will be in its future depends largely upon what we do today. The way we use the inheritance which our fathers bestowed upon us will determine what shall be the conditions under which our descendants shall live in the coming day.

Therefore I plead with our people: open your eyes to see the tendency of your influence which will not die, but which will go on after you are gone. Open your hearts in sympathy with every movement that looks toward greater efficiency for good work in the years that are coming; and open your hands with gifts that shall tell of your love for the faith of your fathers, and that will surely help coming generations to do better work than we have done.

**Instructive History** Looking backward is not always profitable; but there come times when past history should furnish data full of value when we are planning for our future.

I am thinking now of the appeals heard here and there for a new denominational paper for young people. Such a paper might, if practicable, be a very good thing. I would be the last man to pour cold water on any little flame of enthusiasm for new methods, if the movement were at all practicable. But it would be unwise to start anything in the line suggested without first looking carefully at the lessons taught us by our record in years gone by. This would show a uniform record of failure, and would uncover the dead files of several



defunct periodicals, some of which grew out of our spirit of unrest and desire to start something new.

When I was a child the *Sabbath School Visitor* was started and after a few years went the way of all the earth for want of support. Then came the *Sabbath School Paper* which lasted two years. There was a clamoring for a different children's paper, and the *Sabbath School Gem* was started. This was in 1861, and the *Gem* and our other Sabbath school paper were both published from 1861 to 1864. The *Gem* was discontinued in 1874. Rev. J. E. N. Backus was editor.

In 1877 came the *Bible Scholar* which ran two years, with Rev. O. D. Sherman as editor.

In 1882 *Our Sabbath Visitor* came into being under the auspices of the Sabbath School Board. In 1902 its name was changed to the *Sabbath Visitor*, and about two years ago that, too, died for want of support, with quite a heavy deficit.

All these papers were very good papers, but, "Died for want of support," is the epitaph over the premature grave of each one.

In 1874 the *Sabbath School Journal* was started in answer to some persistent calls. It ran two years, and because it seemed wiser to publish its material in the SABBATH RECORDER it, too, was discontinued. I never could see why this plan could not have been adopted before the *Journal* was started, and so made the RECORDER all the better.

In 1883 some people wanted a missionary paper for the denomination, and the *Missionary Reporter* was started. This, too, was an excellent paper, but its subscription list was necessarily limited, and after about two years people awoke to the idea that the SABBATH RECORDER was a better place for publishing the missionary matters of the denomination, and the *Reporter* was wisely discontinued.

Then early in the twentieth century there were some who wanted a special paper for sermons, and in answer to these calls the *Pulpit* was started. It was a very creditable publication, but as usual its subscription list was limited, and very many felt that the RECORDER was, after all, the best place to publish sermons if we wanted to give the entire denomination a chance to read them, and the *Pulpit* was discontinued.

Early in this century, too, a young peo-

ple's paper was started by Rev. A. C. Davis of blessed memory; but after a fair experiment its good editor saw the advantage of uniting it with the Young People's Department of the SABBATH RECORDER, and upon the earnest solicitation of the RECORDER's present editor this was done, and our denominational paper was made the better for it.

We have not time to write about the *Outlook*, the *Evangel and Sabbath Outlook*, the *Sabbath of Christ*, and the *Light of Home*, all of which were published for a special purpose. And there were other such periodicals—all excellent for their work. But they are all dead from want of sufficient financial support.

This is only the briefest outline of our experience with new publications. Every one can see that the SABBATH RECORDER has been improved greatly by the coming into its pages of the very material which those other papers were intended to publish. It was wise to concentrate the efforts of the various boards in this denominational paper. This is the lesson which past experience teaches.

The wisest thing now is for all—old and young—to unite heart and hand in efforts to make the RECORDER stronger, better, and more attractive.

#### A Remarkable Church Bulletin How Can You Account For It?

A fair sample of the inconsistent teaching regarding the Sabbath, so prevalent in these days, is given in the following church bulletin for March 22, in one of our city Sunday-keeping churches.

The remarkable thing about it is that a scholarly Christian minister, who knows so much about the Bible teaching regarding the day of the Sabbath, should set forth such a plea to a Sunday-keeping congregation.

One page of his bulletin is devoted to as strong an appeal for the observance of the true Sabbath day as any Seventh Day Baptist can make; and yet every word of it is used with reference to a day which is not recognized as Sabbath in all the Bible!

This remarkable bulletin page follows, just as printed, heading, and type and all:

REMEMBER THE SABBATH DAY TO KEEP IT HOLY  
"Six days shalt thou labor, and do all thy work,  
But the seventh day is the Sabbath of  
the Lord thy God"

*This, may I remind you, is a word of God, not man. Laid down as the Fourth Commandment*

long, long ago, it has not yet been abrogated, and never shall be. For thus saith the Lord thy God: "Remember the Sabbath Day to keep it holy."

But some presumptuous people have taken it upon themselves to abrogate this command of their own accord. They do so at their own peril, and at a great personal and social harm. For the word of the Lord abideth forever: "Remember the Sabbath Day to keep it holy." This command abides through all the changing and passing generations, not merely because it is God's law (although that is a very good reason for its continuance), but because it expresses and meets a fundamental need of all men.

Man needs this one day in seven for rest, refreshment and worship. God, who made man, knew that. Hence this commandment: "Remember the Sabbath Day to keep it holy."

There is, therefore, no question as to the fact of the commandment. God had to make that law, if man were to keep going, otherwise he would have broken down under the strain of life. The only question is: *How to keep the day holy.*

Opinions on the *How* have changed; and in the main one thinks for the better, but the fact of the day itself has remained unchanged. Men may differ as to how it should be kept but they are agreed on the fact that it should and shall be kept a day apart, separate and different from the other six.

The question then resolves itself into this: What is the best way in which a modern man can keep the day—to really keep it holy, helpful and health-giving to body and soul as God intended? What is the holiest form of observance of the Lord's Day? That is a question for your own conscience to answer, not for any one to answer for you. Some will elect to get up late and sit around the house reading the Sunday supplement, others to play golf, many will choose to go motoring, and some even to work. Many will go to church. The answers will vary according to the individual.

It is very significant, however, to note that the one form of observance which has been agreed upon by the largest number of people as the best way to keep the Sabbath Day holy is that of going to church to worship God. More take that course than any other single one. Further, more of the best people—the leaders of the city and nation—(the President included), take that course than any other single way of spending the day.

Moreover, the best people in every generation for centuries have done just that. They may be right or wrong as to whether that is the best way, but at any rate they took it, and the results in terms of character seem to have justified their course.

Can you do anything better—to keep the Sabbath holy than by regularly and consistently devoting one hour and a half of every Sunday to going to the house of God to worship the Lord in the beauty of holiness?

It would be interesting if one could know all the reactions that must come in the

minds of a congregation upon reading this plea. And as the same matter, excepting the sub-heading about the seventh day, appeared in the city daily paper, it would be equally interesting to study the reaction in the minds of the general public—the world outside the Church—as this appeal for the Sabbath is read by them.

The people of the world know very well just what the Bible teaches about the Sabbath. They also know that the Bible gives no ground whatever for placing the first day of the week in the place of the seventh, as the Sabbath. They know that Christ and his apostles observed the seventh day according to the commandment, and that Jesus expressly stated that he came not to do away the law—not even the smallest letter of it—and after keeping Sabbath all his life, died without so much as a hint of any change in the day.

Now, what must be the effect upon the minds of people in such an outside world, when religious teachers, who never keep the true Sabbath, make such a plea for Sunday—and that, too, on supposed Bible authority.

When a scholarly man keeping Sunday says in the clearest terms, "Remember the Sabbath day to keep it holy," and refers to the fourth commandment as still abiding "through all the changing of passing generations," affirming that, "it has not yet been abrogated," appeals to men in behalf of some other day for Sabbath, and keeps another day himself, I do not think it strange at all that the chasm keeps widening between the world and the Church, that the world is not moved by such an appeal, and that it is fast losing regard for any Sabbath.

It seems to me that if all Christians of whatever faith, who really know that there is only one Bible Sabbath, and who claim the Bible as their rule of life, would frankly and consistently acknowledge their error, reject the Roman Sunday, and all join heart and hand in embracing the Sabbath God commanded, and which Christ kept all his life; there would come upon the Church another Pentecost such as the world has not seen since New Testament times.

This, too, would make the Church appear more consistent with the Bible and with the example of Christ, which could not help enlarging its influence over the unchurched world.



**Lone Sabbath Keepers Are Deeply Interested** One of the encouraging features of our present movement for the Memorial Building Fund is seen in the awakening interest among lone Sabbath keepers—not only among those who have moved away from their home churches and whose hearts turn toward the scenes of their early years, but also among those who never had homes among us and who have embraced the Sabbath of Christ all by themselves.

I do not think that either of the writers of the following letters ever lived near any of our churches, or ever had the privilege of attending Seventh Day Baptist services. But they have certainly caught the spirit of loyal Seventh Day Baptists in their desire to promote those things that look toward our future permanent good as a people.

Here is the way one brother in Massachusetts, a stranger to the editor excepting by correspondence, feels about the matter:

That I could in some degree be instrumental in contributing to your encouragement gives me great satisfaction; for I am sure you are very much alive to the important work in which you are engaged.

If we can not be earnest, enthusiastic Christians, and with Brother Paul, "rejoice in hope," we shall amount to very little—in fact we shall fail to comprehend the significance of the glorious gospel of Christ.

Fanny Crosby sings: "Praising my Savior all the day long." This does not mean that we should work any less, but that we should also experience the delight that work alone can give.

I believe the Lord will do great things for any people who strive to keep the commandments. Love conquers. I would like to see such a good people as the Seventh Day Baptists get *enthusiastic* in the fellowship of real world-wide brotherhood, and in all that is preëminent in truth, mercy, and love.

Oh! that we could all know the joy of giving, and the blessedness of sincere complete consecration!

This brother has already made a gift for the New Building Fund and also for the RECORDER Fund for some one unable to pay, and now adds to what he says above, an offer or "challenge" to all RECORDER readers, to the effect that if one thousand persons will give \$50 over and above their regular gifts for the Lord's work, he will be one of the thousand; or if two thousand will give \$25 each, he will give \$50. He thinks this amount could easily be raised if all were in earnest, and that God's blessing would rest upon such work for him.

He also expressed a willingness that Conference should decide as to the causes for which this extra gift shall be used.

ANOTHER LONE SABBATH KEEPER IN VIRGINIA WRITES

Coming about the same time, another letter to Mr. Hubbard, from a friend who has been a loyal giver for many years, but who has never been in one of our churches, brings the following cheering message:

*Mr. F. J. Hubbard, Treasurer,  
Plainfield, N. J.*

DEAR SIR:

I see from the SABBATH RECORDER, that "The Denominational Building will stand to the world as an evidence of the Sabbath truth," and I would like to have part in it; so I am sending you my "mite." I wish I could contribute more, for I surely believe the seventh day is the right Sabbath, and my husband and I have been keeping it fifteen years. I think all who have the light ought to hold it up as much as possible. So others would see the light and accept it.

Yours for the Sabbath truth,

March 23, 1925.

**Still Another Full of Cheer The Oldest Giver Yet** On the same day in which

the second letter above, reached the editor, the following one came from the pastor of a dear aged sister, more than ninety-five years old, the daughter of my old pastor of sixty years ago, who says she wants to do something in memory of her dear old father, Rev. Leman Andrus. Being too old to write, Rev. Claud Hill writes to Brother Hubbard for her:

*Mr. Frank Hubbard,  
Plainfield, N. J.,*

DEAR FRIEND:

Enclosed you will find check for \$25 from Mrs. Thankful Childs, to be added to the Denominational Building Fund. Mrs. Childs is the daughter of Elder Leman Andrus, who was a convert to the Sabbath and one of those that helped in the organization of the church here at Farina. Mrs. Childs feels that her father would be in favor of such a building and would want to help so good a cause if he had lived until this time. So she is sending this sum as a sort of memorial to him as well as to the Sabbath of Jehovah. Mrs. Childs is in her ninety-sixth year. A regular attendant at our Sabbath morning service and a careful reader of the RECORDER, which she loves. Surely a building erected from funds from so many consecrated givers will be pleasing unto the Lord,—one that his eyes will be upon day and night, and a place where he will put his name. The Lord grant that it may be so.

Written for Mrs. Thankful Childs, by her pastor, C. L. Hill.

In view of the fact that more than one hundred fifty persons signed pledges for gifts to build a "denominational building" seventy-two years ago—persons whose family names are scattered all the way from the Atlantic to the Pacific and from Canada to Key West—it is a wonder to me that many now, living and prospering, do not feel just as this dear old sister does, "that her father would be in favor of such a building, and would want to help so good a cause if he had lived until this time. So she is sending this sum as a sort of memorial to him, as well as to the Sabbath of Jehovah."

At this point in writing I turned to that long list of subscribers' names, and find that Mrs. Childs' gift today—in her ninety-sixth year, and possessing but little of this world's goods, happens to be the same amount that her father signed for the building when she was a girl in her teens and lived in Richburg, N. Y. Really this touched my heart. Elder Leman Andrus was never wealthy, but he was rich in Christian graces, loved our good cause, and many times charmed us young people at Nile with his beautiful songs, which he accompanied with an old-fashioned melodeon. When friends of old Allegany County, N. Y., went to Farina to establish new homes on the prairies, Elder Andrus went too, and so fathered the new church there.

**A Very Good Sign Inspiring Hope** Some way I am always glad when I find people cherishing the memory of their forefathers and establishing memorials to faithful men who have toiled to give them their inheritance, and who have gone to their reward. I do not see how any one can read the letter in the editorial above, without being touched by the loyalty of an aged daughter to the memory of a faithful father who long since has passed away.

Whenever this spirit of loyalty to the founders of our faith dies out, our doom is sealed. During all the years it has been this memorial spirit that has given us our substantial things upon which we depend today. Every college building, every church house, every mission plant, every dollar of our Memorial Fund, and now this wonderfully complete and helpful print shop—all these have come to us by gifts and offerings from those who cherished the memory of their fathers and who were loyal to their faith.

No one can estimate the blessings and help that came to Israel through their memorials. Those who cherished the lessons of their past were prepared to make their present count for certain good in days to come. It is always cheering to see any people filling their present with good works, prompted by lessons from their past, and inspired by hope for their future. And, let me repeat: "Any people who easily forget their past can not be expected to have a successful future." So I am always glad when I see wholesome activities today, prompted by well-learned lessons of yesterday, and inspired by faith in a bright tomorrow.

In two issues of the Methodist *Christian Advocate* within a few months, I have noticed this memorial spirit, something like the spirit that prompted the placing of our memorial tablet in the old Newport church. In one case the Methodists of Maryland dedicated a bronze tablet in honor of the pioneers who held the first Methodist meetings in a dwelling house in 1764.

The other case was the dedication of a fine tablet upon which was pictured a tree and log cabin, in memory of the first missionary service in Indianapolis, held under a tree, and of their first log church in that section.

These memorials will serve that people, as did Samuel's Ebenezer, to remind them of what God had done for them in the past, and to assure them of what he will do for them in the future. What a source of strength and inspiration even such monuments must be for the people who shall live on in after years.

Much more, indeed, will the material buildings of our colleges and churches be to the generations of Seventh Day Baptists who shall live after those who built them are gone!

And in a very particular sense, will this memorial building, in the construction of which our entire people throughout all the land are taking a part, stand as an enduring memorial of our faith in the Sabbath of Christ, our loyalty to our fathers, and of our hope for the future. In this building we shall say to all generations: "Hitherto hath the Lord helped us." It will be our own Ebenezer, and so, a help to loyalty after we are gone from earth.



## SUNDAY IN THE BIBLE (?)

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

One who gives the matter any consideration whatever must be impressed by the fact that the Sabbath occupies a large and prominent place in the Bible, both in the Old Testament and in the New. In view of this fact it hardly seems necessary in a study of the Sabbath of the Scriptures to make reference to the few passages in the New Testament that make mention of the first day of the week. Since, however, these have been seized upon by those who would find in them some sanction for the Sunday, they are given consideration to the extent of quoting briefly from one modern Christian scholar in comment upon each passage.

## THE DAY OF THE RESURRECTION

"That any sabbatic character has ever passed to the first day of the week still remains to be proven. We do not know, indeed, that our Savior arose from the dead on the morning that the tomb was found empty. It is just as plausible to suppose, indeed, that he arose the night before. Even if he did arise a few minutes before the women came to the tomb, he never in any way suggested that his disciples should leave the Sabbath which he had kept with them, and turn to another day."—*Whitford*.

## THE DAY OF PENTECOST

"In the Christian Church the importance of Pentecost was continued, and its significance emphasized, by the outpouring of the Spirit on that day. The day of the week on that occasion is traditionally represented as Sunday. Its determination, however, depends on the date assigned to Christ's death. It is to be assumed that he died on a Friday. If, then, as many suppose the Fourth Gospel to teach, he died on Nis. 14, Nis. 16 and Pentecost fell on a Sunday; but if, as the synoptists seem to state, he ate the passover with his disciples at the regular time, he was crucified on Nis. 15, and Nis. 16 and Pentecost fell on Saturday. Wieseler plausibly suggests that the festival was fixed on Sunday by the later Western Church to correspond with Easter."—*Purves*.

## THE COLLECTIONS AT CORINTH. 1 COR. 16: 1, 2

"The method of collecting which Paul recommends was in all probability that which he himself practiced: 'Upon the first day of the week let every one of you lay

by him in store, as God hath prospered him, that there be no gatherings when I come.' This verse has sometimes been quoted as evidence that the Christians met for worship on Sundays as we do. Manifestly it shows nothing of the kind. It is proof that the first day of the week had its significance, probably as the day of the Lord's resurrection, possibly only for some trade reason now unknown. It was expressly said that each was to lay up 'by him'—that is, not in a public fund, but at home in his own purse—what he wished to give."—*Dods*.

## PAUL SAILS FROM TROAS. ACTS 20: 7

"The labors of the early days of the week that was spent at Troas are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of the gospel histories. It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."—*Conybeare and Howson*.

## THE LORD'S DAY OF THE REVELATION. REV. 1: 10

"The Lord's Day here referred to may have been the Sunday, the first day of the Christian week, the day commemorative of that morning when he who had been 'crucified through weakness, yet lived through the power of God.' . . . But it seems doubtful if this is the true interpretation. Proof is wanting that the first day of the week had yet received the name of 'The Lord's Day,' and it is more in accordance with the prophetic tone of the book before us to think that by St. John the whole of that brief season which was to pass before the Church was to follow the Lord to glory was regarded as 'The Lord's Day.'"—*Milligan*.

## SOME BRIEF COMMENTS

Of the five quotations above only the first one is from a Sabbath observer. With reference to the celebration of the resurrection we might have quoted from the historian, David Schaff, who says that as late as the fourth Christian century the Christians of Asia Minor celebrated the *pascha* on the fourteenth of Nisan. "The date might fall on Friday or on any of the other days of the week, which fact made no difference in the celebration of the paschal feast. For this reason the day of the resurrection did not always fall on a Sunday." Not only, therefore, was Pentecost "fixed on

Sunday by the later Western Church to correspond with Easter," but Easter itself was also fixed on Sunday by the same paganized Western or Roman Church, contrary to the practice of the Eastern or Orthodox Church, which celebrated the resurrection on a definite day of a specific month, which might fall on any day of the week.

With reference to Paul's visit to Troas as commented upon by Conybeare and Howson, it would seem that Paul arrived early in the week, and that he planned his stay so as to include the Sabbath. Since Paul was to resume his journey on the morning of the first day of the week, when the Sabbath was past, it was quite natural that they should break bread together the evening before his final departure, and that he should continue to preach to his eager listeners until daylight. Instead of supporting Sunday this scripture seems to witness to the Sabbath-keeping of Paul and of the Christians at Troas.

The other quotations above are so clear and definite, and are so in harmony with the opinion of modern scholars generally as to require no further comment, either by way of explanation or of emphasis. The first day of the week is never referred to in the Bible except in an incidental way. Scripture authority for Sunday was never sought until very late in the history of the Christian Church.

## STUDENT QUARTET WORK

REV. EDGAR D. VAN HORN

The Missionary Committee of the Quarterly Meeting of the Southern Wisconsin and Chicago Churches has started a movement to put into the missionary field this summer a male quartet of Milton College students to consist of Cal Hill, Paul Greene, Lloyd Seager and Mr. Ewing. There seems to be a lively interest in this movement and the Missionary Committee of the Northwestern Association has undertaken to raise the necessary funds for the campaign.

The Young People's Board has pledged at least \$100 towards the work and may be able to give a little more. The Missionary Society may be able to do a little, but the greater part of the support must come from the churches of the Northwestern Association.

Many of our churches have enjoyed gracious seasons of revivals this winter and the spirit of evangelism is in the air. The four

young men referred to are preparing for the ministry and it seems an opportune time to put them into the evangelistic field to sing and preach the gospel where it will do great good. The experience itself will be worth much to the boys in practical training for the ministry, and a blessing will come to the people who support the work. The plan can easily be financed, if every one does a little. According to the membership of the Northwestern Association it would require about thirty cents per member, or the price of a good movie. I believe if the pastors of our churches laid the matter on the hearts of our people they would gladly contribute the funds to put across this campaign. Stonefort is a growing and needy field. We have a fine group of Sabbath keepers there, a good pastor, and a large unchurched field where telling work could be done. Other fields are opening, and let's put our shoulders to the wheel and all give a lift and see this thing through, then when we come up to Conference we'll come with a feeling of pride that we have done something worth while to advance the kingdom of Christ this summer. All the churches in the northwest should take action on this matter at once and report to Dr. Babcock at Milton, Wis., just what you can do to help along this work. The time is short and the quartet is in training, so let's go.

*White Cloud, Mich., March 27, 1925.*

## QUARTERLY MEETING TO BE HELD IN WALWORTH, WIS.

The following is the program arranged for the Quarterly Meeting of the Churches of Southern Wisconsin and Chicago, which will be held with the Walworth Church, April 24 and 25:

## FRIDAY EVENING

7.30—Praise service, led by Miss Bertrice Baxter.

8.00—Sermon, Pastor Erlo E. Sutton, followed by a conference meeting.

## SABBATH DAY

10.30 a. m.—Sermon, Pastor James L. Skaggs.

2.00 p. m.—Young people's program with sermon.

7.00 p. m.—Business meeting.

8.00 p. m.—Praise service led by Carroll L. Hill, followed by sermon by Pastor L. D. Seager.

It is hoped that there will be a good attendance.

GEORGE R. BOSS,  
Secretary.



## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

The last Sabbath in April will be Onward Movement Day.

Have you read the editorial page in the last *Helping Hand*?

"Uncle Oliver" renews his correspondence with the "Smiths."

April, May, and June—only these three months remain in this Conference year!

### GLEANINGS FROM RECENT LETTERS

On March 24 Pastor W. L. Davis wrote from Salemville, Pa., "On Sunday evening, the eighth of this month, we closed a two weeks' series of special evangelistic meetings. The results were very gratifying. There are twelve young people to come into the church from these meetings. The baptism will take place next Sabbath at three in the afternoon. We did not send for any one to help us. Just the people and the pastor conducted the meetings. There was a good interest from the beginning. Without pledging themselves to do so, the good people of the church stood by the meetings in the most loyal manner. The young people of the church were very active, doing whatever the pastor asked them to do in taking the right steps to lead others to Christ. The work is very thorough and of the most solid sort. When you come I will tell you more about it. We are all rejoicing over the results of the meetings."

A letter came today from Brother Larchin A. Dalhouse, the leader of the Above Rocks Church in Jamaica, in which he tells of a successful meeting that he has conducted in a district called Luner. He held open air meetings and conducted Bible studies in the homes for a week or more, and then was joined by Elder Mignott for another week of meetings. These were held in a cocoanut and bamboo booth. God blessed the work, and twenty-three persons decided to unite in forming a Seventh Day Baptist church. Others expect to join the church later.

A piece of land has been given on which to build a church, and a building fund was started with pledges amounting to fifteen pounds and nine shillings.

Other fields are calling for Brother Dalhouse to come and help them, but as he has to travel on foot he can not visit them as he would like.

Brother Dalhouse is one of the four evangelists that Elder St. Clair has been trying for several months to raise \$100 per month to support—\$25 each—but I believe that he is not securing half of the desired amount.

It seems as though such workers ought to be kept at the work, and doubtless they would if we were more liberal in giving.

### A LETTER TO THE SMITHS

TO EDWARD SMITH

DEAR EDWARD:

I am going to tell you a war story—that is, a kind of war story, and a true one. Not, indeed, the story of a battle where I saw hundreds of my good comrades dead and dying as they fell in the thick of the fight, for such sights are too awful to tell about—especially to persons of your age.

I must say, though, that while I hate war and pray that not another battle may ever be fought in this good land of ours, I would not by any means pledge myself never under any conditions to go to war; for there might come a time when my country would very much need my service, even my life. Our government must have the power to defend itself if it is worth anything to us, and that power is in its loyal men of courage who stand back of it ready at any time, when necessary, to dare and do for its defense. If I wish my government to defend and protect me, I must stand ready to defend and protect it in return. Thousands of my comrades died that we might enjoy the good government we have today. If they had played the coward when the life of our nation depended upon them, I hardly know in what condition we would now be. But they were both brave and loyal. And now my story about

#### THE GOOD SAMARITAN ON THE PICKET POST

Sixty-three years ago this month of February, in 1862, our regiment was stationed at the little village of Weston, in Missouri—ten miles up the river from Leavenworth, Kan. Our principal business was to do

picket duty. We had a guard line half a mile or so out from the village in a semi-circle from the Missouri River above, around to the river below. Along this curved line about thirty rods apart guards were stationed, and these guards were called pickets—the line a picket line. We had some pretty cold weather and considerable snow.

I was on the picket line one cold, snowy morning, making the best of it I could yet chilly and lonesome. Across the road from my post there was a little farmhouse, which I could just see through the falling snow and the darkness. I was cold and hungry and sleepy. I was only sixteen years old and I thought of my mother away off in a certain little log house in Wisconsin. It was just coming daylight, and the folks over across were astir. Soon smoke came pouring out of the chimney, and the light of a candle shone through the window. Soon there came to me the rich odor of boiling coffee as an aggravation to my hunger. It made me a trifle homesick, and I almost wished I were again in my Wisconsin home, with my father calling me up to breakfast. In the meantime I paced to and fro—rather sullenly, I guess—on my beat. By and by I heard the door open over across the road, and, looking up, saw a man coming toward me. Now it was not at all common for a person to approach a man on guard. It was my business to halt him and require him to give me the countersign, but I thought that, as he came openly from the house I would not stop him. I noticed he had a little pail in one hand, and I smelt coffee. As he came up to me he said, "Dot ish a fer-stormy morning, und I dank you must be colt, already; so I pring you somedings to varm you up a little."

While I stood looking at him in astonishment, he poured for me a big cup of hot coffee which he put into one of my hands and into the other a great big doughnut, saying heartily, "Dose tings will do you good." While I drank the rich coffee and ate the big doughnut he had brought me, I gave thanks both to him and the Father who dwelt in his heart and had sent him across the road. In the meantime he talked with me in the strong German accent of some of our good neighbors at home.

Bless his big heart! In a very real sense, stranger though he was, he made his way into my heart, and I have kept him there

ever since. I have thought of him many a time as the good Samaritan personified. He of the Jericho road, of whom Christ told, did not think of the fact that the poor man whom he found robbed and half dead was a Jew, who would have "no dealings with the Samaritans." It was enough for him that he was a fellow man, alone and suffering, and needing help—and so he took care of him. I do not know whether the old German who came that cold and stormy morning to my picket post in Missouri, bringing me hot coffee and a big doughnut, thought of me as a Union soldier or a lonely boy in need of just such good cheer. Anyhow, to me he was just as good a Samaritan as that one away back on the Jericho road.

Edward, suppose you and I undertake, when we can, to be good Samaritans.

UNCLE OLIVER.

### THE WORK IN DAYTONA, FLA.

Editor of the Sabbath Recorder,  
Plainfield, N. J.,

DEAR BROTHER:

Thinking that perhaps our people would be glad to learn something of our denominational interests here in Daytona, we thought this the best way to acquaint them, in a brief way, with the things which are always dear to the hearts of Seventh Day Baptists.

Upon arriving here, after a somewhat tedious trip over rough and muddy roads, we were welcomed with genuine Seventh Day Baptist hospitality. While there were few here whom we had ever met before, we were soon made to feel as if we were among old friends, which only goes to prove the truth of the statement which we have so often heard, that Seventh Day Baptists are like one large family.

The evening after the first Sabbath here, we were given a reception at the home of Dr. Josie Rogers, where we were stopping temporarily. Just before the departure of the company, about forty or fifty in number, there was brought into the room a very substantial evidence of their generosity and good will in the form of groceries, vegetables, and fruit.

The work here, as far as we are able to judge in so short a time, is progressing satisfactorily. Our services are held in the First Christian Church on Palmetto Ave-



nue. The attendance has been good all the time since we came, averaging about fifty, and there seems to be a splendid spirit of co-operation and Christian fellowship. The Sabbath school is also well attended, in which, too, a deep interest is shown, and we are sure a good work is being done for the kingdom. This work is under the direction of our very efficient superintendent, E. A. Felton, of West Edmeston, N. Y. We are having real old fashioned prayer meetings, going to different homes each Sabbath eve. We are sure, that all who attend these meetings, can testify that God has verified his promise to us, that "where two or three are met together in my name, there will I be also." The attendance has been good, the least number being present at any meeting so far is nine, (the first), and the largest number twenty-two, with a usual attendance of about fifteen.

We are hoping and praying that God will be able to use us to the glory of his holy Name and the advance of his kingdom.

Yours in Christian fellowship,

ROBERT W. WING.

March 21, 1925.

### MILE POSTS OF MEMORY OF A BELOVED PASTOR

When a little school girl, I recall going to a revival service, where the spirit of the Lord was tugging at the heart strings. The pastor came from his pulpit and gave a personal invitation. Many made formal acceptance, others had their hearts and spirits quickened to honesty and righteousness. The pastor never forgot those stirring scenes, neither will the people.

The same energy which went to saving souls, later went into saving body and souls of the intemperate. The pastor did such fearless and practical work that older people almost feared for his safety. Nevertheless, he taught me the lesson to work and pray and fight, if need be, for the cause of right.

The lessons learned from this pastor are as vivid today as they were in childhood and young womanhood.

When he came back to a denominational gathering, I saw him get out of the auto

and hurry to the cemetery where a dear one was buried; and even this act made its impression on me; for it helped me to realize that the dear ones gone before can be ever present with us.

Emerson says, "We are part of all we have met." Thus I see that this pastor kindled the holy fire in my spirit as the first mile post in childhood. He gave me strength and endurance to fight for right as the second post; and third, the realization of the close communion with better things in the invisible world for maturer years.

These posts are more lasting than cement or marble, and as I have received strength, so may I give it.

J. A.

### MILTON ALUMNI BANQUET IN CHICAGO

About sixty-five Milton College graduates and members of the glee club gathered in the Woman's City Club rooms of Chicago for a banquet on Wednesday night, March 11, 1925.

Dr. L. A. Platts, '03, was toastmaster at this banquet. During the dinner, the glee club sang several jolly selections and H. R. Sheard sang some of his Scotch songs.

Dr. Allison L. Burdick was the first speaker on the program. He extended a warm welcome to the glee club.

Prof. L. H. Stringer gave the response to this welcome and then spoke at some length on the success of oratory and debating in Milton College during the past year.

Mr. Fred W. Bentley, '80, who is a lawyer in Chicago, followed Professor Stringer by telling some of the standards that would be desired in Milton College. He suggested that the Rhode Island democratic spirit was one of these desirable features.

Dr. Edwin H. Lewis, dean of Lewis Institute in Chicago, delivered the principal address of the evening, in which he pointed out the need of greater co-ordination in school work.

President Whitford, the closing speaker, spoke on the success of the past school year and told how Milton College was doing the very things suggested by Mr. Bentley and Dr. Lewis.

The program was well worked out and was of such length that the glee club could enjoy all of it before going to the radio station to broadcast their concert.—*Milton College Review*.

## MISSIONS

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

### FROM THE SECRETARY

*Georgetown, British Guiana, S. A.*

SOME OBSERVATIONS AND A FEW FACTS

DEAR RECORDER READERS:

Our ship arrived in Georgetown about 2 p. m., Monday, February 23. Rev. T. L. M. Spencer, who has been our missionary for eleven years, came on board the steamer to meet me and help with my baggage. The baggage was soon passed by the custom officer and was in the hands of Brother Stevens, a member of our Georgetown congregation, and I was taken to a comfortable boarding place, conducted in the English style, which means tea (tea and toast) served in your room at 7 a. m., and dinner at 7 p. m. This conflicts both with my habits and my appointments, but I submit.

Georgetown is a city of nearly sixty thousand inhabitants, about twenty per cent of the population, and is the chief seaport of this part of South America, as well as the capital of British Guiana. Though Columbus saw the coast of Guiana in 1498, Sir Walter Raleigh visited it in 1595, and the Dutch West India Company attempted a settlement on its shores in 1624; Georgetown, its chief city, did not really begin till about one hundred fifty years ago. It was a sugar plantation, seemingly not even thought of as a town till elected as such by the British in 1781. It was not called Georgetown till 1812, having prior to that date borne the name the Dutch gave it in 1784, namely, Stabrock. Today it is known in shipping circles as Demerara, the name being taken from the name of the river on which the city is located. Between the city and the ocean is a sand bar where the water shallows to nineteen feet at high tide and about ten feet less at low tide; therefore large steamers can come to, or depart from, Georgetown only at high tide.

The city is below sea level. The tides cause a variation of about ten feet. At high tide the land on which the city stands, together with all the coastlands of the colony, is about four and one-half feet below

the river. To prevent the city from being flooded at spring tide, a sea wall has been built extending several miles along the coast. Being below sea level the sewerage problem is a serious one. The city is a network of canals, some large and some small. Into these the sewerage goes, and at low tide the gates of the canals are opened to let the water that may have gathered in the canals from rain and other ways, together with sewerage, run into the river and thence into the ocean. A modern sewerage system is being installed, and in connection with it are to be used electric pumps to eject the sewerage into the river. This undertaking costing up into millions of dollars, is being put through by an English firm, and some of the men board at my boarding house. The manual labor is being done by natives, who receive about ten cents an hour. The city has a system of water works for fire and similar purposes but water for drinking and cooking is caught in large tanks. These tanks are regulated by law and the water supply is not as bad as it might seem. With an annual rain fall of eighty-five inches and with the law requiring every householder to provide a tank of a certain size, as well as to properly cover and screen it, there is not likely to be a water famine.

In Georgetown the extremes meet; and all the ends of the earth meet as well. There are magnificent buildings and grounds laid out with artistic skill, and there are human conditions that make one sick at heart to look at them. There are streets broad and spacious, a driveway on either side with a strip of grass, and all beautiful with ornamental trees and shrubs, causing one to feel he is in fairy land; and there are streets, sometimes close by, lined with foul smelling shops that cause one to ask himself, "Can this really be the earth?" There are those who live as noblemen, and there are those who are just eking out an existence. The other day I stood on one of the most beautiful streets in the city; down the street walked a man and his wife dressed like the nobility, and just behind them came a man, swinging a flat stick in his hand, dark hued, with short, black, curly hair and beard, bare-footed and bareheaded and naked save for a narrow strip of burlap hanging loosely around his loins and another strip of the same material hanging a little way down his breast and back, a slit having been made



to let it over his head. There are the auto trucks, and there are the ass and the ox as in the days of Christ. There are trolleys and high priced autos, and there are vehicles that look very primitive. Across the corner from where I am writing is the cathedral of the Church of England, and I have visited a Hindoo temple and a Mohammedan church. Twice or three times every week there is a concert by the military band, a band whose music captured England at the 1924 Exhibition, and one which little resembles music.

The other morning the daily paper reported that a judge had sentenced a boy to receive "ten stripes" for a misdemeanor, and one sees parks and playgrounds for the boys and girls who, as a rule, are well behaved. Speaking of "ten stripes" reminds me that the daily press also reported eleven people executed for cannibalism in French Guiana, which is three or four hundred miles down the coast. Yes, the ends of the earth meet in Georgetown, but after all one does not need to go outside the United States to see the ends of the earth coming together. In the United States, however, they do not harmonize in one peaceful society as here.

I have been in Georgetown one week now, and what a busy week! A large meeting at the church the first night to give me another welcome; three or four visits to the American consul, Mr. Gaston Smith of Louisiana; several interviews with Barrister Browne, and with him an interview with the attorney general in his chambers, and another with the colonial secretary at the Department of State; four sermons delivered in our church; and many pleasant hours spent with Elder Spencer in visiting and going over the work here and elsewhere.

WILLIAM L. BURDICK.

*Georgetown, South America,  
March 2, 1925.*

### LETTER FROM LIUHO, CHINA

DEAR RECORDER READERS:

Perhaps some of you would like to know how we are progressing at Liuho. I see that there was a nice long letter from Dr. Palmberg in the last RECORDER to reach us here, but it will probably be two months from the time you read her letter to the time that this reaches you.

You will have seen from the papers that

China has had some further disturbances since our Liuho fighting. The fighting, however, has been near Shanghai and there have been no more battles either at Liuho or along the motor road. The last fighting was still farther away, being in some of the towns between Nanking and Loochow. Soldiers were stationed at Liuho again, and as the Kiangsu forces began to back up near and nearer to Shanghai, there was a great deal of anxiety in Liuho, lest the defense about Shanghai should again include Liuho.

At this time the exodus from Liuho was much more thorough than when the fighting really had occurred. People had learned their lesson and they went with all their possessions. The shopmen took their stocks, the wealthy people their redwood furniture. The road was full of trucks loaded down and the canal was full of boats loaded equally as heavy.

When word came of the defeat at Wusih, the canal emptied in a night; and even China's New Year's morning saw the motor road crowded with loaded trucks and cars. The people in Shanghai had become anxious and came out with Mr. Davis' car and loaded up our new trunks with most of our possessions. They also took Me-ling and two sick girls to Shanghai with them. But we had not much to lose, so we concluded to stay by. Most of us could have run if we had had to do so.

It was not long until defeated soldiers began to come; many with guns, many with loot, all without any proper commanders, and in straggling groups. Hundreds and thousands passed through the town. Our brave head man of the town ran away; but his assistant, a progressive young man, took the helm.

Our friend, Mr. Ng of the auto road, who sent the car to rescue us during the fighting, came to Liuho. He and this young Mr. Wang stayed at the auto station, received the soldiers with comforting tea and other refreshments, and did all they could to speed them gently on their way.

Mr. Davis went to the auto station in Shanghai and telephoned us at the station in Liuho every day so that they knew how we were. We came and went as we pleased and were always treated with respect. We were often able to escort people of the town and they, too, when with us were not molested. I was even responsible for the re-

lease of a young man whom I knew when the soldiers had caught him and were compelling him to carry loot for them. The young man was not well and "on my face" they granted his mother's request for his release. We harbored a good many people at the hospital for a few days. When I was at the station one day, I heard Mr. Ng telephoning Shanghai and urging that some one should quickly meet the incoming soldiers at Du-dzang, (six miles from Shanghai) and "comfort" them. He said it was very important for the safety of those towns. I was amused at the word "comfort," but his method worked. There was very little looting along the route of the auto road.

As to our progress at the hospital, we are not yet equipped for many patients. We ordered our new beds from the technical school at Wusih. The war there broke up their work, permanently, we fear. They will complete their orders but they have been greatly delayed, of course. We do not know just when the beds will reach us. In the meantime, we have been very busy, getting bedding prepared.

Dr. Thorngate and family moved out to be with us as soon as they could after repairs were completed in the house. We are very glad, indeed, to have them. The upset of the work must have been discouraging to them, but they have been game in taking things as they are. Of course, they are struggling with the language and doing very well, we think.

Miss Helen Lu is returning to the hospital so that he will have an efficient interpreter until he can handle the language satisfactorily.

We are all deeply grateful to all the dear friends, known and unknown, who have so generously rallied to our help both personally and for the hospital. We have been fairly overwhelmed by the sympathy and love which have been showered upon us. We pray that the dear home people may receive as they have given of love and material things. We pray, too, that God may help us to be worthy of such friends. We want truly to represent them over here that what they give may not only give us comfort but may it above all else help to bring nearer the day of our Lord's rule in China.

God bless you all.

Your friend,

GRACE I. CRANDALL.

March 1, 1925.

### THE BIGGEST BUSINESS IN THE WORLD

REV. H. L. COTTRELL

On this subject Dr. Charles M. Sheldon says: "Big business is child's play when compared to the business of making disciples for Christ throughout this nation. Making disciples for Christ is the biggest business known to mankind and we should say to all, 'I can do all things through Christ who strengthens me.'"

"I don't see how the Church can make disciples unless we learn to love all people. We ought to go out and feel that we could convert a Turk or Christianize a German. Talk about the international mind,—it's the Christian mind we need.

"We ought to believe more thoroughly in the teachings of the Son of God, which are the Fatherhood of God and the brotherhood of man,—and one of the finest Christians I know in New York City is a converted Jew.

"The Church has lost the art of being a disciple-maker. Let us acknowledge the fact. The Church is not in the business of making money or glory, but we are here to save lives. The Church has a most tremendous power to use. Jesus did not say, 'Make autos or make movies,' but he said, 'Make disciples.'" If every member of the church would make a disciple this year, it would do more than anything else in settling labor disputes, industrial problems, and religious controversies and bringing in the kingdom of heaven among men.

"The first big business upon which all depend is farming. The world can live a long time without automobiles. The farm lands are valued at \$77,000,000,000. The farming business is fundamental and surrounded by a lot of problems today. A city can not eat its skyscrapers or a railroad its rolling stock.

"Next to food, comes fuel. There are 14,000 coal mines in the United States, and two and one-half million men at work. Five hundred million tons of coal can be mined annually and almost a billion dollars is paid for coal.

"There are 253,000 miles of railroad tracks in the United States valued at \$19,000,000,000.

"Next to the railroads comes the automobile industry. There are 13,000,000,000 automobiles in the United States and 3,000,000 new cars are on order, (1924).



These people carry eight times more people than all the railroads. There are more automobiles in Kansas than in France and Germany combined. There are more automobiles stolen in a year, than there are automobiles in France, Belgium, Italy and Mexico.

"There are 15,000 places in the United States where movies are shown. In New York City alone, 667,000 go to the movies in a day, and there are 548 moving picture houses there. The moving picture industry paid out \$148,000,000 in wages and salaries last year, (1923); and \$600,000,000 was paid to see motion pictures.

"Fifty million dollars is paid for chewing gum in the United States, \$74,000,000 worth of factory goods is turned out annually.

"The United States government spends \$9,000,000,000 a year to run itself, army and navy, post offices, and consular services. A good deal of this business is shot through with humanity.

"The business of making Christians, however, is the biggest business of them all. In this business of the Church we have 516,000,000 church members and 45,000,000 churches. Last year, (1923), the Church gave \$500,000,000 in benevolences. There is not any thing bigger than the Church, the biggest business known to mankind."

#### BIGGEST BUSINESS BECAUSE OF ITS OBJECT

Making disciples of Jesus Christ is the greatest object possible for anyone to seek to attain, for it transforms worldly, selfish, and sinful men into men who are spiritually-minded, unselfish, and filled with a passion to be like Jesus Christ. It changes one's heart and mind and makes him a new man with new ideals, ambitions, and desires. If there were more disciples among the capitalists and laborers, there would be fewer industrial strikes and lock-outs, and less class hatred. These things would be impossible, for a true disciple will love his neighbor as himself.

#### BIGGEST BUSINESS IN RESPECT TO THE NUMBERS ENGAGED

There are 516,000,000 Christians engaged in this business. But then why is not this old world evangelized quicker? Then why is not that great motto of the Student Volunteer Movement realized sooner, "The world for Christ in this present generation"? Is it not a sad fact that too many

Christians are only nominal or dead Christians? We are all too much like the father of whom his son said, "Yes, pa's a Christian, but he doesn't work at it very much." Think of the spiritual reformation that might be accomplished by 516,000,000 Christians if they were all in intimate touch and harmony with Jesus Christ!

#### BIGGEST BUSINESS IN RESPECT TO WHAT IT REPRESENTS IN WEALTH AND MONEY EXPENDED

Think of the magnificent cathedrals and churches in our great cities, of the humbler churches and chapels in our smaller cities and villages; think of the total wealth of 516,000,000 Christians, and then \$500,000,000 in 1923 spent for benevolences. But though \$500,000,000 is a large sum of money, does it not look pretty stingy as coming from 516,000,000 Christians? Less than a dollar apiece given for benevolences in 1923. Is the Church of God deliberately or ignorantly shutting the windows of heaven so that the divine blessing of God can not pour down upon us? How much do you suppose these same church members spend for chewing gum, movies, and other pleasures?

#### BIGGEST BUSINESS IN RESPECT TO SATISFYING DIVIDENDS

The dividends which Christ gives will last the longest. Money is a good thing, and we can all of us use a good deal of it for material necessities and the advancement of the kingdom of Christ; but what is money as a dividend in comparison to the sweet assurance of the approval of our heavenly Father. The feeling that comes to us from having a conscience void of offence, the consciousness of having done our best, of having been true to our Christian manhood and womanhood and to Christ, constitutes more lasting dividends than money.

#### BIGGEST BUSINESS BECAUSE IT'S THE BUSINESS OF JESUS

We can be sure that the divine Son of God would be satisfied with nothing less than following the biggest business on earth. It is the business in which Peter, John, and Paul were engaged. Ought it not to be a good enough business for you? Christ says, "It is enough for the disciple to be as his Lord." So if we are his disciples we must be in his business. But as a matter of fact, a great many disciples do not feel any obligation to be in his business. You don't

need to be a minister to be in this business; in fact, some of the best Christian disciples are laymen and laywomen, who in their position are able to have more influence with a large class of people than any minister.

#### WHAT IS YOUR RESPONSIBILITY?

Responsibility is the proper response we should make to our ability. What wonderful abilities God has given us. We have not all the same abilities but our talents differ in kind and degree. Suppose all the men in this world were doctors or lawyers or teachers or ministers or farmers or business men, what a strange world this would be! But God has placed in this world men and women with talents for medicine, law, surgery, men and women with an inborn love for the farm, business life, writing books, music, teaching, preaching, or philanthropic work. And the solemn question should come to us often, "What am I doing to show my gratitude to God for the ability he has given me?"

#### THE MAN WITH SMALL ABILITY

Some of us may say in a complaining way, "Well, God has not given me much ability. I don't owe much to him." But it is a sin to think anything like this or to say any such thing. If we would only faithfully and reverently look into our own lives and find the ability we possess and prayerfully make the most use of it, we would be surprised to see how that little ability of ours would begin to increase. We can be just as acceptable to God with a small ability as we can with a large ability. And it is a significant fact that when Jesus wanted to show to the world a typical example of unfaithfulness, he held up before the world the unfaithfulness of that little one-talented man. He wanted to drive home to his disciples and to on-coming generations, the lesson that it is just as important to be faithful with one talent as it is with ten. Friends, you need to look at your own ability with a greater degree of reverence, ever remembering that it was given to you by no less a Person than God, your heavenly Father.

#### MEANING OF CHRISTIAN RESPONSIBILITY

Does the Christian have a larger responsibility than the man or woman of the world? Many a man of the world has a greater natural ability than many a Christian. How many talents many people who are not Christians possess! What a mighty

response to God they might make to their ability! But why don't they? It is because the man of the world is engrossed and buried up in the world and its ambitions, that he is deaf to God's voice and blind to the higher needs of himself and the world. And thus in selfish condition, he is not conscious of his higher obligations to his God and his fellow men. But the Christian has received something into his life that the man of the world has not, something that makes him a more responsible being. The Christian has, if he has been truly converted, caught a vision which the man of the world has never seen, the vision of the Christ, his Savior from sin; he has felt something that the man of the world has never felt, that there is a God who cares for his soul, a God to whom he is indebted for every thing he has or ever hopes to possess. There has been driven home to the Christian the vision of a lost world and its needs of a Savior, the fact that Christ died for sinners, and that he, as a saved sinner, by the help of God, has a part in making the world better. And thus, because of his enlightening spiritual vision, because of experience with God, because of the transformation of his heart and mind, he has a deeper sense of his responsibility than the man of the world. He is able to see things from God's point of view. A wicked man is not able to do this.

#### OTHERS

(God's point of view)

"Lord, help me live from day to day  
In such a self-forgetful way,  
That even when I kneel to pray,  
My prayer shall be for others.

"Help me in all the work I do,  
To ever be sincere and true,  
And know that all I'd do for you  
Must needs be done for others.

"Let self be crucified and slain,  
And buried deep nor rise again;  
And may all efforts be in vain  
Unless they be for others."

These words express the viewpoint, the purpose and sole ambition of the Christian. This purpose and conviction increase his responsibility. The sinner can never have the Christian's responsibility until he has a vision of God and his love, feels his obligation to Jesus Christ as his Savior, and is imbued with this life purpose and determination to serve others.



## WOMAN'S WORK

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

### A SONG OF PEACE

The Son of God goes forth for peace,  
Our Father's love to show;  
From war and woe he brings release;  
Oh, who with him will go?  
He strikes the fetters from the slave;  
Man's mind and heart makes free;  
And sends his messengers to save  
O'er every land and sea.

The Son of God goes forth for peace,  
That men like brothers live,  
And all desire the other's good,  
And other's sin forgive.  
He turns our spears to pruning-hooks,  
Our swords to ploughshares warm,  
And war no more its death-blast brings,  
Nor men their brothers harm!

The Son of God goes forth for peace,  
Nor lands nor power to gain;  
He seeks to serve, to love, to lift:  
Who follows in his train?  
A glorious band, in every age,  
In spite of scorn and pain,  
True sons of God, his peace have made;  
Who follows in their train?

Now let the world to peace be won,  
And every hatred slain;  
Let force and greed be overcome  
And love supreme remain.  
Let justice rule in all the earth,  
And mercy while we live;  
Lest we, forgiven much, forget  
Our brother to forgive.

We send our love to every land;  
True neighbors would we be;  
And pray God's peace to reign in them,  
Where'er their homeland be.  
O God, to us may grace be given,  
Who bear the dear Christ's name,  
To live at peace with every man,  
And thus our Christ acclaim.  
—Rev. Ernest Bourner Allen, in *The Christian Endeavor World*

### HOSPITALITY AND MISSIONARY EDUCATION

All missionary meetings need not be exactly alike in order to be "orthodox." One that was a bit different and yet very worth while was held recently in the Presbyterian church of East McKeesport, Pa.

The Women's Missionary Society of that church entertained the societies of the other

churches of the town. The program was divided into two parts. First, there was a most helpful devotional service built on "The House of the Lord's Prayer," by Amos R. Wells, and a pageant, "Two Masters."

The second part of the program was conducted in the dining room. The guests were invited to take a sail, and were given tiny cardboard cut-outs of ships as tickets. The fourteen tables, each representing a ship, were decorated in different colors. The tickets corresponded in color to the ships on which various passengers were to sail and a captain from the hostess church was in command of each ship. The passengers readily found their captains by the colors corresponding to the tickets and were conducted to the dining room. Each table had for a centerpiece a toy sailboat, loaned by a local store, and fitted up with a pennant bearing the name of a missionary ship. Little boats, folded by the juniors, from kindergarten paper of corresponding shades, served as candy holders and place cards.

After the guests were seated, the captain of the flagship, acting as toastmaster, gave an introductory talk emphasizing the part played by ships in the spreading of the gospel. Beginning with the story of Christ, himself, who "pushed out from the shore in a boat" and taught the people, she went on to speak of Paul's missionary journeys and experiences on ships. Then she introduced in turn the captains who, in graphic two-minute talks, gave the story of the ships represented by their tables. Much of the material for these talks was taken from a leaflet, *Sailing on Famous Missionary Ships*,<sup>1</sup> while other information was gleaned from various other leaflets, from the *Missionary Review of the World*, and denominational magazines and books.

Among the ships represented were: The twin boats *The Lois* and *The Lindsay*, that have done such wonderful work in Alaskan waters, under the Board of National Missions of the Presbyterian Church. The story of the recent destruction of *The Lois*

<sup>1</sup>"The House of the Lord's Prayer," by Amos R. Wells. Price, 40c. Published by Westminster Press.

<sup>2</sup>"Two Masters," a pageant published by Board of Foreign Missions of Presbyterian Church, 156 Fifth Ave., N. Y. C. Price, 10c.

<sup>3</sup>"Sailing on Famous Missionary Ships," published by Literature Headquarters, Women's Missionary Society of the United Lutheran Church in America, 723 Muhlenberg Building, Philadelphia, Pa. Price, 5c.

and the furnishing by Mrs. Harding and Mrs. John Grier Hibben, of Princeton, of a new boat to be known as *The Warren G. Harding* to take its place, was of thrilling interest.

*The Southern Cross*, furnished for the use of Bishop Pattenon from the proceeds of the sale of a book written by his cousin, Charlotte Yonge, and *The Day Spring*, known as the "White Winged Messenger of Mercy to the Hebrides," brought out interesting incidents.

No one present could fail to catch the note of heroic consecration in the story of *The Allen Gardiner*. Then there was *The Harmony* of which the Moravian poet, James Montgomery, writes, and the wonderful work it made possible on the Labrador Coast.

One captain impersonating Captain Luke Bickel piloted her hearers through the Inland Sea of Japan, visiting the *One Thousand Isle Parish*. Another made very real the story of *The Duff* and her famous captain, James Wilson.

The meeting not only afforded a delightful opportunity for closer fellowship among the women of the various churches in a devotional program of real spiritual values, but attractively furnished a great deal of valuable and inspiring missionary information.—*Missionary Review of World*.

### GOOD EVIDENCE FROM DIRECTOR OF EMPLOYMENT SERVICE

"The most convincing evidence I have had during the past year that prohibition is proving more and more beneficial to working men was afforded me the other day when I visited the Union City Mission, in Minnesota, and talked with Mr. Paul, the superintendent, who took me into the club rooms, where some four or five hundred men were seated about the tables.

"These men are merely casual workers, who habitually make Minneapolis their winter headquarters. Mr. Paul stated he did not think a single one of them was under the influence of liquor, a marked contrast from former days. He told me, furthermore, that a year ago from ten to twelve men under the influence of liquor would come into the mission daily while this year he sees probably one a day. This is certainly proof that working men are among

the greatest benefactors of the Eighteenth Amendment.

"The transfer of capital from industries manufacturing liquor to legitimate lines had even given employment then to three or four times as many working men as were formerly employed in the liquor industry.

"My territory for the Department of Labor embraces seven west central states. I have made it a point to ascertain what becomes of the buildings formerly housing breweries when I visit the forty odd cities in this district. Without exception the buildings now house industries which employ from three to four times as many wage-earners, at better wages, than previously.

"A million dollars invested in iron and steel employs nearly five hundred people; leather products four hundred fifty, printing about the same, while the same amount invested in liquor employed only seventy-seven.

"There is a building in Joplin, Missouri, formerly used as a brewery. At the time twelve wage-earners were employed. Today the same building houses a wholesale grocery establishment employing eighty people. This is not an isolated case. Instances of this kind can be cited in practically every city in the country.

"Labor is more stabilized in America than ever before due to the fact that prohibition has brought working men to their senses. Employers throughout the middle west say labor turn-over is smaller than ever before, and ascribe this to prohibition more than to any other factor."—*Richard T. Jones, district director of United States Employment Service, Minneapolis, Minn.*

Rural America is in the midst of far-reaching changes. Many native Americans are moving from the countryside and are being followed by foreigners. This presents a needy field to the home mission agencies of the Church. Fields that were once evangelized are now again unevangelized.—*"Brethren Board."*

"India has a population three times as great as the United States. In two-fifths of the territory it has fewer than one hundred per square mile. In the other three-fifths India has between two hundred and five hundred."



### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 8, 1925, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Lavern C. Bassett, Ahva J. C. Bond, George R. Crandall, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

Vice President Hubbard stated that word from President Randolph was received that owing to ill health he would not be able to attend the meeting of the board today.

#### REPORT OF CORRESPONDING SECRETARY OF THE TRACT BOARD

Several letters of inquiry about the beliefs of Seventh Day Baptists and requests for tracts and other literature have been received during the month. One of these inquirers is a Baptist minister in Texas. Another is in England.

Several letters from different men in Australia show a promising field there for us to enter, and a great desire on the part of the people that we shall send them a worker, and assuring us that the work will be self-supporting. Their specifications as to the worker may make it difficult to find the proper one to go at once.

Elder Spencer writes encouragingly of the work at Georgetown, British Guiana, and asks that literature be sent for colportage work.

Brother Charles Cust writes from Trinidad that he has been seriously sick, and other things have hindered in the work in Trinidad, but that there are many things to encourage.

While in Wisconsin I attended a meeting of the Sabbath School Board and presented the action of the Tract Board at its last meeting in reference to publishing a monthly paper for our children and young people. At Battle Creek I presented this proposition to the Young People's Board. There are those in each of these three boards who feel that such a plan will not realize our desires for a paper for our children and young people. The plan will receive further consideration in the boards.

Voted that correspondence from Rev. R. B. St. Clair relating to publishing a tract for distribution in Scotland be referred to the Advisory Committee for consideration.

Much time was given to the consideration

of publishing a young people's paper, after which it was voted to refer the matter to the Advisory Committee, the corresponding secretary and treasurer for further consideration and report.

Director Ahva J. C. Bond reported that manuscript was completed for a quarter's lessons on "The Sabbath."

Voted that a bill for \$11.70 for stenographic services rendered Director Bond be ordered paid.

The Committee on Distribution of Literature reported sending out 1,979 tracts during the past month.

Voted that we recommend that the Advisory Committee take into consideration some plan or recommendation for less frequent meetings of the board and report on the same.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church in Plainfield, N. J., on Sunday, March 8, 1925, at 2 o'clock p. m., Vice President Alexander W. Vars in the chair.

Members present: William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Henry M. Maxson, Orra S. Rogers, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Lavern C. Bassett, George R. Crandall, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

#### REPORT OF THE CORRESPONDING SECRETARY

The corresponding secretary read a communication sent by the Riverside Church to the American Sabbath Tract Society concerning the need of literature to extend our work, mentioning the need of a tract on the "Second Coming of Christ," and a booklet on "World Conditions, and the Gospel Remedy." The church promises "to assist in every way possible to sell such literature."

Reference was also made to continued requests from Elder Spencer and from Rev. R. B. St. Clair for suitable literature to use in colportage work.

The following resolutions recently passed by the Young People's Board were read:

"1. Although the Young People's Board does not see the advisability of publishing a new paper, we suggest that if it is published, it be devoted to children of Junior age (twelve years and under).

"2. If the denomination desires a young people's paper, we will gladly co-operate to the best of our ability, but prefer to maintain, also, our department in the SABBATH RECORDER."

The fifth general letter has recently been sent to the leaders of our churches in Jamaica.

Treasurer Frank J. Hubbard reported:

Tract Society Balances:		Debts
General Fund .....	\$ 920.45	\$1,700.00
Denominational building, Old .....	494.25	2,000.00
Denominational building, New .....	918.05	
Maintenance Fund ....	3,434.50	
	<u>\$5,767.25</u>	
Equipment notes .....		\$11,500.00
March 5, 1925.		

Correspondence was received relating to the bequest of Rev. George Seeley.

Voted to refer the same to Treasurer Hubbard with power.

#### REPORT OF ADVISORY COMMITTEE

I. In regard to article by R. B. St. Clair on Sabbath in Scotland (SABBATH RECORDER of December 8, 1924), we recommend use of copies of the RECORDER for tract work (over two hundred fifty copies on hand) before considering republication in tract form.

II. We recommend that Secretary Willard D. Burdick in his next letter to pastors and other representatives of churches include an inquiry for opinions on the advisability of a denominational monthly for children under twelve years of age. This is in line with action of Conference in regard to "the immediate, definite, and serious consideration of the question of a children's paper."

III. The committee feels in sympathy with the demands for publications for colportage work, and recommends,

- (1) That the Tract Society offer to those seeking supplies for sale at once, *Little Baba*, by Mrs. T. J. Van Horn, a book already published with plenty of copies on hand ready for distribution.
- (2) That Rev. and Mrs. Willard D. Burdick be urged to press forward the preparation for publication the work already put into their hands by the Tract Society.
- (3) That "Letters to the Smiths" by Uncle Oliver be revised and prepared for publication.

IV. The committee is not prepared at this time to make a report on the question of the frequency of the regular meetings of the Tract Society.

Report adopted.

Voted to suspend the by-laws and hold no meeting of the board in May and June this year.

The Committee on Distribution of Literature reported nine hundred nine tracts sent out during February.

The committee also presented a schedule of prices per one hundred for our tracts, which was adopted as presented, subject to revision by the committee.

The committee also recommended that the request of T. L. M. Spencer for literature be referred to Secretary W. D. Burdick, with power.

Adopted.

To the Board of Directors of the  
American Sabbath Tract Society,

DEAR BRETHREN:

Two months ago, much to my surprise, as you who were present will remember. I was elected by this board to represent the Tract Society at the Universal Christian Conference on Life and Work at Stockholm, Sweden, next August.

While I appreciate the action taken at that time with all its implications of confidence in me and of your high appreciation of the significance of that great meeting, I am writing this note to say that I do not feel that I can accept this appointment. You will therefore accept my resignation as such representative.

I am glad to know that the denomination is to have present at that meeting as official delegate so worthy a representative as Dean Nelson Norwood of Alfred, N. Y. While it would be an honor to represent this society at the great meeting in Stockholm, I do not feel that in view of all the circumstances I can comply with your request.

I trust this will not seem like a criticism of your action, which I am led to believe was taken as you believed in the highest interest of the work which as a board you are trying to do in the promotion of the Sabbath Truth, and for the cause of Seventh Day Baptists.

With confidence and appreciation, I am

Sincerely yours,

A. J. C. BOND,  
Leader in Sabbath Promotion.

P. S.—I am sorry I shall be unable to be with you tomorrow.

A. J. C. B.

Accepted and placed on file.

Minutes read and approved.

ARTHUR L. TITSWORTH,  
Recording Secretary.

#### MY CHURCH

It represents Christ's best gift to me. I have united with it in solemn covenant, that it shall have my best in attendance, prayer, service, sacrifice, zeal, giving, and loyalty.—*Ashaway Messenger*.



## YOUNG PEOPLE'S WORK

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

### EDUCATIONAL MISSIONS

Christian Endeavor Topic for Sabbath Day,  
April 25, 1925

#### DAILY READINGS

Sunday—High thinking (Dan. 1: 8-21)  
Monday—Ezekiel's educational mission (Ezek. 2: 1-10)  
Tuesday—An ancient educator (2 Chron. 17: 1-9)  
Wednesday—Teaching the children (Deut. 6: 1-9)  
Thursday—A great teacher (Acts 28: 17-31)  
Friday—The higher education (1 John 1: 1-3)  
Sabbath Day—Topic: Friendliness as expressed through educational missions (Acts 18: 1-11; 19: 8-10)

#### EDUCATIONAL MISSIONS IN CHINA

"In less than ten years, filled with disorders that would have seemed to make progress impossible, with hardly any money left available by the militarists, the number of Chinese receiving education grew from one in four hundred to one in eighty!

"Christians can read these figures, showing as they do the growing confidence in the new type of school and the new type of scholar, with a glow of satisfaction. For it was the Christian missionary who brought that kind of school to China! 'Long before Chinese intellectuals themselves ever influenced their countrymen, the missionaries had prepared the ground for them,' Dr. Min-chien T. Z. Tyau has written. There are many missionaries still at work in China who can tell of the days when parents had to be paid in order that a handful of cowering, frightened youngsters might be gathered within the sort of schools that had been brought from the West! And today when a thinking Chinese points to a modern school and says, 'That is the place from which will come China's saviors,' the Christian who has had something to do with first sending that type of education across the Pacific will see more clearly what his gift, directly and indirectly, has meant."—*Paul Hutchinson, in "China's Real Revolution."*

#### MISSIONARY OPPORTUNITIES IN OUR PUBLIC SCHOOLS

"Every day there pass in and out of our elementary schools millions of boys and

girls who are the Americans of tomorrow.

"From every race, every stratum of society, every kind and type of home, they come. Their intellectual heritages are as varied as their names and tastes. And for five hours out of every twenty-four they meet in the school on terms of absolute equality, on common ground. Here, if you will, is the true test of our democracy. . . . 'No democracy can be better than its educational system; for democracy, more than any other political program, is a program of education. . . . Our education as a people is that of the secondary schools. In them, more than in any other American institution, more than in all other American institutions, are the issues of an enlightened national life; issues no longer national merely, for the war has made them vital to the life of the world. American democracy is now a world issue. . . . Yet what else but a common school can be the head of the corner of democracy? We must go to school; we must all go to school; we must all go together to school, with a common language, a common course of study, a common purpose, faith and enthusiasm for democracy. Americanization is not this new educational ideal. The world is not to be Americanized. A few millions of foreigners in America need to be Americanized; but all the millions of Americans in America need to be democratized. Nothing less than the democratization of America dare be our educational aim.'"—*Dorothy Giles, in "Adventures in Brotherhood."*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In our society at Battle Creek we are studying *China's Real Revolution* as a part of our mission study course. We read there that education has had a wonderful influence in the creation of the China of today. It has caused the younger generation of Chinese to change their mode of thought, and consequently they have abolished many of their pagan customs and adopted new ones. This new mode of thought has had an effect upon the political life of China, also, and has caused many changes in the government. The Chinese people have learned to do more independent thinking, and to grasp new ideas readily.

The mission schools have had an important part in this revolution of China. Our schools in Shanghai have done and are doing a wonderful work in training the young people of China to be useful citizens. We may not be able to go there as teachers, but we can help support them with our prayers and our money. These are our schools and the work is ours. Let us do what we can.

### INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, April 25, 1925

RULES FOR TRUE SUCCESS: WHAT ARE THEY?  
PSALM 37: 1-18

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

PLANS FOR APRIL 25

Don't forget the little missionary banks you are filling at your missionary meetings this year.

How many superintendents urge their juniors to join the Child's Quiet Hour, and after the juniors have signed the little cards forget all about them? The Quiet Hour work needs our attention just as much as any other part of Junior work. If you are not already giving them special work each week, why not try this simple plan? Call the Quiet Hour members together and any others interested in joining, and tell them that they are to begin to read the New Testament through. Set a certain number of chapters to be read each week, requiring that they read some every day in the week. The Child's Quiet Hour requires only five minutes a day, and as juniors read rather slowly perhaps three chapters a week are enough. The superintendent should do the work, too. Then at the Junior meeting each week have one member of the Quiet Hour class call the roll of the Quiet Hour members, marking only those who have read their Bibles *every day* (Even if they have read the whole assignment and did not read a part of it each day, they do not get a mark). When the roll is called have those who read their Bibles every day answer, "faithful," and those who missed one or two days or more answer, "unfaithful." This makes a very impressive service, for no junior likes to answer "unfaithful."  
*Ashaway, R. I.*

### CHRISTIAN ENDEAVOR NEWS NOTES

**NORTH LOUP, NEB.**—A St. Patrick's day social was held at North Loup, on March 15, at the home of Mrs. Elinor Stillman. The social was in charge of Myra Thorngate, a member of the Social Committee. Early in the evening the crowd was divided into two groups and given crepe paper with which to decorate the room, each group having half of the room to decorate. Little Frances Polan was the judge as to which side was most beautiful.

The rest of the evening was spent in playing games in keeping with St. Patrick's day, such as *Snake*, *Hitting the Irish pig*, (which was throwing at a pig over your shoulder while looking in a mirror), *March winds*, and various other games.

Mrs. Elinor Stillman prepared a program of music and a paper about Fannie Crosby, who was born blind, yet wrote some of the most beautiful hymns we have. Her birthday was March 22.

Then the guests were divided into groups to help prepare the refreshments: one group to make salad, another cookies, others to prepare oranges, sandwiches, lemonade, etc., and still others to serve. There was much merriment during the preparation and serving of the lunch, especially when onions were found in the cookies made by Leslie Green and Rev. Mr. Polan. At a rather late hour the social ended, everyone declaring it a delightful entertainment.

NORTH LOUP RECORDER CORRESPONDENT.

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

(Continued)

In 1914 a small day school for girls was started, and in 1915 Dr. Palmberg organized a children's Bible school, meeting on Sunday afternoons.

In June, 1915, the entire denomination was shocked and saddened by the death of Rev. D. H. Davis, which occurred June 26, at Mokapsan where he had gone for rest. He had just completed his thirty-fifth year of work in the mission. His last report was dated June 6, 1915. He was buried in the old cemetery at Shanghai. Mrs. Davis stayed on in China and continued working in the mission without salary.

In November, 1915, Rev. and Mrs. H. Eugene Davis returned to China. Mr. Davis became pastor of the Shanghai Church,



which then numbered eighty-four members. In connection with his church work he organized a "Children's Church" of which Miss Anna West writes as follows: "It is inspiring to visit this Children's Church. Since the regular church service is at two in the afternoon, this is held at ten in the morning. Before that hour some of the school boys go out into the highways and byways of the neighborhood and gather in the children. When the service begins there are usually some twenty or thirty children present besides those from the Girls' and Boys' schools, and the day school across the bridge. Each child is given a card on which the attendance is stamped and, of course, there are days when rewards of merit are given for attendance. There are opening exercises consisting largely of singing; then while the organ is being played those older boys and girls who are willing to give service come forward. Each takes one or two children by the hand, leads them to some corner and teaches them the lesson of the day. Part of the time they have used the *Sabbath Catechism*. The value of this Children's Church is not limited to the little tots from the outside, for it is developing our own boys and girls."

In 1917 Mr. and Mrs. Crofoot and Dr. Crandall were home on furlough, and Dr. Bessie B. Sinclair was called to go to Liuho as a medical missionary. The hospital there was formally opened February 1, 1917. Supervising its construction had interfered with the routine work at Liuho, but it is interesting to note that the contractor was cured of the opium habit while working on the building.

An interesting feature of the opening of the hospital was the naming of the rooms and beds which had been furnished by various individuals. The names were painted over the doors of the rooms, and the beds were labelled. "The surgical ward was furnished by, and is named for, Mrs. A. K. Witter; the medical ward for the Milton and Milton Junction Ladies' societies; the tuberculosis ward for the Milton Philathea Class; the private obstetrical room for the Memorial Nurses' Association; the Bible woman's room for Mrs. Avernette Clarke's mother, called the Clarke Memorial; and the private ward for the Shanghai Seventh Day Baptist Church." Three beds in the children's ward are named "White Memorial," "James Waite," and "Henry Dixon";

and one bed in the obstetrical ward is named "In memory of Minnie Spicer," and another "Mrs. Belle Titsworth."

Some years before this a number of pieced quilt covers were sent to the mission by societies at home. These had been saved and were all used on the beds when the hospital was opened for inspection. Dr. Palmborg says, "They were much admired. They have been object lessons, too, for a good many, as it has been explained that they were made from scraps otherwise useless and in odd moments of time."

(To be continued)

### EASTER

M. E. H. EVERETT  
Our Blind Poet

In vain proud vows the imperial seal  
Was placed upon the great stone door.  
The slain arose and went his way  
To reign forevermore.

It was for love he suffered death,  
For love no earthly tongue can tell,  
He lifted up his thorn-pierced head  
And conquered death and hell.

Earth mourned in darkness and distress  
When Israel's king was crucified;  
And hope forsook the human breast  
When he who gave hope died.

Angels who sang the natal hymn  
That made Judean hills resound,  
Singing, where lay his head and feet,  
In that rock-tomb were found.

Glory to God and holy peace  
To those who crucified their King.  
If I had wept with Mary there  
I might have heard them sing.

All earth rejoiced when he arose  
More glorious than the morning light;  
And hope returned to sing again,  
"A home beyond the night."

Rejoice, O soul of mine, rejoice:  
Be thou not troubled with vain things;  
When round the earth in sweetest chimes  
The Easter message rings.  
*Coudersport, Pa.*

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4: 18, 19.

## CHILDREN'S PAGE

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

### KOREA

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
April 25, 1925

#### DAILY READINGS

Sunday—Christ's heritage (Isa. 43: 6)  
Monday—The message to Korea (Luke 24: 27)  
Tuesday—Korea's open door (1 Cor. 16: 9)  
Wednesday—Jesus for Korea (Matt. 18: 11-14)  
Thursday—Jesus, the missionary's example  
(Mark 1: 38)  
Friday—The spread of the gospel (Heb. 2: 14)  
Sabbath Day—Topic: A flight over Korea (Matt. 4: 16)

Korea is a peninsula north of China and west of Japan, and is often called the hermit nation because it is so shut off from the rest of the countries. The climate resembles that of Virginia and the scenery and vegetation make it one of the most beautiful countries in the world. The Koreans resemble the Chinese in appearance but do not speak the Chinese language. Here people still ride in rickshas, although in parts of the country they now have railroads and electric car lines. The houses are one-story high made from clay, with straw roofs.

Baby girls are not as welcome in Korea as baby boys, but even then the life of a little boy is not the happiest that it might be. When only a few days old he is placed on a heated floor and kept there all day until many times his tender little body turns purple. His body and especially his head, is never washed with water, for the women believe that if water touches his head he will surely die. His father and mother never call him pet names for fear that the evil spirits will be angry and take him away. They call him names that mean in our language "ill-born" and "that rascal brat of ours." His first little jacket hurts very much when his mother puts it on for in each shoulder are five sharp weasel claws put there when his mother made the jacket so that the evil spirits would be afraid to take him away. His mother carries him around

on her back while she works, and his only playthings are the sticks and stones that he picks up in the streets.

At the age of four or five he is sent to a Chinese school where he stays from very early in the morning until late at night. He sits on the floor, swaying back and forth, repeating over and over the names of the characters in the language. Here, as well as at home, he is taught to worship Confucius and Buddha. In some schools the Korean language instead of the Chinese is taught because it is much more simple.

As he grows older he may work on the farms, in the mills, or in the stores; but still he worships the mute idol of Buddha until some foreign missionaries come to his town and tell him about the only true God; then he tears down all the idols in his home and forever turns his back on the old pagan religion and helps the missionary spread the Christian religion to all his friends. His life now is much happier for in choosing the Christian religion he must give up many of his old customs and ways of living and dressing. His baby girl will be taken as much care of as his little boy, and neither will have to lie flat on their backs on heated floors and wear jackets with claws in them, for his new God loves little children and wants them made happy.

*Ashaway, R. I.*

### THE EASTER LILY

Crown of snow and heart of gold—  
Sweeter tale was never told  
Than the story that I sing  
Of the lily's blossoming.

When the stone was rolled away,  
At the breaking of the day,  
And the earth was glorified  
With the light of Easter-tide.

In the garden still and sweet,  
Where the Master's pierced feet  
Fell upon the mellow earth,  
There the lily had its birth.

All the garden slopes were fair  
With the flowers blooming there;  
But the lily, white and tall,  
Was the sweetest flower of all.

Hearts of gold and crowns of snow—  
Still the lilies bud and blow,  
Fairer than all flowers beside—  
Messengers of Easter-tide.

—Selected.



**THE BOY WHO WOULD BE A MILLER**

George Lindsay sat on the top rail of the barnyard gate swinging his feet against the lower rails with quick hard bumps.

"But honest—I don't *ever* want to be a cabinet maker, Uncle Jess," he urged, his blue eyes looking earnestly at his guardian.

"Well now, George," came the decisive answer, "cabinet making is what you must make up your mind to, I reckon. Seems to me you just don't want to do it because I say you shall," he added a bit resentfully as he walked away toward the house.

George sat perfectly still for some minutes, his lower lip held tightly between his teeth.

"Well," he said aloud slowly, "every time we talk it over he gets crosser. But just the same when I'm so big he can't say no I'll be a miller. Just think of being a miller with a sparkling, dripping water wheel working for you all day." And a rosy day dream carried away all trace of bitterness or disappointment.

So the years passed by. Whether the lad followed the plow or milked the cows or watered the horses, he thought and dreamed of the day when he might be a miller. Always a water wheel and wheat and flour and springtime and plenty to do; these were the details of every picture the boy's fancy painted.

And then came the disappointing day when George went, against his will, to work in a stone quarry. As he hewed out the stones and lifted the heavy weights and worked his day through, he dreamed less often the rosy day dreams of his mill. Discouragement crept into the hard day's work. Had the backaches come from milling they would not have been so hard to bear. But quarrying—quarrying—always quarrying seemed to be breaking his back.

Though the lad did not dream so often of his sparkling mill wheel, he never stopped saying over and over, "I *will* be a miller! Some day I *will*." I hope I'll live long enough to own a mill."

One hot summer day—just at quitting time—George felt so weary that his head swam and sharp pains shot up into his shoulders. Picking up his dinner pail, he started homeward—too wearied out to even think of his mill. When he heard his name called he turned reluctantly and faced the one man in the world he envied most—the

prosperous miller of the countryside!

"Well, George, how are you?" came the greeting.

"'Bout the same as always, Mr. Smith," George replied.

"Where are you working?"

"Still down at the quarry. Some day I suppose I'll hew out my own tombstone!" George's attempt at a careless laugh failed dismally.

"What's the matter, George? You don't talk like your old self tonight. Don't you like your work?"

"Mr. Smith, there's only one thing I ever did want to do and I never seemed to get a chance to try it. I always wanted worst way to own a mill."

Mr. Smith was genuinely surprised and showed it. He sat down on an old log and invited George to sit beside him. And there they sat until the dusky shadows fell from the hillsides—the successful miller and the boy who would be a miller.

Next morning at six o'clock George Lindsay went whistling toward the one spot on earth that held a charm for him—the big grist mill that looked more inviting than ever as it stood in the morning sunlight—stood oh, so silently—the picture of his dreams. The head miller bustled into the mill just ahead of him. "I wonder what it must feel like to be a master miller!" the boy pondered as he followed into the mill.

Then the wheel was turned: the machinery started to whirr entrancingly and George shivered with delight as he told himself gleefully, "Here's where I start being a miller."

When the foreman to whom he was to report came toward him, George wondered what he was going to do with the oil can and broom he carried. But he soon found out.

"Here are your tools, boy. Your job is to oil the machines and keep the whole place swept clean," the foreman said pleasantly as he handed over the articles mentioned to the boy who wanted to be a miller. For just a minute George was bitterly disappointed. What had this to do with his being a miller. But the wonderful throbs of the machinery seemed to send out encouragement. So placing the oil can on its shelf, he started his first day of sweeping—sweeping—sweeping a dusty mill at seventy-five cents a day!

**FORTUNES**

DEAR LITTLE FOLKS:

Do you ever wonder what you will be when you are all grown up like Uncle Jim and Auntie Ruth? I am sure you do, and so I have asked my sister to write out some fortunes just for you. There are so many of them that they will have to come one a week; you watch every week until you find your "very own fortune." It will be lots of fun.

Sincerely your friend,  
RUTH MARION CARPENTER.

**FORTUNE NUMBER ONE**

She's the girl who says "Hello,"  
And sends the message with a go,  
"What number?" "Line busy," and all the rest  
She's the girl I like the best.

**A SLEEPYTIME STORY**

"I don't want to go to bed," said little Marjorie with a pout.

"Why," said Aunt Lucy, "if you were a little brown girl and lived way off in Java, or a little black girl and lived in Africa, you wouldn't have a little white bed with a soft mattress to sleep on."

"And couldn't I go to sleep at all?" asked Marjorie.

"Oh, yes, indeed," her aunt said laughing, "but you would sleep on a mat woven out of dry grasses, with down pillows for your head. Or if you were a little yellow baby you'd sleep in a bag tied on your sister's back. If you were a little red baby—"

"Oh, I know," said Marjorie. "They sleep in a little cradle made of a board wrapped round with cloth and trimmed with pretty beads. And their mothers hang them up in the trees.

"I think I'll cuddle down in my bed, too," said Marjorie, yawning. "For I think I like my own clean little white bed the best."—*The Youth's Companion.*

**MY GRANDMA USED TO SAY**

"No matter what you are doing, do your very best."

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

Professor: Why did America lose so much time in entering the war, Mr. Goof?  
Student (coming to suddenly): Not prepared, sir.

Prof—Exactly.—*Gargoyle.*

Next morning he had his first task of oiling the beloved machinery. This was an enjoyable task! Finding all the tiny secret holes, seeing exactly how the great giants worked! At last his task was finished and whistling merrily, he started for his broom. The head miller hailed him, "Got your oiling done, boy?"

"Yes, sir!" came the prompt reply.

"Sure you hit all the holes?"

"Yes, sir. I think so. I tried to," George told him.

"Bet five dollars she isn't half oiled," came the laughing rejoinder. So together the master miller and George went over the machines. And sure enough the head miller was right! George with all his love for his work had not found half the tiny holes! But only once did this happen. The boy loved his task and so learned readily. Every machine was his textbook and he an eager student.

And for two long years, without missing a day, George oiled and swept—oiled and swept—oiled and swept. Sometimes he was over-weary. But when one is going to be a miller does weariness count?

At the end of the second year George received promotion and was allowed to pack flour. And that, you know, soon made him a good second-miller! Seven years passed and then the man who as a boy wondered how it would feel to be the head miller found out just what it felt like to be called master miller.

Before many years had rolled by George Lindsay decided that his time had come! His dream had come true! He—George Lindsay—would own a mill! So with his savings he bought what he had longed for for years and years—a mill! The sparkling water wheel, the wheat, the flour, the springtime, plenty to do: all the details of his dream had come true.

And today in the little town of West Milton, in Southern Ohio, the old master miller lives the happy life of a man who has done his part. If ever you are touring this bit of country, find out Mr. George Lindsay and let him tell you in his hearty way how glad he is to see you! And if you have an hour or so to spare, stay to hear from the man himself the story of how he, as a boy, just *would be a miller.*—*Sarah Grames Clark.*



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### METHODS OF CLASS WORK

In our teachers' institutes we used to have much talk and some discussion about what was the best method of class recitation—question and answer, topical, or the lecture method. Of course, we never settled the matter, for sometimes one way of doing may be best, another time another way. Though we did not decide, it was good for us to consider the question, because we were thus led to careful consideration.

Well directed questions along definite lines of thought are indeed valuable; yet the teacher should take time beforehand to prepare them, and in so doing have a certain point in view—something at which to arrive. If not so thought out, he will be apt in class to ask just what may happen to come into his mind at the time—something not worth much. It requires no little skill to ask questions well—so as to stimulate thought and lead to its expression. Good thinking is strengthened by expression. A lively play of questions and answers is always interesting.

It is well worth while for any person, young or old, having been given a certain topic, to stand before his or her class and talk about it. I used to like to have the main points in a lesson written upon the board before the class and then let the pupils take the topics one after another and without questions, tell what they know or think on the subject. It might be worth while in the lesson for April 18 to ask one member of the class to speak of the distribution of goods as mentioned in verses 34 and 35 of the lesson—tell the story as given and give his opinion as to how that plan would work with us now. Another could tell the story of Barnabas, speak about the island whence he came and characterize him. And still another might tell about Ananias and Sapphira and what the lesson is for us personally. After each one has spoken upon his topic others might be encouraged to add to what has been said; and the teacher might supplement the remarks made. I have heard it said that a person

does not know well what he has studied unless he is able to give expression to it in his own language. How often teachers hear this in class, "I know but I can't tell." It is certainly worth while to cultivate the power of expression—to tell what we know. The topical method of recitation, if wisely used, will add to both knowledge and the expression of it.

I heard a young lady years ago tell how her class in high school used to "come it" over their principal. "He was," she said, "a good talker and he both knew it and liked it. Sometimes when we had not learned our lessons we'd make it up among us to ask him some question in class, and when he once got to talking, and we seemed much interested, he would keep right on through the whole period and not call on us to say anything at all; and so we could 'play it on him' any time we chose." What Carrie said put me on guard in my own classes. I have through much experience learned that it is easier to talk through a class period myself than get pupils to talk—easier for me, yet not so good for them. Education does not come from the *pouring in* process, but a *drawing out*. It is the act of leading out, or training by their exercise, the powers of the mind. He does the best teaching who has the ability, either natural or acquired, to lead the members of his class into mental and spiritual activity, using such method as brings results.

What gives real life to teaching by this method or that is the something in the teacher that we call *personality*. It is not at all easy to define, though we so readily see it—or feel it. One person, man or woman, goes in all good conscience before a class desirous of doing the best possible, yet can not seem to stir up in its members a lively, compelling interest; while another in the same place seems to exert a kind of magnetic influence that, somehow, holds the closest attention. It is the same with two men in the pulpit—anywhere before people.

I have two pieces of iron. One will pick up the other or any bit of iron to which I touch it. We call that attractive force magnetism. I know what magnetism will do, yet can not tell just what it is. It is something like personality—may plainly be felt, yet not explained. If I touch my knife blade to the magnet it becomes itself a magnet.

Our Savior had a wonderful magnetic

power. May it not be that the closer we come into real touch with his divine character the more magnetic our personal influence will be?

The church has a mind to work and we are planning to go forward in his name and for his sake.

Fraternally,  
G. D. HARGIS.

### LESSON III.—APRIL 18, 1925

#### LIFE IN THE EARLY CHURCH

*Golden Text*.—"The multitude of them that believed were of one heart and soul." Acts 4:32.

#### DAILY READINGS

Apr. 12—Peter and John Imprisoned. Acts 4: 1-12.

Apr. 13—Peter and John Threatened. Acts 4: 13-22.

Apr. 14—The Church at Prayer. Acts 4: 23-31.

Apr. 15—A Common Purse. Acts 4: 32-37.

Apr. 16—Lying Punished. Acts 5: 1-11.

Apr. 17—The Christian Spirit. Rom. 15: 1-7.

Apr. 18—Brotherly Love. Psalm 133.

(For Lesson Notes, see *Helping Hand*)

### HOME NEWS

LITTLE GENESEE, N. Y.—We tried an experiment that has proved a great success in Little Genesee. About the middle of January we started Sunday evening meetings. I was slow to begin because such a program had failed here before. I challenged the choir and said that if we began a large choir had to support the meetings regularly. We have missed but one Sunday night and a large choir is regularly in its place each evening. The audience started larger than we planned on and has increased every Sunday night until last week the ushers had to begin wedging people into the seats to get the crowd into the house. We are rejoicing in the success of the meetings thus far and we are planning on greater things this spring and fall.

I am leaving on Thursday, April 2, to go to Ashaway, R. I., to assist Brother Davis in a series of meetings. Pray for the meetings there. This lapse in our Sunday evening services is unfortunate, however we are hoping to labor with greater effectiveness while away, and again upon return home.

The repairs and improvements on our church here are almost completed. We have built seven new Bible school rooms—each complete and separate from the rest, redecorated the church ceiling and woodwork, varnished seats, placed new railing about choir loft, added more electric lights, and in general placed the church on a more efficient working basis.

INDEPENDENCE, N. Y.—The Independence Ladies' Aid is glad to report a very prosperous year's work. We had twenty-five members the past year, two more were voted in at the annual meeting.

We served one dinner and nine suppers, for which we charge fifteen cents apiece. At those we cleared \$154.58, besides the good social times. The whole community attends these gatherings as well as some from nearby towns at times.

Sometimes our Social Committee provides something special for entertainment. At one time the Farm and Home Bureau county agents brought pictures which were enjoyed by all; at other times we have had some good speaker, or the young people have entertained us with popular songs.

At our business meeting a year ago we elected a special Finance Committee to plan for raising money to help redecorate the church. Mrs. W. L. Greene, Mrs. Irene Illeg, and Mrs. Hattie Crandall were the members of this committee. They had a candy sale, parcel post sale, afternoon teas, and requested each member to pay a birthday offering of at least one cent for each year. The proceeds from this committee were \$47.08.

Our annual business meeting was held at the home of Mrs. Floyd Clarke, January 12, 1925. The following officers were elected: president, Mrs. Irene Illeg; first vice president, Mrs. Maude Clarke; second vice president, Mrs. Helen Mingus; third vice president, Mrs. Grace Spicer; secretary, Mrs. Ethel Clarke; treasurer, Mrs. Edna Livermore; solicitors, Mrs. Esther Bassett and Mrs. Alice Clarke; Press Committee, Mrs. Corry Clarke; Program Committee, Mrs. George Kenyon. Mrs. Bessie Clarke, and Mrs. Helen Mingus, the Special Finance, was retained for the coming year.

Money raised during the year was \$201.66; balance on-hand January 12, 1925, \$192.53.

MRS. CORRY CLARKE,  
Press Committee.

Independence Seventh Day Baptist Ladies' Aid. Address: Andover, N. Y., R. F. D. No. 2.



### THE JUVENILE JAZZ TO JAIL

American parents can not fail to be disturbed by the terrible precocity in crime which, even from a casual reading of the daily papers, appears to be the distinguishing feature of the great age of jazz. The flouting of the law and of the ordinary conventions and decencies of society by the generation now growing gray, has set an example, court records and newspapers show, which the cradle itself is learning to follow, with exact precision and deadly effect. The teen age totes its own; it is saturated with the sophistries which usually distinguish adults morally gone to seed; from the youth of the land the jails and prisons are recruiting as victims those who should still be playing marbles or dressing dolls. It would be squandering time and space to recite details with which every newspaper reader is familiar. Every one can recall reading of rum parties engaged in by high-school boys and girls, of young murderers, thieves, and bandits brought to bay—a sickeningly large number.

More than one judge in the great criminal courts of New York City has pointed out that modern criminal processes are continually dealing with children in their early and middle teens. The report of the prison commissioner of the state of New York notes with horror that a large percentage of the criminals of today are mere boys and girls. "There is no doubt that the terrible situation portrayed by the prison commissioner exists," states Chief Magistrate McAdoo of New York. "My own experience shows," he adds, "that nearly all present offenders, particularly in crimes of violence, are from sixteen to twenty-five years of age." An inspection of the Tombs prison in New York City shows that it contained at the time 122 boys between sixteen and twenty-one, "many of them unconcerned about the seriousness of the situation they were in. In Raymond Street jail, in Brooklyn, the last five years have seen 12,342 male prisoners and 1,346 female prisoners between sixteen and twenty-one confined within its walls. A report of conditions in Marion county, Indiana, comprising the city of Indianapolis, shows that in ten years the average age of conviction in the six chief classes of serious

crime dropped from thirty-one to twenty-four years. And Marion county was selected for the survey, not because its youth is especially wicked, but because it was looked upon as an average community. The handwriting is on the wall. Perhaps these reports and figures will be taken by some professional hierarch of doubt as but another alarmist statement from the "Bible belt" to cover a foray against individualism. By sober-minded and responsible opinion they are accepted as a symptom of a national and deep-seated ill.

Impressed, then, with the frequent recurrence of these disturbing reports, with the almost daily announcement of some crime committed by a youth whose most heinous offense should still be stealing his mother's jam, *The Literary Digest* circularized the prosecuting attorneys of several of the largest cities, asking them for their view of the situation and whether they could assign a cause for the increase in juvenile delinquency. Prosecuting attorneys were selected for the purpose, because they must investigate every case before them, and learn something about the habits and antecedents of the criminals. The majority of the attorneys who answer place the responsibility for the increase in juvenile delinquency on the home itself. There can be no question that juvenile delinquency and the prevalence of crime at present are due more to the lack of religious training than to any other cause, writes D. E. O'Brien, city prosecutor of the city of Omaha. He indicts the "majority of fathers and mothers for their indifference to the standard of morals maintained by their children, due to a great extent to the desires for pleasure on the part of the parents," and recites:

During the past few years that I have been prosecuting for the City of Omaha, I have docketed more than 8,000 cases. I made a more or less thorough investigation of the religious training and education of girls charged with various crimes, and in discussing the crime and its effects with the different individuals, and in discussing their early life with them, I ascertained that less than 3 per cent of the cases I investigated had had the benefit of any religious education, either in the school or in the home.

No doubt that delinquency has increased, both among juveniles and those who have passed the legal age of majority, exists in the mind of Mrs. Alice L. Magill, an of-

ficer in the office of J. M. Friedlander, prosecuting attorney of Los Angeles, Calif. *The Literary Digest's* letter was turned over to Mrs. Magill because of her daily contact with cases of juvenile delinquency. She believes that two of the greatest factors in this increase are:

First, greater opportunity for wrong-doing; and second, less moral discipline in the home. The first, I believe, can not be considered a menace in that it consists of those things which are and can be as readily converted into agencies for good as for evil. Under this heading would come the automobile and other many and varied forms of entertainment, which have become so prevalent in the past few years. Under the second heading would come what newspaper correspondents have had in mind in their remark concerning lack of religious training in the home.

If religion can be construed to mean high ideals, desire for better music and literature and all forms of entertainment, honor for parents, love of country, and respect for law and order, then I say, most assuredly, there is too little religious training in our homes today. Our laws are constant, and willful violation of these laws by those who have reached maturity and our so-called good citizens is creating in the younger generation an utter disregard for law and its underlying principle.

Whether or not juvenile delinquency is on the increase numerically, there is no doubt in the mind of Samuel P. Rotan, district attorney of Philadelphia, that the type of offenses committed by juveniles is growing more and more serious. He is referring to boys and girls under sixteen, which is the age limit in Pennsylvania, and of eighteen, which is the limit in a number of other states. Mr. Rotan writes:

It is everywhere agreed that the older brothers and sisters of these girls and boys, that is, say, the young men and women from eighteen to twenty-one, form the overwhelming proportion of active criminals of today; the "old and hardened lawbreaker" now exists for the most part in discarded detective stories of yesterday. The juvenile court offenders are taking their pattern from the criminals only a few years older than they and are in their own way committing every type of crime of violence and depredation; they are really serving a novitiate.

The causes for this condition are many—bad home conditions, the break-up of good home supervision through economic conditions which force the mother out to work, a reaction from sound religious discipline, unrestricted sale of firearms, the increased cost of living, and, with it, the inordinate desire for luxuries, even among very young people. Many other fundamental reasons might be named. Not the least of the causes would be the juvenile court itself. I am a firm believer in the underlying principles which

dominate the court in seeking the reformation of the child offender rather than inflicting ill-considered punishment. But I often feel that it is being carried too far by many of our judges, who will continue a lad on probation ten or twelve times for as many different offenses until he has an utter contempt for the majesty of the law.

Evidence that juvenile delinquency is merely another phrase for parental neglect accumulates. As Herbert R. O'Connor, state's attorney of Baltimore, puts it, "the laxity of parents, the apparent failure of heads of households to make the home attractive enough to compel the juvenile members to consider it more than a place simply to partake of their meals, sleep, and change their clothing, and the neglect of the male parent to establish a feeling of comradeship, brotherly interest, and an understanding of the anxieties and vicissitudes of the growing man, are in great measure accountable for this alarming and recent juvenile menace." And Mr. O'Connor tells us that of the 6,000 persons arrested in Baltimore in 1924 for violations of every conceivable nature, 80 per cent were young men of an age that in a former generation would not have reached the stage of criminal action. "Home earlier in the evenings, more of the fireside frank discussions, and closer companionship with the family is the only salvation for posterity," concludes W. Paul Carpenter, district attorney of Atlanta, at the end of a letter in which he blames parents for seeking too much the vanities of this world. Violation of the prohibition law and the temptation of the automobile, thinks Joseph H. O'Connell, prosecuting attorney of Cincinnati, have weaned parents from their natural position as guardians of their children. A similar opinion comes from E. A. Rogers, district attorney of Salt Lake county, Utah. However, Albert L. Schweitzer, prosecuting attorney of St. Louis, thinks that it is far-fetched to charge moral delinquency to the home, though he agrees that juvenile delinquency has increased "stupendously." In his experience, he writes, 80 per cent of the criminals coming before the bar are under thirty, and the great majority of them are between sixteen and twenty-five. Philip S. Van Cise, district attorney of Denver for the last four years, also does not think that there



is any less religious training in the home today than twenty years ago; but he asserts that "there is a more general lack of habits of obedience to the law and authority," and that "children are not taught as well as they were before to obey their parents and teachers."

A vast quantity of newspaper comment, all in agreement that the situation is fraught with peril to the nation, is at hand. To quote from all would be merely a repetition of a common sentiment. We will let a quotation from the *Washington Star* be a summary of much similar opinion:

It is in the last degree disturbing to find such a ghastly record of criminality on the part of the young piling up in the news reports. The present tendencies in juvenile circles are decidedly unwholesome. In the reports of court proceedings, defendants in their teens continually appear, charged with a wide range of offenses. The average age of those indicted for crimes of violence, for robbery, assault and murder, is lower than it has ever been. Something is at fault in the present system of child-training. The other day the bishop of Washington, in addressing the diocesan convention of the Episcopal Church, declared that the parents of today are derelict in their duty. He is sustained in this assertion by plain evidences of a breaking down of parental authority, by a weakening of home associations, by failure of the parents themselves to set proper examples for their children.

It is a far search to find the causes of this condition, but the fact remains that society in this country at least is not as sound as in earlier days, that youth is less stable morally, and that unless the parents reassume the responsibility for the moral welfare of their offspring, a shocking record of juvenile crime threatens to grow to the point of endangering the foundations of society itself.

—*Literary Digest*, March 28.

### THE THINGS THAT COUNT

(Paper read at the Union Industrial Society of Alfred Station, N. Y.)

When I was asked to write a paper for this occasion the choice of topic was left to me with the understanding that I was to write upon what we needed most. In my opinion what we most need is an appreciation of the things that count, therefore I have chosen that topic.

As an introduction let me read to you a poem by William Depaul Huff.

There are many ways of living  
As we often have been told:  
The miser thinks he's living  
When he's hoarding up his gold;

The sailor thinks it's living  
To be tossed upon the sea;  
And on this living subject  
There are few who can agree.

But I hold to my opinion  
As I pick my path along,  
That living's made of thinking,  
And fellowship, and song.  
I would not call it living  
To be always seeking gold,  
To bank my present gladness  
For the days when I'll be old.

I would not call it living  
To spend my all for fame,  
And forfeit present pleasures  
Which I today may claim.  
I would not for the splendor  
Of the world set out to roam,  
And forsake my glowing hearth stone,  
And the priceless peace of home.

Oh, the thing that I call living  
Isn't gold or fame at all;  
It's the fellowship of sunbeams,  
And the roses 'gainst the wall;  
It's the laughter and contentment  
In the reaching for a goal;  
It is everything that's needful  
In the shaping of a soul.  
—*William Depaul Huff*.

What is needful in the shaping of a soul? Those are the things that really count.

We are money, work, and pleasure mad. A certain amount of these things is necessary and proper but when they come first in our thoughts, first in our efforts, and always in our affections, it's time to stop and think. There is danger ahead. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Let me illustrate further by part of an article in one of our farm papers.

A cathedral in Milan has three doors. Over each door is a sentence which should be memorized by everyone who tries to live a real life. Over the left portal are the words, "All that pleases is but for a moment." If one lives for pleasure alone how empty will be his life. They are soon gone with nothing of value to show for them.

Over the right doorway stand these words, "All that troubles is but for a moment." Ills pass away like the clouds before the sun, our troubles also pass and in time they are forgotten.

Above the center door of this cathedral

is this line, "Only that is important which is eternal." If I could only make you believe that! It is of *value* to raise good live stock and be diligent in business, but it is *important* that our children be trained in character that is *eternal*. It is a good thing to learn and practice the graces of life; it is *important* that we live above the *disgraces*. We are glad that our sons and daughters are winsome; it is *important* that they become *wise*, not smart, there is a vast difference. The *business* of the oak tree is to mature hard fibers. Spring breezes and gentle rains and birds nesting in its branches may be pleasant for the tree, but it always remembers its main business. What are the things that count?

"Only that is important which is eternal."  
—A MOTHER.

### THE FRIENDLY COLLEGE

In my reading, the other day, the following statement concluding a discussion of the value of friendship seemed particularly attractive, "In all your getting, do not forget to get a friend."

College is supposed primarily to offer means for intellectual development, but there is no better place or more opportune time to choose your friends. Salem College

as a whole is a friendly college, and it seems doubtful that any college has fewer snobs or prigs; everyone seems to go half-way, if not more, to meet a new student. The provision in the proposed student regulations that requires upper and lower classmen to speak to each other, hardly seems necessary; yet it very forcefully expresses the feeling of friendship that the students wish to establish. We can hardly fail to see the value of college friendship to all students. People are often successful because of their friends; they can not fail to live up to faith that friends have in them.

The lonesome person has no great ambition, for no one else cares what he does, so why should he care? The lonesome college student has no reason for substituting exceptional knowledge for the friendship he would like to have, because no one cares whether he knows anything or not. An individual might know everything in the world, but without some one to care for him, and expect great things of him, he will be absolutely a nonentity. The spring term is approaching, and as students we should remember the new students who are entering our school, because the most miserable person in the world is the lonesome person in a crowd.—*A Student, in Salem College Green and White*.

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**MARRIAGES**

**JANDREW-BURDICK.**—Miss Pauline Burdick (Kellogg) of Little Genesee, N. Y., and Mr. George Jandrew of Bolivar, N. Y., were united in marriage at the parsonage in Little Genesee, on February 14, 1925, by Rev. G. D. Hargis.

**AYARS-CANFIELD.**—Miss Gertrude Canfield of Wirt, and Mr. Lister S. Ayars of Buffalo, N. Y., were united in marriage at the parsonage in Little Genesee, on February 21, 1925, by Rev. G. D. Hargis.

**DEATHS**

**ANDERSON.**—Robert Gene, the six months old babe of Mr. and Mrs. Oscar Anderson of Osawatomie, Kan., died February 26, 1925. The funeral, conducted by Pastor H. L. Cottrell, was held at the Nortonville Seventh Day Baptist church and the burial was made in the Nortonville cemetery.

"A bud of beauty nipt by death!  
Oh, no! but upward borne,  
Where no rude wind or poisoned breath  
Can blast a flower of paradise." H. L. C.

**WILL YOU BE PATIENT?**

R. H. I.

When life seems unendurable  
And many ills incurable,  
I seem to hear my Savior say:  
"Will you be patient one more day?"

A day is but a span of time,  
A few brief hours to make sublime;  
But what if I should gently hear:  
"Will you be patient one more year?"

Time is a measure made by man;  
God measures neither love nor plan;  
My hours, my days, my years shall be  
Entirely lost in service free.

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

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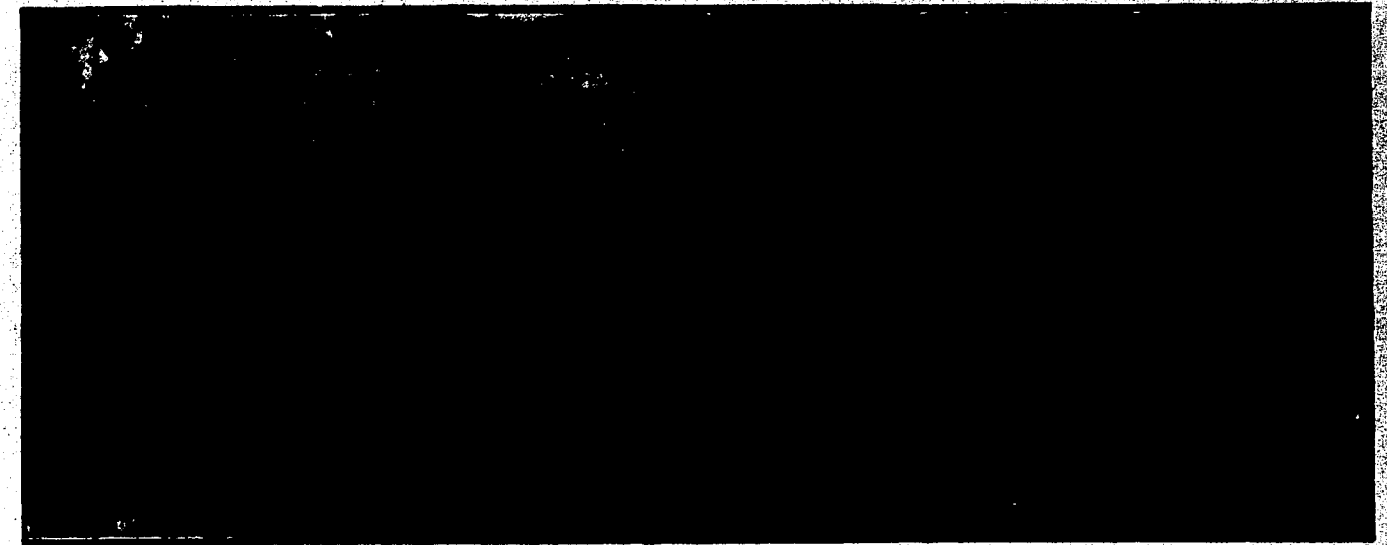
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### ROADSIDE FLOWERS

We are the roadside flowers,  
Straying from garden grounds;  
Lovers of idle hours,  
Breakers of ordered bounds.

And lo, the Lord of the Garden,  
He makes his sun to rise,  
And his rain to fall like pardon  
On our dusty paradise.

If only the earth will feed us,  
If only the wind be kind,  
We blossom for those who need us,  
The stragglers left behind.

On us he has laid the duty—  
The task of the wandering brood—  
To better the world with beauty,  
Wherever the way may lead.

Who shall inquire of the season,  
Or question the wind where it blows?  
We blossom and ask no reason,  
The Lord of the Garden knows.

—Bliss Carman.

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