

The Sabbath Recorder

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

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

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

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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-23, 1925.
President—S. Orestes Bond, Salem, W. Va.
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 The Memorial Board acts as the Financial Agent of the Denomination.
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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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"O God, give us compassionate hearts. Help us to live as thy sons and daughters, forgiving the unfaithful and evil. Grant that we may ever walk worthily as followers of him who perfectly pleased thee. Teach us to be loyal to the brotherhood of saints. Help us to bear one another's burdens. Give us grace to look on the things of others and not merely on our own. For Christ's sake. Amen."

"What is the Difficulty?" A friend has sent me a page or two from the *Presbyterian Magazine* with an interesting article regarding the scarcity of men for leaders in church and mission work. The writer started off with the statement that forty-three per cent of those added to the ministry in the Presbyterian denomination that year, came from other denominations.

The fact that nearly half of the ministers coming into that body were reared in "homes other than their own," gave rise to the question as to why a people with all their executive equipment are unable to raise up leaders for their denominational work.

The case is stated in these words:

What is the difficulty? How does it happen that so many thousands are walking the streets in search of employment while our Committee on Vacancy and Supply sends out the announcement that many fields are without pastors, scores of them paying an average salary of \$1,750 with free use of a manse? Here is the editor of a leading daily newspaper using such words as these: "Surely the future looks black enough, yet it holds a hope, a single hope. One and one power only can arrest the descent and save us. That is the Christian religion. That eliminated leaves the earth to eternal war." And yet in the very state in which the paper is printed an appeal comes for fifteen men for mission fields that can be made self-supporting within three years. The men can not be found.

Then there is quite a lengthy effort to show why so few students enter the ministry. Of course the schools and colleges come in for a good deal of blame. It is claimed that certain scientific theories are taught by "pure secularists" for teachers, many of whom, "frankly acknowledge that they have lost their faith," and that a Christian student is immediately thrown on the defensive.

It is unfortunate when young men come under the influence of bright teachers who have lost their faith in a personal God and in Christ as a Savior. I am thankful that such cases are few, and that I know of none such in our own schools. Probably the quarrels and bitter denunciations, the misunderstandings that have prevailed between the factions regarding these matters, have been as disastrous as the teachings themselves. More Christian charity and brotherly love in Christ exercised by both sides in the controversy, might have saved many from being driven away by disgust.

A second reason given by that writer lays much blame to pastors in these words:

Pastors also are partly to blame for the falling off of candidates for the ministry. One pastor deplors his hard lot. He is not appreciated. His salary is insufficient. His field is "peculiar." He has no heart in the matter of directing the attention of young men to the ministry. He is not willing to encourage his own son in that direction. Here is another who has passed the so-called "dead line." He is more than fifty years of age and his services are no longer in such demand as before. Therefore he declines to urge the lads of his congregation to engage in a life work that may easily end in tragic disaster. Thus it comes about that many pastors rarely present to the youth of their flocks the claims of the Christian calling, and when they do it is without conviction or passion or compelling power.

A dissatisfied, complaining pastor is a calamity in a church where young people need to be inspired for a noble life work and encouraged to devote their powers to the gospel ministry. I presume that more of our present-day ministers have been induced to enter the ministry by enthusiastic pastors, who love their work, than by any other means. If I had not had such a pastor at a certain time in my life it is no way likely that I would have entered the ministry. And I believe that every member of my class, if alive today, would bear a similar testimony.

Then the very fact that other ministers who came in touch with us loved their work and rejoiced over every one who decided to study for the ministry had much to do with strengthening the boys' courage and with making them love their work.

The final thought in the article has reference to the home influences, which I give you here:

In the last analysis this business of recruiting for religious work is a home problem. Unless a father is sympathetic with the idea of his boy's becoming a minister the probabilities are that the boy will not yield to other persuasion. If a mother is not thrilled by the thought of her son's dedicating his life to God for definite service, then one of the main channels through which spiritual influences flow will be clogged up.

In a book entitled "Williams College and Foreign Missions" the story is told of over one hundred alumni of that institution who became foreign missionaries. Practically every one of the number had been dedicated to the work by his parents, many of them before their birth.

Until our homes are places of prayer, until parents become eager to have their children called of God to the prophetic office, we must continue to look to other denominational bodies to furnish a large percentage of our pastors and missionaries. God had but one Son, and he dedicated him to the ministry, someone reminds us. If our teachers and pastors and parents could only realize the supreme opportunity for usefulness the ministry offers for every son of God, there would pour from our homes and churches and colleges an increasing stream of high souled youth on their way to places of need everywhere to engage in the blessed task of winning the world for our Christ.

In my early manhood all my inclinations were toward a business life, and I prepared for it in the best business college in America. But I shall always be thankful that when Jesus found my heart, there were an earnest pastor and loving friends who helped me to see and love the excellent opportunities in the gospel ministry. If I were young again and could see the pathway clear through as I see it today, I should certainly choose the ministry for my life work.

Much could be said about the allurements of the business world in these days as a hindrance from entering the ministry. This may, after all, be the greatest reason.

Why Did the Sunday Bill Fail? Just as we expected, the national Sunday observance bill died with the Sixty-eighth Congress on March 4, 1925. After very hard work for months by the National Reform lobby, led by Bowlby and other advocates of religious legislation, they have the chagrin of seeing their pet bill go the way of all such bills upon which they had placed their hopes heretofore, and, by which they

proposed to compel everybody to keep Sunday!

One would think that by this time these men would begin to see why it is impossible to secure the passage of a strict Sunday law in the national Congress. If they were not persistently blind to the multitude of facts made plain to every candid and unprejudiced observer, they would clearly understand the "why" of their failure; or if they will take pains to read the *Congressional Record*, the reasons for their failure will be made perfectly clear.

Throughout the entire country thousands of protests flood Congress with objections to the bill as being entirely *un-American*—and this, too, from those who observe the Sunday!

Everything for years has made it more and more clear that love of religious liberty in America is entirely too strong to be overcome by the Lord's Day Alliance or the so-called National Reform Association.

For some years the great dailies of America have indicated that the instinct for individual liberty in matters of religion is entirely too great to permit a law making special rules for *any* Sabbath keeping, whether that of the first day or of the seventh.

The advocates of such a law ought to see the hopelessness of their case revealed in the fact that with the multitudes Sunday is fast losing its sacredness as a holy day, and is coming to be regarded more as a holiday than as a sabbath; and that their proposed law is almost universally unpopular. If they were wise they would abandon their hopeless propaganda, and turn to the methods approved by Christ and made practical by Paul. They never "sought the council chamber of Cæsar" to compel men to be religious.

There are plenty of people who feel that all such efforts on the part of religionists to pass civil laws, are contrary to the Constitution, and that this un-Christian scheme of coercion will tend, more and more, to *drive people away from the churches*. Love is the only power that will fill our churches. Those who are un-Christlike enough to resort to civil law and the policeman's club to compel men to sabbatize and to go to church are making a fatal blunder. They are killing the influence of the Church.

Annual Meeting in Plainfield Church The Eighty-seventh Annual Meeting of the Seventh Day Baptist Church of Christ in Plainfield, N. J., was held on Sunday, April 5, in both afternoon and evening, as has long been the custom. This always makes a great day for old and young—a sort of home-coming rally day in which the members, far and near, are to be seen or heard from.

The business meeting in the afternoon was largely attended, and one hundred forty people took dinner together in the church between the afternoon and evening meetings. It was like a genuine home-coming, and every one seemed happy during the social hour.

Mr. L. H. North, business manager of the publishing house, was moderator, and Asa F. Randolph, who has served the church as clerk for many years, was secretary.

The social and supper hour was in charge of the ladies' society, known among us as the "S. D. B.'s"; and they gave us all a good dinner. On another page of this RECORDER you will find the interesting reports of the various organizations in the church, presented by Miss Ethel Titsworth, and that of the church itself, given by the pastor, Rev. Ahva J. C. Bond.

The church and organ have, for several weeks, been undergoing quite extensive repairs. The decorations have brightened up the rooms, and the overhauling and renewing of parts of the large organ have made that seem as good as new.

At the opening of both services today the audience enjoyed a season of special organ music. In the afternoon Brother Arthur L. Titsworth presided at the organ; and in the evening the regular organist, Mr. Charles Davis, gave a recital.

Besides the interesting reports published on another page, there were ten good letters read from nonresident members, which brought cheer to the home people by the writers' cordial expressions of love and loyalty to the church. These were from Mrs. Jessie Witter Randolph, Mrs. Louise Lewis Kimball, Miss Margaret Kimball, Mrs. Hobart Ayars, Evalois St. John, Robert Spicer, Leonard Hunting, Hannah Hummel, and Mrs. William B. Maxson. It is certainly helpful to both, the nonresident members and those at home, when the scattered ones keep in touch with the church of their faith in this way. These absent

ones will welcome the reports elsewhere given.

The home budget of over \$6,280 for current expenses makes quite a burden in these days for the resident members, but they are facing the work bravely, and are trying to be true to the Onward Movement budget as well.

This year has brought unusually heavy expenses in the repairs and upkeep of the buildings, but the people are handling the matter with commendable Christian courage and grace.

Preparations are being made to entertain the Eastern Association, which meets here in June.

"The Lord Is Risen" As a people we do not stress the True Meaning of Easter so-called Church high days, such as Christmas, Good Friday, Ash Wednesday, Palm Sunday, or Easter Sunday merely as church festivals. There are many who can see nothing in them but "paganism surviving in Christianity."

Yet we do not feel disposed to criticize those who do revere these days if they only look beyond the mere day to the great spiritual truth they were made to commemorate. At best, they are only human made festivals to emphasize and commemorate great events in the life and death of our Savior. When men make these seasons genuine aids to a closer walk with God, using them only as a help to a sweeter and closer communion with Christ, I would not feel like condemning them for such a practice. Indeed, I would be glad if in this way my fellow men could rise to a higher and truer spiritual life.

The most serious objection I can see to the ways in which Easter is regarded, comes from the fact that the spirit of worldly giddiness and fashion seems to override all devout spiritual activities until the display of flowers and fashionable dress buries the real Easter thought out of sight. I read of one pastor who said of his church, "We spent \$150 for Easter flowers." After the thing was over and this man had time to think the matter through, he is reported to have said, "I think it did not pay." In many churches and on our city streets the scenes often look more like dress parades and fashion plates than like gatherings of immortal souls seeking to realize the value of the resurrection and the life.

Give me the Easter spirit that emphasizes the great hope of the Church, that sees our risen Lord and realizes what his resurrection means to us, that simplifies rather than over-emphasizes all display of form and color and fine clothes in order to make a show. Let Easter be a day of deep devotion such as our risen Lord can bless, and I can bid every one God speed who observes it thus.

It is, indeed, a great thing when the entire Christian world, at one time, concentrates thought upon such a theme as the resurrection of Christ and its meaning for the children of God. While all men about me are cherishing the wonderful hope that comes through the risen Christ; when they are stressing the truth that, "If Christ be not risen, then is our preaching vain, and your faith is also vain"; when believers are magnifying the truth that, since "Christ is risen from the dead and become the first fruits of them that slept," we, too, may hope for victory over death; I am sure I would be lacking in the spirit of Christian love if my heart did not respond with joy and my lips express a genuine "God bless you in this precious hope." I would be the last man to throw a wet blanket over such enthusiasm.

In the resurrection of Christ we see the Gibraltar of the Christian faith, and God's acted amen to all that Jesus taught and all he claimed for himself.

THE ANNUAL MEETING OF THE PLAINFIELD CHURCH

[We give below the reports of the several organizations in the Plainfield Church and the pastor's report, as presented in the annual meeting, April 5, 1925.]

ANNUAL REPORT OF THE SABBATH SCHOOL

Fifty sessions of the Sabbath school have been held during the past year, the school being closed for two ordination services—that of the New Market deacons, May 31, and of our new pastor, Rev. A. J. C. Bond, on October 4. The average attendance for the year has been eighty-one, as compared with seventy-three last year, and sixty-three the year before. The total number on the roll is now one hundred twenty-five. Sixteen new members have been added to the school during the year. Two, Mrs. I. A. Hunting and Etta North, have been perfect

in attendance. The class taught by Miss Frances Kinne holds the attendance record for the last four years, although Miss Virginia Bond's class has the unique distinction of being perfect in attendance each week for the last three months.

Special occasions with appropriate programs have been observed as follows: Mother's day, Sabbath Rally day, Children's day, Rally day, and Christmas. The speaker on Children's day was Rev. Mr. Chamberlain, of Stelton, N. J., and on Rally day, Rev. David J. Spratt, of the Watchung Avenue Presbyterian Church. At the Christmas service an interesting program was given by classes and a special offering of \$185 taken for Liuho Hospital. On October 12 a picnic was enjoyed with the New Market Sabbath school at the home of Mr. and Mrs. Irving A. Hunting.

The treasurer reported a balance one year ago of \$34 (omitting the cents), receipts for the year of \$444, expenses of \$180, and benevolent gifts of \$245, leaving a balance of \$53.

In December the school mourned the loss by death of its faithful secretary, Mr. Nathan S. Wardner, who had held that office for fifteen years. Although it keenly felt the loss of the Davis and Skaggs families last summer, it has been strengthened by the addition of the Burdick and Olsbye families recently, and several other persons. Mrs. Sarah L. Wardner recently retired from the teaching staff, after more than twenty years of efficient service, which the school has greatly appreciated.

The music this past year has been unusually excellent, largely due to the efforts of the chorister, Mrs. A. J. C. Bond.

Encouraged by the present increasing interest in the Sabbath school, let us hope for greater things in the year to come.

Respectfully submitted,

EVERETT C. HUNTING,
Secretary.

MEN'S CLUB OF SEVENTH DAY BAPTIST CHURCH

On January 4, 1925, the Men's Club met for the first time of the year and voted to continue the club meetings, which have been allowed to lapse for some months. George M. Clarke acted as secretary pro tempore. He agreed to furnish the program for the February meeting, and other men volunteered to furnish entertainment for future

meetings so that the work of the club could go on. L. H. North was elected secretary to fill the vacancy caused by the death of Mr. Nathan S. Wardner.

Two meetings have since been held: the first in the church parlors on the evening of February 1, at which Mr. Nathan E. Lewis gave a talk on his recent trip to California, illustrated by pictures thrown on the screen by Mr. Clarence W. Spicer; the second, held at the home of Mr. and Mrs. William C. Hubbard, at which Mr. Horace E. Staples, president of the Chamber of Commerce, was the speaker.

Refreshments have been served at each of these gatherings and a pleasant social hour enjoyed by the men of the church and congregation.

The present officers of this organization are: president, Paul A. Whitford; vice president, George M. Clarke; secretary, L. H. North; treasurer, Lucius P. Burch.

Respectfully submitted,

L. H. NORTH,
Secretary.

WOMAN'S SOCIETY FOR CHRISTIAN WORK

The Woman's Society for Christian Work has welcomed five new members during the year, making our active membership sixty, with twelve nonresident members.

In planning our work for this year, we decided that our church needed our help, and \$300 was pledged for church repairs, \$150 of which has been paid. Fifty dollars was donated to Liuho Hospital, \$50 paid for upholstering a chair for the parsonage, \$25 pledged to the Denominational Building Fund, and \$10 sent to the Salem College Aid society.

The treasurer's report for the year ending October 1, 1924, showed receipts of \$516.32, and disbursements of \$321.26, with a balance on hand of \$195.06. Our money has been raised largely through the budget system.

There have been three enjoyable get-together suppers, when the Entertainment Committee has provided an informal program, and there was a pay dinner in December. Last May a farewell tea was given for Mrs. H. Eugene Davis, when there was a "shower" of handkerchiefs and other necessities for Mrs. Davis, and a "kitchen shower" for Mrs. George Thorngate, in

whose going to China we were deeply interested.

The society planned the farewell reception for Mr. and Mrs. Skaggs, and a reception was held to welcome our new pastor and his wife.

We enjoy keeping in touch with the nearby Seventh Day Baptist women's societies and many members of the New York City and New Market societies attended our annual picnic held at the home of Mr. and Mrs. Asa F' Randolph. In December we accepted the invitation of the New York society and had a most pleasant day with them at the apartments of Mrs. Crandall and Mrs. Whitford.

The society had charge of the turkey dinner for the father and son, mother and daughter banquet which the Joy Givers will report more fully.

Among other interesting happenings were a visit to Muhlenberg Hospital, the thimble party at the parsonage under the auspices of the Tract Committee, and Mrs. Will Dunn's talk regarding the Children's Home which she gave at our meeting last week.

Christmas letters were written to our missionaries, many calls have been made by our Visiting Committee, flowers have been sent to those who were sick, and notes of sympathy written to those in sorrow.

In various ways we are trying to carry on the Christian work for which our society was organized thirty-five years ago.

Respectfully submitted,

IDA S. HUNTING,
Recording Secretary.

ANNUAL REPORT OF "S. D. B." SOCIETY

The following is a brief outline of the work done by the S. D. B.'s. We have not reached the goal we started out for, but hope to come nearer to it the coming year.

There have been eleven meetings held during the past year, with an average attendance of thirteen. We have now a membership of twenty-four, two less than last year.

A China pageant was held at the church under the direction of Mrs. H. E. Davis.

On June 1, 1924, the last meeting for the summer was held at the home of Mr. and Mrs. George M. Clarke and took the form of a farewell reception to Rev. and Mrs. H. E. Davis.

The S. D. B.'s presented a gold pin to

Mrs. H. E. Davis as a token of our appreciation of the time and effort she had devoted to the society. At the last meeting of the Bible study class, the members presented Mr. Davis with a watch.

Flowers have been sent to several of our members during the year, also flowers furnished for the church for a month.

The Work Committee presented a play at the church on February 25, 1925, entitled, "The Spinners' Convention," to help raise money to meet our China pledge. In various ways we raised \$90 during the year.

Respectfully submitted,
ZILPHA W. SEWARD,
Secretary and Treasurer.

ANNUAL REPORT OF THE INTERMEDIATE CHRISTIAN ENDEAVOR SOCIETY

There are now ten members in our Intermediate Christian Endeavor society. Our president is Elizabeth Bond; vice president, Frederik Bakker; secretary, Ruth Hunting; and treasurer, Frances Wells.

During the past year our most important contributions have been: \$10 to Camp Endeavor, \$14 to the Boys' and Girls' schools in China, \$10 to the Young People's Board, and \$8 to register four of our members for the International Christian Endeavor Convention, which we hope will be held in Atlantic City in 1926. This year, instead of having weekly offerings, we have each pledged a certain amount per month to the society.

At Conference last year our society won the Intermediate banner in the RECORDER Reading Contest, and two of our members, Frances Wells and Lammechiena Bakker, won the first and second prizes in the same contest, which was open to all Seventh Day Baptist Christian Endeavor societies.

We have attended the meetings of the Plainfield Christian Endeavor Union, and twice have had perfect attendance.

We have had four socials since September. The last one was an indoor track meet, to which we invited the older young people.

Our weekly meetings have been very helpful, since we nearly always have perfect attendance, and all take part. After each meeting Mr. Bond has read to us from a mission study book, *Adventures in Brotherhood*, which we have enjoyed very much.

We have tried to help the church and pastor in every way we could. Our Pastor's

Aid Committee has sent the bulletins to the nonresident members each week, has kept the rack in the vestibule filled with tracts, and has recorded the attendance at the church prayer meetings. Our young people's choir has led the singing in prayer meeting. We hope that, in our Master's strength, we may be more useful to our church during the coming year.

Respectfully submitted,
RUTH HUNTING,
Secretary.

JUNIOR CHRISTIAN ENDEAVOR SOCIETY

There are sixteen members in the Junior society now. Richard, Carol, and Winthrop Davis have gone back to China, Margaret Skaggs is in Milton. Mary Harris, Barbara Davis, Eleanor Olsbye, and, as Mr. Elmer Hunting said, the *Norths* who came from the *West* and live on *South Avenue* in the *East* end have taken their places.

The officers are: president, Winfred Spicer; vice president, Janet Whitford; secretary, Charles North; treasurer, Helen Davis.

We have received from offerings at the meetings for twenty-four Sabbaths since October 1, \$8.31, and have received on Christian Endeavor day our half of the offering, \$12.77. We have given \$1.25 for Near East Relief, and \$2 to the Liuho Hospital. The balance, \$17.83, we are to spend as we shall decide this spring.

We are trying to learn by heart each week the verses we give in response to our names at the roll call, and we are reading each day the daily verses printed about the topic.

Those who have taught the lessons sometimes, or have in other ways assisted the superintendent are: Miss Mildred Greene, Miss Dorothy Hubbard and Miss Marjorie Burdick.

CHARLES NORTH,
Secretary.

REPORT OF JOY GIVERS

The youngest group in our church family, the Joy Givers, is just completing its first year of existence. We organized April 21, 1924, with eleven members; but two having moved away, we now number nine—with Ruth Hunting president and Mary Bond secretary-treasurer. Our objects are three: first, to show a real interest in, and prove ourselves helpful to, our own church; sec-

ond, to some outside interest worth while; and third, to have a happy time together in work and play.

Our activities have been varied. Our first was a tea for our mothers on May 11. On the twenty-eighth a missionary pageant, "The Awakening of China," was presented with the assistance of a number outside our group.

During the summer no meetings were held, but in the fall we resumed with keen interest and began work on good cheer books, which consisted of clippings culled mostly from the *Youth's Companion*, pasted in books with attractive covers made by two of our members. Sixteen of these were given to Muhlenberg Hospital at Christmas, which we trust carried with their wholesome jokes and helpful outlook on life a note of real joy into an atmosphere of sickness and depression.

At Thanksgiving a complete dinner was provided by gifts from each member, and given to a needy family recommended by the Charity Organization.

Subscriptions to *McCalls Magazine* were secured by us; and from that enterprise and from gifts, we have on hand ninety dollars, which we hope to expend in some furnishings for the parlor which will make that room more attractive and better equipped to serve as a homey room for our young people. We are planning to add to this fund before summer.

Our latest interest is in making bibs for the children at the Day Nursery.

For the two dinners for parents and children, one given last winter, and one this spring, we made gay paper nut cups to harmonize with the table decorations.

Twice we have met just for good times—last May at a picnic at Ruth Hunting's to celebrate several birthdays, and again in the winter at a coasting party. This completes our year as far as we can enumerate tasks finished.

But with a one hundred per cent attendance, which we nearly always have, with real enthusiasm and a very happy spirit in our group, we start on our second year glad to contribute all that we can to others and to live up to the name we have chosen, and to this our motto, "A merry heart doeth good like a medicine."

MARY BOND,
Secretary.

A SUMMARY OF THE YEAR'S WORK OF THE PLAINFIELD SEVENTH DAY BAPTIST CHURCH OF CHRIST

REV. AHVA J. C. BOND, PASTOR

It is never an easy task to make a satisfactory report of the work of a church during any given year. The things that are really accomplished that are worth while can not be recorded. The things that can be set down on paper are the things that may be observed. They are the obvious and the temporary. The growth of the soul and the accomplishment of spiritual tasks, for which the church exists, can not be measured or reported.

In attempting to prepare this review of the church, we were conscious of the fact that much that could be reported as actually having been done by the church would be reported by its auxiliary societies. I am sure we have listened to these reports with a very great deal of interest, and with some degree of appreciation of the splendid work being done by the church through these various organizations.

In formulating this brief summary of the work of the pastor, I am confronted with another difficulty in the fact that this report for the year covers part of two pastorates and an interim of two months between pastorates.

During the first four months of the year which has just closed Rev. James L. Skaggs was closing out seven years of faithful and devoted service with this church.

Sabbath morning, April 19, the choir rendered an Easter cantata. May 24 Rev. H. Eugene Davis preached. May 31 no service was held here, this church joining at that time with the Piscataway Church in the morning service for the ordination of deacons. During the month of June the pastor being absent during the most of the month as a delegate to the associations, the pulpit was supplied as follows: June 7 was observed as Children's day, and the primary department of the Sabbath school gave a program; for the remaining Sabbaths the following ministers preached, respectively, Rev. Charles R. Engel, of Florence, N. J.; Rev. Walter J. Swaffield, and Rev. S. Arthur Devan, both of Plainfield. Pastor Skaggs was in his pulpit every Sabbath during the month of July, the last month of his ministry here, at the end of which he started for his new labors as pastor of the

Seventh Day Baptist Church at Milton, Wis.

The trustees of the church provided supplies for the months of August and September. I have not the data for August. Rev. Ahva J. C. Bond spoke September 6 and 27, delegates to the General Conference reported September 13, and Dr. Theodore L. Gardiner preached September 20.

The resignation of Pastor Skaggs was accepted June 15, and June 22 the church called Rev. Ahva J. C. Bond to be its pastor. This new relationship began the first of October, and on Sabbath day, October 4, on the twentieth anniversary of his ordination to the gospel ministry, he began his labors with the church.

During these six months the pastor has been absent three Sabbaths. In December he attended the Quadrennial Meeting of the Federal Council of the Churches of Christ in America at Atlanta, Ga. On the Sabbath of that absence of one week Dr. Walter J. Swaffield preached. In the latter part of February he spent a week-end in a series of decision meetings at Alfred, N. Y., and early in March he was at Lost Creek, W. Va., for a similar service. Rev. Willard D. Burdick, general secretary of the General Conference, occupied the pulpit February 28, in the absence of the pastor; and Rev. C. H. Rockey, of the Anti-Saloon League of New Jersey, spoke on Sabbath morning, March 14. Rev. Harold R. Crandall, of New York City, preached Sabbath morning, November 27, at which time the Yearly Meeting of the New Jersey, New York City, and Berlin, N. Y. Churches met with us. January 24 the intermediates assisted in the morning service.

The pastor has preached from this pulpit during the six months twenty-one sermons, not counting the sermon to boys and girls which has been preached regularly during that same period with a few exceptions. He has preached sixteen times to other congregations as follows: Alfred, N. Y., seven; Lost Creek, W. Va., five; Park Avenue Baptist Church, two; New Market Baptist Church, and Grace Methodist Episcopal Church, North Plainfield.

He has addressed the Plainfield High School, the college assembly of Alfred University, and the Lost Creek High School, and has met twice with the Plainfield Hi-Y.

The church prayer meeting has been sustained with a commendable degree of in-

terest. The young people's choir inaugurated by Pastor Skaggs under the direction of Mr. Frank A. Langworthy, continues its faithful and efficient service week by week. The attendance at the prayer meetings for the last six months has averaged thirty-five, which is an encouraging average, but which might be improved.

The church has lost four members by death during the year, namely, Mr. De Valois St. John, Mr. William R. Mosher, Mr. Nathan Wardner, and Mrs. Rosa Davis Peet. These walk with us here no more. We mourn with those who mourn but not as those who have no hope. We mourn, also, the passing of two friends who were dear to members of this church, but whose membership was held in other Seventh Day Baptist churches, namely, Mr. Henry D. Babcock, and Mrs. Lewis Niles.

No new members have been received by baptism, but one brother, Mr. Charles Post, a convert to the Sabbath, has been received on profession of faith. Lawrence L. Baily, an officer in the radio service of the United States Navy, was baptized by the pastor in our baptistry here, but joined the Friendship Church. There have been additions to the church membership by letter.

To take care of certain items growing out of our discussions one year ago, a "Continuation Committee" was appointed, which has given these matters quite thorough consideration through public discussions and otherwise.

As a result the city newspaper has been used as an advertising medium to some extent; the question of a bulletin board for the church lawn is still under advisement; and progress is being made in the work of fitting up the church parlor as a real parlor, or social room of the church.

As was said in the beginning, the real work of the church can not be tabulated or reported. We trust the trend is upward in the things of the spirit.

Grateful to the *past* for a rich heritage in material equipment and in spiritual ideals, happy in the *present* with its opportunities and blessings, we face the *future* with hope and courage, believing that the Hand that hath led us thus far still will lead us on.

The older we grow the faster the years go. All the more reason for working harder and faster.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

April 25—Onward Movement Day.
Pastor Simpson reads the Bulletin Board, writes for tracts, and does constructive thinking and planning. Read what he says concerning the possible use of tracts.

GLEANINGS FROM RECENT LETTERS

A letter written by Secretary William L. Burdick as he was nearing Port of Spain, Trinidad, March 21, tells of a very busy month that he spent in British Guiana, preaching fifteen times, visiting many homes, and spending much time in the interests of our mission property.

Elder Spencer was accompanying him to Trinidad to look up Seventh Day Baptist interests in that island.

Pastor Simpson writes: "I wish I knew some way to attract attention to them (tracts), so that they would be read. I have wondered whether it might not be well not to fill up the rack all at once but rather to put up certain tracts at a given time, and call particular attention to them. Then, at a later time, other tracts might be treated the same way. And still there ought to be a few of each kind there for those who wish to do their own selecting.

"I can make *special* use of some tracts. For example, we are just organizing a small Intermediate society of Christian Endeavor. I would like to give them *Seventh Day Baptist Fundamentals*, perhaps as a study course. Parents and others should be interested at the same time the young people are working at it. Perhaps a similar use could be made of certain other tracts.

"And some of them I ought to have with me when I go calling. The evangelistic and other tracts would fit in here. But will I have the grace to know just how to present them?"

The following are extracts from a letter from a man in India:

"More than once I have felt impressed to write you, but have deferred. Last night in looking over my file, I saw the first letter I ever received from an official of the Seventh Day Baptist denomination, personally sent me in an unofficial way. The letter is dated November 23, 1923—quite a while ago. And the closing paragraph of that letter reads like this: 'I want you to realize that you have the sympathy and interest of Mrs. Burdick and me in these days of decision and great anxiety, and that we hope and pray that in some way you and your assistant may be continued in Sabbath keeping mission work in India.'

"Since you wrote me these lines, a year and about three months have passed, and within that time some wonderful things have happened here in India. Undoubtedly you have heard of these things through Rev. William L. Burdick. Yesterday I received a letter from —, an evangelist, making inquiry in regard to Seventh Day Baptists and their plans for India; and he says that he has about twelve young men who are willing to work as soldiers for Christ.

"Just a few weeks ago I received a letter from —, of Calcutta, stating that he has received information that there were from eight to nine young men and five families in the city of Cuttack in the province of Orissa which joins Bengal, who are interested in the message Seventh Day Baptists have, and that he is well acquainted with one of these young men and had the chance of telling him of Seventh Day Baptists, and there are those who are praying earnestly for the day to come when our people will be able to start operations here in this great Indian Empire. Many doors now stand open wide to Seventh Day Baptists in this great and needy field. *What shall the answer be?*

"When it comes to men, Seventh Day Baptists are in a position to begin work in four of the leading languages of this country.

"Well, I do not know what the result will be in regard to India. But there is one thing I do know, and that is, God lives. I am praying to God, even the living God—the God of Abraham, Isaac and Jacob. And I believe he will answer prayer in favor of India.

"I do ask you that you will kindly remember the prayer you expressed over a

year ago in my behalf and in behalf of my assistant with whom I have lost connection, and that you will do all that lies in your power to see that prayer of yours and your dear wife's answered, for India's sake."

Pastor James Hurley, in writing about the call for Onward Movement Day, says: "We certainly must extend our work. Retrenchment means death to us as a people."

"To live, we must reach out the helping hand to those who are pleading for assistance."

"May the God of heaven help us to see the possibilities of growth and development that are within our reach."

"Here's hoping there will be no debts hanging on us at Conference time!"

ONWARD MOVEMENT SABBATH

At our last General Conference we decided that our united work as a people should be known as the "Seventh Day Baptist Onward Movement," with the motto: "Onward and Upward," and with the slogan: "Lead On, O King Eternal."

We now are in the last quarter of the Conference year.

As evidence that we have entered with spirit into the Onward Movement I point to the revivals that many of our churches are realizing. It is equally evident that the King Eternal is leading us on, for many Macedonian calls are coming to us. But it is very evident that there is much for us to accomplish this quarter if we go up to Conference rejoicing that we have done our part in carrying out our motto: "Onward and Upward."

Treasurer William C. Whitford reports in this issue of the SABBATH RECORDER that he received for denominational work in March \$2,941.86. This with previous reports, shows that during this Conference year—July 1, 1924, to April 1, 1925—he has received \$25,921.33. The Onward Movement budget alone is \$58,264.00. This suggests a part of our task in this, the last quarter of the Conference year.

It seems to me that the situation demands that we set aside a day to consider denominational interests, and our responsibilities in raising the money necessary to carry on these interests; and so I am asking our pastors to make the last Sabbath of April Onward Movement Sabbath.

I am confident that it will be stimulating

and helpful to unite our prayers and thoughts on that day to the accomplishing of our Onward Movement work for the year.

Pastors are already responding favorably to this call; and I hope that all of our people will be at church on that Sabbath—and on every other Sabbath—that they will go praying that the day may be filled with blessings for us; and that all will listen attentively to the stirring words of pastors as they present the interests of our beloved denomination, plead for the support of our long-established activities, tell of the calls coming to us from other lands, picture the discouragements resulting on fields inadequately supported, and the encouragement to us all if we raise the budget.

President S. O. Bond recently wrote me: "Impress upon them (the leaders in our churches) that this is a testing time, and we must meet these pressing needs."

The financial situation in which we find ourselves is not peculiar to us alone; probably every denomination is realizing as great difficulties as are we in raising money to carry on their increasing work in this and other lands. The Baptist of April 3 has this to say of their financial needs in a call "To Every Northern Baptist": "Unless individuals make extra contributions in the way of gifts aggregating \$1,700,000 over and above the maximum offerings expected from the usual sources, the convention will face a staggering budget deficit on May 1."

Some other denominations are issuing urgent appeals for money to meet their budget. It is indeed a *testing time* for us all!

The world needs salvation. The world needs the Sabbath. We have such obligations to build up our established interests and carry the gospel and the Sabbath to others as call for generous giving. Let us stand the "testing time."

Dr. Gardiner has read me an editorial on giving that is to appear in the issue of the SABBATH RECORDER after this one. Be sure and read it as a preparation for *Onward Movement Sabbath*.

GENERAL CONFERENCE RECEIPTS

March, 1925

Onward Movement—	
Adams Center	\$ 30 00
First Alfred	109 86
Second Alfred	37 10
First Brookfield	37 25

AMERICAN SABBATH TRACT SOCIETY
Treasurer's Receipts for January, 1925

Detroit	1 00
Dodge Center	35 00
Farina	183 00
Fouke	20 00
First Genesee	15 00
Gentry	6 00
Hammond	75 00
Hebron Center	10 00
Independence	125 00
Milton	468 47
Minneapolis	5 00
New York	142 75
Pawcatuck	648 10
Plainfield	105 70
Roanoke	50 00
Salem	176 00
Shiloh	96 62
Syracuse	20 00
Walworth	5 00
Waterford	25 00
Welton	200 00
West Edmeston	50 00
Reta I. Crouch	5 00
Nina S. Palmer	10 00
	<hr/>
	\$2,692 35
Forward Movement—	
Plainfield	\$ 16 00
Parallel Budget—	
Shiloh	25 00
Conference Expense—	
Detroit	5 00
Woman's Board	
Berlin Ladies' Aid society	30 00
Detroit	5 00
Sabbath School Board—	
Rockville Sabbath school	\$ 5 00
Denominational Building—	
New York	5 00
Shiloh	15 00
First Alfred	5 00
Adams Center	25 00
Tract Society—	
Rockville Sabbath school	\$ 3 00
Walworth	25 00
Boys' School—	
Salem juniors	\$ 2 50
Girls' School—	
Salem juniors	2 50
Missionary Society—	
New York (for Liuho)	2 45
First Genesee (for Liuho)	19 56
Shiloh (for China)	50
Shiloh (for Java)	1 00
First Alfred (for China)	5 00
Walworth	25 00
Detroit	20 00
D. P. McWilliams	5 00

WM. C. WHITFORD,
Treasurer.

Alfred, N. Y., March 31, 1925.

General Fund	
Contributions:	
Forward Movement	\$ 1.41
Onward Movement	383.52
	<hr/>
	\$ 384.93
Income from Invested Funds:	
Reuben D. Ayres Bequest	\$ 3.00
Lois Babcock Bequest .....	.05
Mary P. Bentley Gift	3.00
Berlin, Wis., Parsonage Fund	4.50
George Bonham Bequest	2.00
Sarah Elizabeth Brand Bequest .....	.45
Harriet A. Burdick Gift	4.00
Sarah C. L. Burdick Bequest .....	.84
Susan E. Burdick Bequest	2.40
Hannah Cimiano Bequest	26.50
Nettie J. Coon Bequest	1.00
S. Adeline Crumb Fund .....	.03
Oliver Davis Bequest	4.02
Nancy M. Frank Bequest	3.05
Amanda B. Greene Bequest	1.77
Olive A. Greene Bequest	7.31
Rhoda T. Greene Bequest	24.00
George Greenman Bequest	10.14
Greenmanville, Conn., Church Fund	3.00
Celia Hiscox Bequest .....	.24
Eliza James Bequest	5.40
Mrs. H. Gillette Kenyon Gift	1.00
Lucy M. Knapp Bequest	4.00
Clark F. Langworthy Bequest	1.34
Life Memberships	1.50
Elizabeth U. Maxson Bequest .....	.42
North Branch, Neb., Church Fund ..	.50
Olive Hall Pierce Bequest	3.50
Electra A. Potter Bequest	76.99
Deborah A. Randall Bequest	32.12
Arletta G. Rogers Bequest .....	.72
Sarah E. Saunders Bequest .....	.80
E. Sophia Saunders Bequest .....	.80
Alzina C. Shaw Bequest .....	.50
John G. Spicer Bequest	6.00
Martha G. Stillman Bequest	2.00
Mary S. Stillman Bequest	3.50
Mary K. B. Sunderland Bequest ..	.80
Villa Ridge, Ill., Church Fund	1.58
A. Judson Wells Bequest .....	.40
Mary J. Willard Bequest	2.30
I. H. York Bequest .....	.80
Annuity Gifts	7.05
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract	
Society	\$ 26.33
Charity L. Burdick Bequest	9.04
Delos C. Burdick Bequest	246.47
Delos C. Burdick farm ..	13.23
Eugenia L. Babcock Bequest	146.66
George H. Babcock Bequest	1,171.88
E. K. and F. Burdick Fund	23.13
Harriet Burdick Bequest ..	1.98
Mary E. Rich Bequest ..	33.75
Penelope Harbert Bequest ..	30.82
Sarah P. Potter Bequest ..	30.00
Southampton Seventh Day	
Baptist Parsonage Fund ..	3.08
Estate Edw. W. Burdick ..	32.13
	<hr/>
	1,768.50
Collections:	
One-third Southeastern Association	12.29
Publishing House Receipts:	
RECORDER	\$587.13
Helping Hand	95.40
Intermediate Graded Lessons	5.25
Junior Graded Lessons	17.40
Outside Sabbath School Boards' publi-	
cations	21.85
Tract Depository	11.30
Calendars	77.05
	<hr/>
	815.38
Interest on daily bank balances	2.08
Interest on equipment notes fund, savings	
account	14.00
	<hr/>
	\$3,252.50

DENOMINATIONAL BUILDING FUND		
<i>Old Building:</i>		
Contributions:		
Forward Movement	\$ 10.02	
Onward Movement	127.84	\$137.86
Interest on daily bank balances	1.00	138.86
<i>New Building:</i>		
Contributions:		
Mrs. S. T. Burdick, Friendship, N. Y.	\$ 15.00	
Mrs. Florence Siedhoff, Battle Creek, Mich.	5.00	
S. C. Maxson, Utica, N. Y.	10.00	
Mr. and Mrs. Jay Van Horn, McAllen, Tex.	10.00	
Mrs. Julia Ormsby, Alfred Station, N. Y.	60.00	
Ira B. Crandall, Westerly, R. I.	100.00	
Mrs. M. A. Ayars, Panama City, Fla.	5.00	
Mrs. Arthur H. Smith, Buffalo, N. Y.	5.00	
Mrs. Martha P. Brown, Portville, N. Y.	10.00	\$220.00
Interest on daily bank balances	1.80	221.80
GENERAL FUND		
Rent from publishing plant	\$200.00	
Int. on daily bank balances	12.00	212.00
Total receipts for January		\$3,825.16

Treasurer's Receipts for February, 1925		
GENERAL FUND		
Contributions:		
Mrs. J. S. Hardy, Portsmouth, Va. ...	\$ 7.50	
Forward Movement	1.13	
Parallel Program	3.63	
Onward Movement	198.73	203.49
		\$ 210.99
Publishing House Receipts:		
RECORDER	\$705.35	
Helping Hand	187.80	
Intermediate Graded Lessons	10.65	
Junior Graded Lessons	21.05	
Outside Sabbath School Boards' publications	15.00	
Tract Depository	3.10	
Calendars	79.50	
		1,022.45
Contributions to Cornelia Slagter:		
"Friend" Providence, R. I.	\$ 1.00	
E. K. Burdick, Nortonville, Kan.	10.00	11.00
		\$1,244.44

DENOMINATIONAL BUILDING FUND		
<i>Old Building:</i>		
Contributions:		
Forward Movement	\$ 1.62	
Parallel Program	3.55	
Onward Movement	63.92	69.09
<i>New Building:</i>		
Contributions:		
Mrs. S. A. B. Gillings, Akron, N. Y. ...	\$ 50.00	
Rev. E. Adelbert Witter, Walworth, Wis.	10.00	
Miss Louisa M. Green, Berlin, N. Y.	5.00	
Mr. and Mrs. H. P. Hakes, Westerly, R. I.	10.00	
New York Seventh Day Baptist Society, Christian Endeavor, account Franklin Fitz Randolph memorial	9.75	
Mrs. William E. Hammond, Wickford, R. I.	5.00	
Mrs. Leila P. Franklin, Verona, N. Y.	5.00	
Mr. and Mrs. Arthur D. Payne, Hitchcock, S. Dak.	10.00	
Eugene K. Burdick, Nortonville, Kan.	25.00	
		129.75

MAINTENANCE FUND	
Rent from publishing plant	200.00
Total receipts for February	\$1,643.28

Treasurer's Receipts for March, 1925	
GENERAL FUND	
Contributions:	
Mrs. A. S. Billins Wisconsin Rapids, Wis.	\$ 10.00
Forward Movement	1.81
Parallel Program	3.63
Onward Movement	312.02
	317.46
	\$ 327.46
Publishing House Receipts:	
RECORDER	\$755.98
Helping Hand	219.35
Intermediate Graded Lessons	17.70
Junior Graded Lessons	30.50
Outside Sabbath School Boards' publications	14.25
Tract Depository	14.19
Calendars	42.67
	1,094.64
Contributions for Special Sabbath Reform Work:	
William M. Stillman, Plainfield, N. J.	41.67
Excess received account sale Liberty Bond for Annuity Gift .....	.55
	\$1,464.32

DENOMINATIONAL BUILDING FUND	
<i>Old Building:</i>	
Contributions:	
Forward Movement	\$ 2.59
Parallel Program	3.55
Onward Movement	144.67
	150.81
<i>New Building:</i>	
Contributions:	
Ladies' Aid Society, Farina, Ill.	\$ 25.00
Mrs. F. H. White, Earlville, N. Y.	5.00
Edw. L. Gladding, Interlaken, Mass.	25.00
Seventh Day Baptist Church, Minneapolis, Minn.	5.00
Lucius Sanborn, Goodrich, Mich.	30.00
Mrs. Aura L. Tillman, Weston, W. Va.	5.00
Mrs. M. C. Parker, Chicago, Ill.	4.00
Mrs. L. F. Hulin, Daytona, Fla.	5.00
Mrs. M. A. Ayars, Panama City, Fla.	10.00
Miss Bertha W. Williams, New York, N. Y.	15.00
Mrs. Betsy Hoshaw, North Loup, Neb.	2.50
Mrs. Thankful Childs, Farina, Ill.	25.00
Mrs. J. A. Hardy, Portsmouth, Va.	5.00
Mrs. Mary C. White, Sioux City, Ia.	5.00
	166.50

MAINTENANCE FUND	
Rent from publishing plant	200.00
PERMANENT FUND	
M. G. Marsh, Kelso, Tenn., on account	
Life Membership	15.00
Total receipts for March	\$1,996.63

F. J. HUBBARD, Treasurer.

Work is a good antidote for worry. Busy people do not have time to fret about tomorrow. If you want to master your troubles, go to work at something. When we fold our hands, we offer ourselves as targets to the arrows of anxiety and grief. Work that engrosses, that claims our thought as well as our effort, is the deadliest foe to worry and repining.—Selected.

MISSIONS

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

BRITISH GUIANA, SOUTH AMERICA

FROM THE SECRETARY

The advancements of missions in any country is more or less dependent upon the climate, resources, races, social habits, civil government, and educational facilities and advancement. These, therefore, need to be studied in connection with mission work.

Though it is impossible to put into one short article any adequate presentation of these features of a colony such as British Guiana, yet a few facts will be helpful.

Guiana is the Indian name for the country between the Orinoco and Amazon rivers—two of the largest rivers in the world; and was probably derived from "winna," meaning water, or watery country. The country at present is divided between five nations, Venezuela, Great Britain, Holland, France, and Brazil; but that which is now known to the world as Guiana is the portions held by Great Britain, Holland and France; and the territory which interests us is British Guiana.

It is larger than all Great Britain, and twice as large as Pennsylvania. Its physical features, location on the map of the world, climate, and natural resources make it one of the most interesting countries on the globe. As early as the sixteenth century it was described by adventurers as "that mighty, rich and beautiful empire of Guiana." It has many large rivers, the most important of which are the Essequibo, Demerara, Berbice and Courantyne. It has magnificent cascades and waterfalls, the chief of which is Kaiture Falls, which is five times as high as Niagara Falls. It has low coast lands, wide spreading savannahs, prairies, silvas, and mountains rising in sublimity and grandeur to the skies. It has a seacoast of two hundred seventy miles and reaches back into the interior six hundred miles or, to put it in other words, its seacoast extends over a distance about equal to that from Boston to New York and stretches into the interior a distance equal to that from New York to Cleveland. The surface

of the colony is divided into three belts. On the north is the low, flat, and swampy strip of marine alluvial lands, known as the coastal region. This varies in width from five to forty miles. Much of this land along the coast is below the ocean at high tide, but rises to forty feet as you advance south. South of this is the second belt, a strip of sandy, clayey soil, which rises to one hundred eighty feet above sea level. Still south of this is the third belt, a mountainous region, consisting of undulating plateaus, rising one above another and culminating in flat mountains over eight thousand feet above sea level. Much of the colony is covered with forests so dense that they have never been penetrated by civilized beings.

There is no pretense toward settlement or development except in connection with a very narrow strip along the sea coast, and as a whole the colony is in a rather primitive state. In many ways Georgetown is an exception to this statement; but the laws and the institutions, as well as the physical features of the colony, bear evidence of a newly settled country. Knowing that it was discovered more than four hundred years ago, one naturally thinks of it as a very old country, but there is much that reminds one of the American colonies before the Revolutionary War. The school system is after the order of American colonial days; and many of the laws are molded after the same fashion; as for illustration, the law that a citizen shall not leave the colony without securing permission from the government. I may note here that for these reasons missionary work in British Guiana should not be attempted on the same basis as in America, on the one hand; nor on the basis that is required in China, on the other.

Though discovered by Columbus in 1498 and explored by Sir Walter Raleigh, in 1595, serious attempts to settle the country were few and far between till about one hundred fifty years past. It was a battle ground for the Spanish, Dutch, French, and British till 1803, since which time it has been a British possession. Its real settlement and progress began about this time. From this we see that the North American colonies which made up the United States had passed through the colonial period, fought to a finish and won the war for their independence, launched a free government, and had it well on its way to success before

British Guiana had made a real beginning. Its progress since permanently under British rule has been retarded by a tropical climate, its remoteness from the great progressive nations, and the fact that the vast majority of its people has belonged to the backward races.

Today the population of the colony is less than three hundred thousand—less than the city of Buffalo—and many of the people, inhabiting a large percentage of the territory, have not even begun the journey from heathenism to Christian civilization. Out of a population numbering nearly three hundred thousand there are about twelve thousand whites, one hundred and twenty-five thousand East Indians, two thousand seven hundred Chinese, one hundred seventeen thousand blacks and Africans, nine thousand Aborigines and thirty thousand mixed races. While nine thousand is given as the number of Aborigines, they are so scattered over the colony, many of them in the most inaccessible places that it is said to be impossible to estimate their numbers. It is worthy of note also that over forty-one per cent of the inhabitants are East Indians. In our church in Georgetown nearly all races are represented; the majority are black, many are colored, two are full-blooded native Indians, and there is some East Indian blood. Unless I except the colonial secretary, the brightest and most honorable man I met during my two months' trip, mingling with high and low, was a black man, Barrister Philip Nat Browne, K. C., who became our attorney.

The government of the colony is indicated by the fact that it is a crown colony. This means that His Majesty's government appoints and sends out the governor, who rules the colony. Next to the governor is the colonial secretary, who sustains to the governor a relation similar to that which the secretary of state sustains to the President of the United States. There are also other officers, such as attorney general, and colonial treasurer. It was my fortune, while trying to straighten out the legal and business affairs of our Georgetown mission, to be granted interviews with the colonial secretary and attorney general. There is a small legislative body and a limited form of suffrage; but in a crown colony the governor has great power. No law nor ordinance can be introduced in the legislative body, the court of policy, till the governor has given

his consent. After this is secured the bill may be introduced and must pass through the usual procedure of law making. I was in British Guiana almost one month. The first week, through Barrister Browne and the colonial secretary, I petitioned the governor for permission to have an ordinance introduced incorporating the Seventh Day Baptist Missionary Society; but when I came away no reply had been received, though we had reason to believe he looked with favor upon the petition and would grant it in time.

I talked with many people about the school system of the colony and inquired for books treating the subject, but it was many days before I got a ray of light. The system is a combination of church and government schools. Churches establish schools and the government makes appropriation to support, or help support them. There seems to be well grounded dissatisfaction with this plan and it will doubtless be supplanted by a better one. Up to the end of the seventh form (the seventh grade) a child can get a schooling free, but after that he must pay tuition. This is not saying that a youth can not secure a very thorough training through what we call a high school course; but if he does, he or some one must make more effort than young people do in America. From what I could learn about the school system, it reminds me of schools in America during colonial days.

The resources of British Guiana are vast but undeveloped. It lies between the equator and eight degrees north latitude and has a rich soil, an annual rainfall of eight-five inches and a temperature that is seldom below seventy-six. These conditions suggest great possibilities. Sugar cane is the principal crop, though some rice and other agricultural products are grown to a small extent. Many of the sugar plantations begin at the coast and extend back several miles. As this is very low ground, the estates are a network of canals about one hundred feet apart and extend from the sea to the remote parts of the estates. These canals drain the plantations, serve as a highway for travel, and are the sole means of transporting the cane from the fields to the sugar manufacturers.

There are at least thirty-nine minerals found in the colony, but gold, diamonds and bauxite are the chief ones now mined. These are found far in the interior and

hardship and danger attend those who seek them. Bauxite is the ore from which comes aluminium, and the principal company operating for this mineral has lately instituted an aeroplane service between Georgetown and their mines in the interior. This will be a saver of life, as it takes several days' travel by land, up and down rivers and around cataracts, to make the journey; and sick and injured people were often beyond help before they could be brought from the interior. The first trip was made while I was in Georgetown. The value of diamonds produced in 1923 was about five million dollars, and forty-seven million dollars worth of gold has been produced in the last forty years. The forests of British Guiana cover about eighty-seven per cent of the territory and about three-fourths of this have never been touched. The remainder is not only untouched but largely unknown.

The religions of the colony include both Christian and heathen systems. At the last census sixty-two per cent were returned as Christians and thirty-eight per cent non-Christian. Among the Christian communions the Anglican is the largest; then come Roman Catholics, Presbyterians, Wesleyans and others. Some of the churches receive grants from the government, while others decline such as contrary to the principles of religious liberty. Among the non-Christian religions Hinduism has the largest following, but there are many Mohammedans and Parsees as well.

Social and economic conditions are hard. Wages are low, forty-eight to seventy-two cents, a day; and on account of climatic and other conditions there is not a disposition to work as most people work in the states. The report of the board of health for 1924 was published while I was in British Guiana, and the illegitimate birth rate was fifty-four per cent. This may mean more or less than it would in America; but it is indicative of conditions that need changing, and I let those who would quibble and argue, quarrel with the statistics.

The thought uppermost in my mind in writing this article is that the one thing which will transform unjust and sordid conditions in any land is the pure and undefiled religion of Christ. This is the world's great need. It is ordained that men should earn their bread in the sweat of their brows, not by begging and dishonest scheming; that they should have a just wage

and a voice in government; that children should be born in homes based on holy wedlock and where peace, kindness, happiness and love reign; and that all honorable and intelligent people should have equal rights and opportunities. That which has produced these things in the past is Christian missions, and that to which we must look in the future is Christian missions.

S. S. Matura, enroute from Georgetown to Trinidad.
March 20, 1925.

EVANGELIZATION

REV. D. BURDETT COON

JOY

I have been deeply interested in all that has appeared in the columns of the RECORDER in recent months on the above subject. The articles by the Secretaries Burdick have been full of rich material and splendid, inspiring suggestions. Surely such writings can not be thought of as coming from narrow-visioned propagandists. Best of all have been the reports from various churches of actual evangelistic work accomplished. Public confession of Jesus Christ as a personal Savior, and taking upon one's self the true Christian life as evidenced by obedience to all of God's commandments should bring rejoicing to all of our hearts. Such news should always cheer, comfort, and inspire. Let us partake of the joy that is "in the presence of the angels of God" over sinners that repent.

SHILOH

Editor Gardiner's writings some weeks ago concerning revival work at Shiloh stirred our hearts with fond memories. It was my great privilege while pastor there to frequently visit the baptismal waters. We had some glorious revival seasons when precious souls found Christ. It was a glad day when, some years after I left that pastorate, people of Marlboro and Shiloh called me back there for evangelistic work. At the close of that campaign in those two churches we saw twenty-nine happy converts put on Christ in baptism. A little later several more, who made their start in these meetings, did the same. A number of these baptized ones were also converts to the Sabbath. Brother Jesse Hutchins with his splendid choir of more than fifty well trained voices was used wonderfully of the Lord in this work.

A GENERAL CONFERENCE

Some years ago when, by invitation, I was making a speech at one of our largely attended General Conferences on the subject of "Evangelistic Work," I asked all under the big tent, who for the first time in their lives had made public profession of faith in Christ at the time of special evangelistic services, to please rise. Fully three-fourths of the people in that large audience stood upon their feet. We thought of the glorious times experienced in the many churches there represented. Here were many pillars of strength in our churches, in our societies, and in our boards who began their Christian activities in the midst of the warm, spiritual atmosphere of special evangelism.

EXALTED SERVICE FOR A HUMBLE WORKER

As I have had considerable experience in the missionary and evangelistic field, it may be my duty, as well as pleasure, to pass on some of these experiences and observations for possible edification and benefit of others. Let me say right here that I do so in a spirit of great humility. I have been altogether unworthy of the wonderful blessings I have received and enjoyed in this greatest of all work ever committed to man. I have felt keenly my lack of fitness for such a holy calling. My efforts were accompanied with many shortcomings. The Lord knows what a weak and inefficient instrument I was in his hands. But he also knows that I tried to please him. This last assurance is the only thing that makes me dare write these words.

EXTENT OF SERVICE

More or less of the time for more than thirty years I have been a real part for success or failure of this work for our dear Lord in the following states (but not in the order named): Minnesota, Wisconsin, Michigan, Ohio, New York, Pennsylvania, Missouri, Illinois, Arkansas, Oklahoma, Kansas, Kentucky, Tennessee, New Jersey, Connecticut, Rhode Island, Massachusetts, West Virginia, Virginia, Nebraska, Wyoming, and Colorado.

VARIED EXPERIENCES

I have seen some apparent defeats and some signal victories. Sometimes people gave most excellent support to the work; sometimes they almost utterly failed. Sometimes preachers and pastors in certain local-

ities spent much more time and energy criticizing the evangelist than they spent in earnest prayer and effort in behalf of lost souls. Probably the evangelist deserved the criticism. But surely lost souls needed united prayers and efforts of all God's people for their salvation. We have been to communities where practically all the members of the church could see no hope of any good being accomplished; and where they did not want to see us. We have seen these same people turn about and give most hearty support to the work. And then they have witnessed most gracious revivals in these places. We have seen men and women hardened in sin, who fought against God and his commandments and Jesus and the Church for seventy and eighty years—given up by good preachers and people as forever lost—melt down and weep over their sins, and turn to God for forgiveness, and find a great salvation. They were moved to such a momentous, soul-saving step when the Spirit of God got hold of them in the midst of the revival services. More frequently we saw in such meetings strong, self-willed young men and young women surrendering their wills to Jesus Christ and coming out clear and happy in his service. Some of them are preaching in our pulpits today the same glad message that brought salvation to themselves.

In some places with churches splendidly organized for the work, as they supposed, people thought more of the *organization* than of *evangelization*—more of what man had done than of what God had done and could do. Little result. In some places with nothing "organized" for the work, but a great burden of prayer for lost souls accompanied with much self-sacrificing labor in their behalf, we saw large results in souls saved and churches built up.

Through these special efforts some pastorless churches that were practically hopeless of securing an undershepherd chose pastors who have been serving them faithfully ever since. Some churches where pastors had resigned were made exceedingly glad and happy when, through these special services, the pastor was caused to reconsider, and has served as pastor most acceptably ever since. In some churches where they were on tip-toe of expectancy that the evangelist would speak the word, hoped for by some, that would separate the pastor from the church, he spoke a very different

word, resulting in the same pastor's remaining in his place and rendering valuable service to the church for years afterward.

In a number of churches where there had been church quarrels and troubles among church members standing for long years, believed by many good people to be absolutely incurable, we have seen, as a result of the special evangelistic effort, these same troubling and troubled ones hurrying to ask the forgiveness of one another, and burying the hatchet so deep that it has never been dug up again.

Some churches fast going into decay, where no regular services had been held for years, and its members had almost given up all hope, were revived through the special effort, and have been holding regular Sabbath services ever since. Some churches through the special evangelistic effort were doubled in membership. Sabbath schools and Christian Endeavor societies were organized in a number of the churches because of the evangelistic work done there. Many backsliders were brought back to fellowship with God and the church.

Growing out of the warm, spiritual atmosphere and soil produced by such efforts, when hearts were made tender and receptive of Bible truth, many more converts to the Sabbath of God have been made than through all other special efforts combined. In one of these churches where fifteen were added to the church as a result of the revival, the deacons of the church told me four years after the revival there was not then one of those converts who would not offer prayer in public or take charge of a Sabbath service in the church.

CONCLUSION

As long as there are backsliders and sinners in the world, there will be pressing need of special evangelistic effort. Evangelization is the one great big business of the Christian Church. A straight, honest, sane revival effort entered into by the church always opens new fields for the development of, and realization of, Christian ideals. It enriches spiritual life and deepens convictions of duty and does much to rivet thought and affection to the Master of souls. The most devout, faithful, and earnest followers of Jesus need frequent revival of all their Christian hopes and ambitions. The fortifying and strengthening influence of evangelistic service is needed by all to

broaden the vision and make good soldiers of the cross ready to endure hardness and to fight valiantly under the Captain of our salvation, who has never lost a battle.

Backed by the authority of the Word of our God, the teachings and example of our Lord Jesus Christ, the writings and deeds of the apostles, and the rich and glorious experiences found in obedience to their words, we should re-devote, re-consecrate, and re-dedicate our prayers, our means, our talents, our lives to this greatest of all ways for building up the cause of God in the world.

1946 Walnut Street,
Boulder, Colo.

HOME NEWS

BERLIN, N. Y.—Berlin still exists and would add her mite to the Home News of the family paper.

The notes of robin and bluebird are joyfully telling of the approach of spring—ever welcome in these northern climes. Roads are getting in better condition and the appointments of the church are well attended.

Union services have been held in I. O. O. F. hall on each Sunday evening since New Year's, and a goodly attendance is reported. Early in March a donation was given to Pastor Wing, which netted him about \$125, showing the high regard in which he is held. Our Sabbath school superintendent, Mrs. L. A. Wing, presents new features and new methods in the work, which add much to the interest and render the Sabbath school hour very enjoyable.

On April 4, in response to a communication from the American Sabbath Tract Society—regarding the publication of a paper for children under twelve years of age—it was unanimously voted as unwise, under present conditions, to begin a new publication; however, if it should be undertaken, we would take our quota.

The Ladies' Aid Society gave a maple sugar social recently at the home of Arlie C. Bentley, when a pleasant evening was enjoyed by about forty-five guests and about \$6.50 added to the treasury. E. L. G.

The Anti-Saloon League argument is that prohibition will not have had a fair trial until its violators have had one.—*Norfolk Virginian-Pilot*.

EDUCATION SOCIETY'S PAGE

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

ARE COLLEGE STUDENTS IDLERS?

Some clever cynic originated the saying, "College bred is a four-year loaf." For those on the outside looking in, who are inclined to believe that college students are idlers, it would be well to get out their October 11, 1924, issue of the *Saturday Evening Post* and read the article, "The Old Dog." This statement by a professional man in middle life who went back to Harvard to complete the last three years of his undergraduate course is one of the most accurate estimates of the general situation which the present writer has seen.

It would be folly to deny, of course, that there are students endowed with a knack of getting by with little or no work. It would also be folly to deny that at times loafers are allowed to stay on college campuses too long for their own good or for that of others. Yet in attempting to answer the question at the head of these paragraphs, one must keep in mind that these fellows are always the most conspicuous figures in a place where others, busy, are out of sight.

Not only do the majority of students in college work long and hard at their studies, but many of them are forced to earn part or all of their expenses in college. A clipping from an Easton, Pa., newspaper, which lately came to hand, gives some surprising information about the students at Lafayette.

"The value of higher education is demonstrated very well by the extent to which many young men will go to obtain it. . . . College is far from a merry social and athletic life for a large number of students, some of whom work almost all day and night to pay their way through.

"About a third of the students of Lafayette are working at different positions, in addition to their regular college work; but not all of these are paying all their expenses. It is estimated that two hundred fifty, or about one-quarter of the entire student body, are working their way through college.

"Much menial work is done by many men who are also prominent in college activities, strange as it may seem. Dish washing, window washing, scraping bowling alleys, carpet beating, snow shoveling, gardening, waiting on tables, and different kinds of mechanical work have been procured for them.

"Some of the men do rather unusual things. For example, there are some who take care of children while their parents are out. Some get excellent practice in house-keeping by taking children out for walks, and doing other jobs around the house. Some work as clerks half the night. At present there is a sophomore who is night clerk at a hotel, working from eleven in the evening to seven in the morning. When does he sleep? No one knows.

"There is a junior at the college now who came to Easton with \$25 in his pocket, and no source of income in sight. Yet he has worked persistently and stayed in college three years. And the expenses for this time amounted to something. The smallest amount on which a man can get through college is about \$700 a year, to do which he will have to cut things pretty close."

It may be objected that the situation at Lafayette is an unusual one. Take a look at Yale. According to the *New York Times* of September 28, "Yale students earned toward their college expenses \$382,206.37 during the last year, according to a report made public by Director Albert Beecher Crawford, of the Bureau of Appointments.

"The total of earnings secured through the bureau was \$287,771.77, of which \$195,958.47 was earned during term time. . . . Thirty-two per cent of the total enrollment of the university is represented by 1,354 men, who registered for term-time employment during the year.

"The largest reported amounts earned by individuals are contained in a table which shows that three men earned more than \$2,000 each; one earned between \$1,700 and \$1,800; one between \$1,600 and \$1,700; two between \$1,500 and \$1,600; twenty between \$1,000 and \$1,500, and one hundred twenty-four between \$500 and \$1,000."

These figures show that there is a large body of earnest young men in these institutions who are not afraid of good, old-fashioned work. These figures can be duplicated at hundreds of institutions.

Also these facts should offer encouragement to the ambitious boy—and girl—that with determination and some ability the fact that he is poor does not need to debar him from gaining a college education.

PERSONAL AND FAMILY REMINISCENCES

SAMUEL R. WHEELER

[Under the title, "An Ancient Item," our aged friend, and for many years pastor and missionary on many fields, Elder Samuel R. Wheeler, of Boulder, Colo., now in his ninety-first year, sends the RECORDER some interesting data regarding his family in early years. Because of its being so personal, Brother Wheeler expressed some doubts about offering it for our paper and leaves it with the editor to decide. I am sure that far and near, wherever the RECORDER family resides, there will be found many who will be deeply interested in this matter. The acrostic was written by his grandfather when Samuel was born, in 1834.—T. L. G.]

AN ANCIENT ITEM

My parents with their five daughters and four sons, all born in the village of Olney, England, sixty miles from London, sailed from Liverpool for America on April 10, 1844, and landed in New York City after a voyage of eight weeks, on June 5.

John Robinson, my mother's father, was a very efficient member of the Baptist Church in Olney. In 1806 his oldest child, William, at the age of twenty-two years, went to India as a missionary. There he joined Rev. William Carey, who went from Leicester, not many miles from Olney, in 1793.

My uncle, William Robinson, never returned; and after forty-seven years in the service, he died in 1853, nearly seventy years of age.

Olney was the home of the renowned poet, William Cowper.

One day I walked with my mother twelve miles to Bedford, to the home of John Bunyan, author of *Pilgrim's Progress*. We saw the building with his name upon it, and then walked home to Olney.

On July 2, 1836, my grandfather died; and since I was born on December 9, 1834, I was his youngest grandchild at the time of his death. Therefore he gave me a tiny little Bible in a tiny little covered tin box. It contained only one verse for each day in

the year. This I have kept all these years, and I now give it to my youngest grandchild.

Sometime within the eighteen months after I was born, before grandfather died, he wrote the following poem, the first letters of the lines in which spell my name. My name was just Samuel Wheeler at first; but the Robinson was put in during my childhood in memory of my grandfather Robinson.

THE ACROSTIC FOLLOWS

Surely, my child, you're in a world of woe;
Alas! if life's prolonged, you'll find it so.
Many and great may be your toils and cares,
Unthinking you may fall in fatal snares.
Even life at best has thorns with roses grown;
Let truth then be believed! 'Tis surely so.

What shall I say in a sad case like this?
How shall I tell thee where to look for bliss?
Ever be mindful what you do or say;
E'er long there comes an awful reckoning day.
Let me entreat, do not yourself destroy;
Ever live well and then not fear to die.
Repent of sin; to God for mercy cry.

Begin, my child, then, while in early days;
Oh! seek to live to the Redeemer's praise.
Rather choose sorrow than the path of sin;
Nothing on earth should your affection win.

Delight thyself with things that are above,
Extensive views to take of Jesus' love.
Cheered with the prospect of a seat on high,
Eyes that have wept shall then be wiped dry.
Methinks such views will animate the soul,
Before it reach where streams of pleasure flow.
Esteem such blessings all of sovereign grace,
Rouse up, be active, quicken in thy pace.

These blissful seats will multitudes possess;
Here every one's complete in holiness;
Every soul clothed with Christ's righteousness.

Not the most costly dress of kings below,
In all their splendor can such glory show.
Not all the world with all its mighty store,
Ten thousand ages, yea, ten thousand more,
Heaven's boundless glories ever can explore.

One Thousand Eight Hundred and Thirty-Four.

"The greatest challenge to the Christian Church in America is found in the fact that a large percentage of people of our 110,000,000 population are not connected with either Catholic, Jew or Protestant churches. America can not remain half Christian and half pagan. It will soon be overwhelmingly Christian or pagan. The responsibility rests with the Christian Church."

WOMAN'S WORK

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

THE EASTER FLOWER

O garden by the city gate

Where seeds of flowers are sown,
What seed is this they bring in state
With grief and sob and moan?

They hide it in the silent ground,
And sadly turn away,
The dark earth closes it around
Beneath the closing day.

And there its patient rest it takes,
With folded life and power,
Till, when the third bright morning breaks,
Behold it bursts to flower!

And ever since the new made sun
Turned Eden's slopes to green,
Of all earth's gardens not in one
So fair a flower was seen.

It glows with faith and charity,
With love for man and God;
In it a hope which can not die
Springs from the bursting clod.

A Rose whose heart is mystic Love,
Whose fragrance fills the earth,
While happy heaven which bends above
Sings at the blessed birth.

O Risen Christ! O Easter Flower!
How dear thy Grace has grown!
From East to West, with loving power,
Make all the world thine own.

And make our hearts thy gardens. Bloom
In them, dear Lord, and be
Their life of life, till life gives room
To immortality!

—Phillips Brooks in *Helping Hand*.

AND IT WAS EASTER

With bent head the tramp plodded along the road. It was a particularly muddy road, for spring was on the land and the frost was creeping oozyly out of the ground. The tramp's feet sloshed up and down as he shuffled along, and his frown was a very dark one.

"What a worl'!" he growled.

The spring was on the land. A bird sang lustily from a wayside tree, and the grass along the sides of the muddy road was young and tenderly green. The sky was blue and cloudless, and there were shy vio-

lets in the shadiest nooks. But the tramp, his head bent forward, saw only the muddy road that stretched in front of him like a slippery brown ribbon. "What a worl'!" he muttered again.

Far off came the sound of church bells—a clear, silvery chime that rang across the quiet country.

The road dipped down into a little alley, tree-shaded, and turned an abrupt corner. The tramp followed it unambitiously. At the abrupt turning he paused for a moment, then shrugged his shoulders and went on, for around the corner, less than two miles away, lay a town.

The tramp did not like towns. But the town just ahead was such a dreamy, peaceful little spot, that it drew him forward quite resistlessly. The church spire, rising in white silhouette against the blue of the sky, seemed somehow to beckon him on; the little brightly painted houses held a certain calm lure.

"I s'pose," he grumbled, "'at I kin walk through!"

There is always a beginning to every town—a place where a road stops being a lonely road and becomes a friendly little thoroughfare, dipping in, in a neighborly way, at every possible gate. The road began to be a part of the town at a place where a small cottage stood in a tiny clearing, a small cottage that, in the summertime, would have been vine-wreathed and fragrant with the scent of many flowers. It was a small cottage that looked like a home.

The tramp, standing in the middle of the road, kicked angrily at the mud with one shabbily grimy shoe. He himself scarcely knew that the sight of the little cottage raised vague longings in his soul and an even vaguer hurt in his heart. A dull resentment clutched at him and made him turn suddenly away from the small cottage. It was as he turned that he heard a sharp rap on the window glass. He wheeled in the mud, more from instinct than desire.

There was a face in the casement window—a little old face framed in thick waves of white hair—an animated little face that caught the gleam of the springtime in two china-blue eyes.

"It can't be me she's wantin'," reasoned the tramp. He looked behind him to see if the knock had been to summon some one else.

The window of the small house swung

out with a sudden joyous abruptness. A flute-like little voice spoke.

"Man," called the voice, "come here!"

The tramp answered, but his tone was surly.

"What fer?" he questioned.

"I want," said the little voice, "to see you closer!"

"Why," questioned the tramp quite rudely; "why don't you come out here, then?"

The flute-like voice grew suddenly as old as the white hair that framed the face in the window.

"I can't walk," said the voice sorrowfully.

The tramp cleared the space between the road and the window. But he did not hurry.

"What's th' idear?" he questioned as he strode across the new grass.

The little old face in the window was smiling again.

"I was lonely," said the voice. "There wasn't no one in th' house. Every one in th' village, I reckon, has gone t' church. I've had no one t' talk to all mornin'!"

"Ain't yer scared"—the tramp's voice was strangely eager—"ain't yer scared ter tell me that yer alone? I might rob you!"

The little old lady laughed delightedly. Her cheeks glowed with a faint pink and her small hands were clasped together in a glee that was almost childish.

"Ain't you funny!" laughed the little old lady.

"But," said the tramp grimly, "I'm a bum—that's what I am!"

The little old lady regarded him with mirthful eyes.

"I had a boy your age once," she told him. "He's married, now, 'n' gone out West. He uster like trampin' in his old clo's same as you do. *I know!* Won't yer come in?"

The tramp answered her laughter with a shamefaced grin. But he brushed his feet on the door mat before he stepped into the cottage.

The room that met his gaze was spotlessly clean and the little old lady was even smaller than he had thought her. Two crutches leaned against her pillowed wheel chair.

"It's good," she told him, "ter have comp'ny. I like comp'ny. You kin talk ter me. . . . Sit down."

The tramp sat clumsily down in a cosy chair and twiddled his hat in his hands. "I

ain't much on talkin'," he volunteered at last.

"Then"—the little old lady reached down into the capacious pocket of her silk frock—"then you can read to me." And she drew a little black-bound volume from the pocket.

"Why!" The tramp was plainly mystified. "It's—a Bible."

Quite apparently the little old lady did not hear him.

"You can read the story for this day," she went on blandly; "the wonderful story!" and her little old hand held the book toward him.

The tramp took the Book in one grimy fist. There was nothing else to do.

"What?" he questioned blankly, "is th' story fer today? What is terday?"

"Why"—the little old lady leaned forward and the pink of her cheeks deepened—"why, it's Easter! That's what it is!"

Easter! The tramp, the black-bound Book in his hand, thought back to other Easters when there had been a real home, and a church all jily-decked, and a well-known Easter story. Quite suddenly he choked.

"Begin," said the little old lady, and her china-blue eyes looked out of the window toward the town that lay dreaming in the spring sunlight, "begin at the place where Mary Magdalene an' th' other Mary come to the sepulcher—"

The tramp bent his head quite low over the Book and fumbled awkwardly with the thin, gilt-edged pages. The little old lady still stared across the town. At last she spoke.

"Can't you find your place?" she questioned.

Very suddenly the tramp was at her side. "You're th' first lady," he said quite without prefix, and brokenly, "who's been decent ter me fer—years. Since I went ter th' bad! I'm a no-good, I am!"—*Margaret E. Sangster, in the American Herald.*

"There are enough widows in India to put one in every home in America and enough left to make a city of Chicago besides. Twenty-six million of them can not remarry. Of these, 15,000 are under 5 years of age; 100,000 between 5 and 10; 279,000 between 10 and 15; and a half million between 15 and 20."

YOUNG PEOPLE'S WORK

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

MAKING HOME HAPPY

Christian Endeavor Topic for Sabbath Day,
May 2, 1925

DAILY READINGS

Sunday—Practice mutual forbearance (Gen. 50: 17-21)

Monday—Give Jesus a place (John 11: 1-5)

Tuesday—Establish religion (Deut. 4: 9)

Wednesday—Serve one another (Rom. 15: 1-7)

Thursday—Paul's recipe (Col. 3: 14-24)

Friday—A helpful home (Acts 9: 36-43)

Sabbath Day—Topic: How can we help to make home happy? (Eph. 4: 29-32; 5: 1, 2. Consecration meeting)

HANNAH SHAW BURDICK

"Making Home Happy." The subject may at first seem hackneyed and difficult to discuss in a new way. It is like many another subject on which we may talk nobly and glibly, but whose difficulty lies in the daily application of principles we have understood from childhood.

"If to do were as easy as to know what were good to do,
Chapels had been churches and poor men's cottages, princes' palaces."

Our thoughts will go back to childhood homes and reminiscences of those days will be in order.

A discussion of the topics suggested at the end of this article might be helpful, if the leader assigned the topics before the meeting.

As most endeavorers have not yet established homes of their own, they will perhaps enjoy defining the attributes of an ideal home.

We are accustomed to thinking of the Christian home as the ideal one. I once spent a good deal of time in a home where family worship played a large part in the family life. The father was a minister, whose contact with his parishioners was kind and gracious. But he was what we call "high strung," and at home his impatience and irritation made life miserable for his children. He had a little girl who didn't "have all her buttons," as we say in West Virginia. One day we came to the dinner

table to find "father" unexpectedly absent. When it was explained that he had been called away for the rest of the day, Verona clapped her hands and cried, "Oh, goody, goody, papa's gone." This good man, for he was a good man, could not understand why his sons were alienated from the church. Can you?

SUGGESTIONS FOR DISCUSSION

Old Testament homes; Medieval home life; Puritan homes; City homes versus country homes, (a debate might be arranged); Does the Sabbath help home life?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Let no corrupt communication proceed out of your mouth." "Let all evil speaking be put away from you." Have any of you ever been in a home where the members of the family spoke unkind words to each other? Did you feel that you wanted to stay there long? We can help to make home happy by saying only kind words to our father, mother, and brothers and sisters.

Paul also says, "Be ye kind one to another." Kindness should be one of the supreme virtues of the ideal home, for without it a happy home can not exist. Many homes lack it, and are unhappy.

"Be ye therefore followers of God." The truly happy home is the one whose members follow God. There should be a family altar and family prayers in every home. The influence of a Christian home is far reaching, for Christian homes make a Christian nation.

"Walk in love." There is love in the Christian home, for without love the home is neither Christian nor happy. Let us thank God for godly fathers and mothers, and the influence of Christian homes.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, April 25, 1925

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

S. DUANE OGDEN

Just what is success? Is it the achievement of fame or wealth? Is it the attainment of position or power? Is it the getting of pleasure or ease? Is it any or all of these things? They are popularly consid-

ered to be both the goals and the measure of successful life, but these things do not constitute true success. Success is something vastly greater than this. Wealth, fame, position, power, pleasure and ease may and often do accompany success, but by no means always; and they are not its true measure. A man may have none of these commonly sought ends, and yet be supremely successful; and again a man may have any or all of these things, and yet be a colossal failure. Jesus must have been thinking of such when he said, "What shall it profit a man if he gain the whole world and lose his own soul?"

"Fame is a vapor, popularity an accident, riches take wings, only one thing endureth—character."

Success is making the most of one's life—being the best that one can and doing the best of which one is capable. He is successful who performs the work that falls to his lot in the best way he can, and who discharges his responsibility, and who measures up to his opportunities to the best of his ability. He who does this builds character.

Here are some "rules for success":

1. One must have genuine *faith in God* and his beneficent reign. This complete trust is the keynote of the Psalm which is the scripture lesson. This, I believe, is the first prerequisite to success. There must be faith in God.

2. One must have *faith in mankind* and real belief in the brotherhood of man. Only this will cause a man to live according to the golden rule, and live a life of unselfish service, both of which are necessary to true success.

3. A third quality necessary is *vision*. This includes hope, ambition, and the ability to see into the future, all of which have important parts in determining the successful life.

4. To be successful requires *enthusiasm*. This does not mean "pep" but it means being possessed of divine inspiration and zeal; and this is something that endures, and which insures for the possessor a bent to industry, and the quality of perseverance.

5. One more thing is necessary—*initiative*—the ability to go ahead and do things. No one ever achieved anything worth while who did not have initiative, "the ability to do the right thing without being told."

Alfred, N. Y.

Topic for Sabbath Day, May 2, 1925

TO WHAT EXTENT SHOULD OUR PARENTS DECIDE OUR LIFE-WORK? 1 SAM. 1:26-28; LUKE 2:49-52. CONSECRATION MEETING

S. DUANE OGDEN

VOCATION DAY

(See the *Christian Endeavor World* for suggestions and plans.)

The following are some suggested topics for discussion in the meeting:

1. Choosing a life-work in Bible times.

2. How Jesus' starting on his career was different. (See Luke 2:49-52.)

3. Choosing a life-work for Medieval days.

4. Selecting a vocation in our generation.

5. The value of the help of our parents in deciding upon a life-work.

These questions may be handed out for answer in the meeting either in response to the roll call, or otherwise:

1. What vocation appeals to you just now, and why?

2. What place should the "chance to serve" have in one's decision?

3. What is the importance of selection of our work to fit our abilities?

4. How much should one's interests influence the choosing of a vocation?

5. Why should a young man take into consideration the living conditions and mode of life that go with an occupation in deciding upon a life work?

6. Why is education important to one entering upon his vocation?

CHOOSING A VOCATION

Among the things to be considered by a young man in deciding upon a life-work are:

I. *The opportunities for service in the particular field of the vocation.* Is there a real need for more men, or is the field overcrowded in this occupation? Are the chances for constructive and valuable work relatively large or small? In other words, how much can I serve humanity in this line of endeavor?

II. *Personal qualifications for this work.* Am I naturally well equipped and fitted for this job? Does it fit my "make-up"? Can I do this better than other kinds of work, or at least as well?

III. *Bent.* Will I enjoy this occupation? Can I be enthusiastic over this sort of em-

ployment? Is it in line with my natural inclination and strongest interests? Have I a bent or any special gift in this direction?

IV. *Living conditions and mode of life.* What are the living conditions and the mode of life for those engaged in this particular pursuit? Are they such that I can be at my best? Will the living conditions be similar to those to which I am accustomed, or at least conditions in which I can be content?

THE VALUE OF ADVICE OF THOSE INTERESTED
IN US

The advice of those who are most interested in one is always of very great value in any matter, and this is especially true in the choosing of a vocation. A young man should seek the advice of older people who are in a position to give him guidance in selecting a profession. Knowledge of the callings considered and the work involved, together with close acquaintance with the one making the choice, and sound judgment, are the necessary qualifications for a good adviser. Wise parents are usually those who are best qualified to give this counsel, because they are ordinarily best able to measure the abilities of their sons. A young man does well to seek the help of his parents in the selection of his life-work.

AN OMISSION

Those who read the comments on the topic for April 11, "Evidences of the Living Christ at Work Today," in the RECORDER for March 23, will be interested to know that the author of the article is Miss Daisy Furrow, of Boulder, Colo. We apologize to Miss Furrow for the accidental omission of her name.

S. D. O.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

PLANS FOR MAY 2

This month in the little booklets paste a picture of the Christian flag. If you can't find a picture have the juniors draw and color them. The Christian flag is white with a blue field in the upper left hand corner and a red cross in the blue field. If possible make a large one out of cloth to hang in the Junior room. The flag may or may not have the words, "In this sign we conquer," printed on it. Be sure to have them learn the salute to the Christian flag—"I pledge allegiance to my flag and to the

Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

Under the flag copy this verse of the topic: Mark 10:45. Under the verse write, "We will follow Jesus in Service"; below that with each on a line by itself the following: Our Captain—Jesus; Our Field—the World; Our Gun—the Bible; Our Orders—"Go ye into all the world and preach the gospel to every creature."

If we are to be soldiers for Jesus and follow him in service, we must know when to start, where to go, why, and how. So in the space in the booklets that is left write the following, the superintendent explaining as they write.

When:

Right away
Today
While we are yet juniors

Where:

At home
At Junior
At school
Wherever we are
When older—into all parts of the world

Why:

The world needs us
We must follow Jesus
Jesus helped others
Jesus commands it

How:

Tell others
Help others
Pray
Pay
Live it
Sing it
Look it

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

(Continued)

Dr. Bessie Sinclair began her work in China in the fall of 1917. Dr. Sinclair was born in Charlottesville, Va. She was graduated from Piedmont Institute, taught in Virginia, and then entered a school of music in New York City. After a serious illness she went to Battle Creek, Mich., where she spent one year in the American Medical Missionary College. She completed her medical course in the College of Physicians and Surgeons in Chicago. She took a year's internship in the Mary Thompson Hospital

for Women in Chicago, and a three months' course at Moody Institute. Later she went to London, where she worked in a woman's hospital and in Sheffield Royal Hospital. In August, 1917, she returned to America at the call of the Missionary Board to go to China. Dr. Sinclair was brought up a Presbyterian. Although her attention was called to the Sabbath truth while she was teaching, she did not accept it until some time later. She was a member of the Battle Creek Church when called to China.

At this time in Shanghai, two Bible women, Mrs. Daung and Mrs. Zung were working for the church, visiting the women in their homes, reading the Bible to them, and instructing them in it. Mrs. Daung gave her services and Mrs. Zung was paid by the native church.

The spiritual life in the schools was very encouraging. Mr. Davis conducted a personal workers' class among the boys, meeting them at the close of the regular prayer meeting. These boys later helped in the Sunday evening services in the city. The Y. M. C. A. organization was very active, also.

In the Girls' School the Christian Endeavor society was flourishing. The girls, too, were interested in outside work, as described in the annual report of the mission: "All through the years our hearts have been stirred with sympathy for the girls, more than five hundred of them who go to work in the silk filature west of us. In age they range from married women to wee girls, little more than babies. They commence work at five o'clock in the morning and finish at seven at night. The question has often been asked if, after such a long day's work, they would, any of them, care to drop into our church for a few minutes' instruction. They were fond of coming in to the prayer meeting on Friday night for a short time. Early in May it was decided to try it out, and the church was opened. Some of the girls from the boarding school and always two teachers went over. Some gathered around the organ to sing and others stayed at the gate to invite the filature girls in. The first night there were over forty, the second night seventy. Since that the numbers have gradually fallen off, sometimes twenty or more, and sometimes fewer than that. The wonder is that they come at all, with the weariness of the long day's work, opposition at home, and ridicule of fellow workers at the filature. A few have

come regularly and seem very grateful. One dear little girl's mother not only consents to her coming, but gives her a penny that she may make the last stage of the homeward journey by tram. The school girls were heard to say that so long as one girl came they were going to stand by the work. The greatest good has come to the school girls, and we long for some such permanent work for them."

(To be continued)

AN EVANGELICAL CAMPAIGN

R. B. ST. CLAIR

Detroit Church is not so situated as to be able to hold nightly evangelistic services, but evangelistic sermons are being preached each Sabbath day.

A special meeting for prayer was appointed and God placed it upon the pastor's mind to start work in Filer Avenue, Detroit. This is a place which was not under contemplation, and not located very near to any of our group. However, the work of tract distribution and religious survey was commenced, and upon the very first night, the pastor called at a house of a former resident of Salem, W. Va., and received a hearty welcome. After several calls, it was arranged that Bible readings be given and neighbors invited to attend.

Elder J. J. Scott was called in by the pastor and placed in charge of the work and he is succeeding in giving very material aid. One man who might be described as an agnostic, asked certain questions relative to the authenticity of the Bible and upon being answered by the pastor, who generally attends these meetings, invited Elders Scott and St. Clair to hold meetings at his place.

A nice group of Baptists and other people are attending.

The pastor brought a *History of Seventh Day Baptists in West Virginia* to the home; and the people thoroughly enjoyed looking over familiar scenes, faces, and names.

Dr. Corliss F. Randolph wrote the writer that this family of first day people, at least the father of the husband of the Detroit family, was known to him and that the family was a "well worth while" one. This we are finding to be true. The father, now on a visit from West Virginia, attended, and manifested deep interest in the service.

We request the prayers of the brethren and sisters for the work in Detroit.

HISTORY OF ATHLETICS IN ALFRED UNIVERSITY

PROFESSOR CORTEZ R. CLAWSON

The participation of the faculty of colleges and universities in the regulation of athletics is an innovation of recent years. Athletics as a part of the college curriculum was scarcely known half a century ago. It has been within this period that the health of the young has been recognized by leading educators and has come to form no small part of our educational programs.

Alfred University began in 1836. From that date thirty years passed before any attempt was made toward what might be called athletic sports. In those pioneer days when the forests pressed far down into the valleys, trees had to be felled, and rude cabins constructed, all of which called for strenuous labor. This furnished opportunity for both the old and the young men of the school to develop brain and brawn. A favorite pioneer saying was, "A hard day's work makes a soft bed." In the early history of the school and well on into the nineteenth century, wood furnished the only fuel. In the catalogue of 1849 it is stated that the entire expense of heating a student's room the entire school year was \$2.25. Great cylinderstoves with wide doors were used generally for heating the school buildings. Two of these stoves kept the old chapel hall at a summer heat during the coldest weather, and many a student has earned in part, if not entirely, his full tuition carrying slabs of wood to feed the great yawning mouths of these great cylinder stoves. Here was exercise that taxed every muscle, offered vent to surplus energy, and helped to lay a foundation for sturdy manhood and strong constitutions.

Early in the 60's the catalogues state that, "A gymnasium for young ladies has recently been established in connection with the boarding hall where all young ladies boarding in the institution will be expected to take daily exercise." There is no mention of systematic exercise for men until about the year 1866. In that year a baseball team was organized and a definite association was formed to further athletic interests. In 1867-1868 there were four croquet clubs in operation. In 1874 there were three baseball teams and in that year a gymnasium association was organized with Professor A. B. Kenyon as president. This

association, numbering about one hundred members, went to work to secure contributions for a gymnasium. So enthusiastic at first were the students and townspeople that a building was erected in 1875. The builders were justly proud of their work; and as the flag of blue and a pennant of red—a gift of the Ladies' Athenaeum Lyceum—waved over it, the association pointed to the result of its labors with pleasure and satisfaction. For a time the enthusiasm which attended its building continued, and much practical benefit and pleasure were derived from it. For various reasons interest waned, and in 1887 the association turned over the building to the university authorities, and it was forthwith fitted up for a barn. Later this barn was moved, and on its site was erected the Babcock Hall of Physics in 1898.

In 1894 the college organized a football team. At that time the game was in its infancy, but a real team was put into the field the following year. There were men enough at the time to make two strong teams. After playing with several high school teams in the neighborhood, the team engaged neighboring teams from Niagara, Buffalo, Colgate, and Rochester Universities and Mansfield and Geneseo Normals. Varying success attended the games, and in 1902, by virtue of their victory over Niagara and Buffalo, Alfred claimed the championship of Western New York.

The most attractive characteristic of Alfred's early athletic history centers in the loyal support of the student body. Handicapped as they were by location relative to other colleges, and by a lack of accommodations for visiting teams, and many times through lack of interest on the part of faculty and alumni, the students bravely stood responsible for financial obligations, not alone for the sake of the sport, but because of a larger athletic history which the students saw for Alfred in future years.

The first physical director was Professor George W. Hill, who received his appointment in 1894. The course in physical culture is outlined in the catalogue for that year. The gymnasium for men was located in the basement of Babcock Hall of Physics and was opened for use in the fall of 1896. The gymnasium for ladies was a well ventilated room on the third floor of Ladies' Hall. The gymnasium was equipped with pulling weights, dumb-bells, wands, Indian

clubs, horizontal and parallel bars, rings, and padded floor mats. A few years later dressing rooms, individual lockers, shower baths, and a hand-ball court were added. All students were required to do the work of two recitations per week under the direction of the professor of physical culture. Outdoor sports consisting of football, baseball, and lawn tennis were under the direction of the Athletic Association. Until 1900, when the present athletic field was laid out, athletics were seriously handicapped. Only a few meets were held and the work was practically dropped until 1908, when class meets were organized. Field day and other sports were held on the campus. The track team was organized in 1900 with Professor W. L. Greene as manager. The first interscholastic meet was held on May 28, 1909. At this meet one hundred high school men participated from ten different high schools. To show the great growth and popularity of this annual college affair the sixteenth annual meet, held in May, 1924, had three hundred seventy-six entries, representing thirty-four different high schools. A prize speaking contest held the evening following the meet closed the festivities of interscholastic day. Much credit for this first meet is due the Alfred Club of New York City, whose interest in the matter and personal generosity had much to do with the success of the event. Members of the club provided for the trophies—a silk banner and a dozen each of gold, silver, and bronze medals. The silk banner was presented by Mr. Samuel F. Bates, of New York; the gold medals by Mr. Charles P. Rogers, of New York, then president of the club; the silver medals by Mr. L. G. Backus, of New Rochelle, N. Y., and the bronze medals by Mr. C. C. Chipman, of Yonkers, N. Y.

The first mention of a physical director occurs in the college catalogue for the school year 1901-1902. The first appointment was William W. Hall. He has been followed through the years by the following individuals named in order of their appointment: Walter L. Greene, Franz H. Rosebush, N. M. Pletcher, Chester Graham, Walter L. Greene, L. P. Dittmore, H. P. Colton, Ivan Fiske, Ethel V. Danielson, Aloyseus Wesbecher, and Thomas C. Kasper. The last two were given the title of professor of physical education and coach of athletics. Miss Grace E. Burdick was the first physi-

cal director for women, appointed in 1910. As far as the records show, football began in the year 1895, and baseball in 1894. The following men have served as athletic coach: Pearson, Fisher, Gibbs, Henchel, Frost, Reed, Cottrell, Colton, Farr, Prozeller, Sweetland, Wesbecher, and Kasper. Alfred has played one hundred thirty-four games of football with outside teams since 1895. Of these games Alfred has won forty games and tied thirteen games. The records of the three games with Hamilton, St. Bonaventure and Hobart in 1912 have been lost.

A cross country team was organized in 1922 and Alfred's first annual interscholastic cross country run was held Friday, November 2, 1923. Dr. Russell S. Ferguson is the cross country coach and assistant track coach. On the occasion of this meet a silver cup was presented to the winning team.

The professor of physical education and coach of athletics are members of the faculty. The course as outlined in the catalogue for 1924 prescribes vital and physical examinations in all the exercises prescribed. Lectures on personal hygiene form a basis for the course. During the freshman and sophomore years two hours per week are required. There are special classes in gymnastics, calisthenics, and various forms of athletics.

For women the work is divided approximately as follows: Indoor work—lectures on hygiene; gymnasium work, including marching, calisthenics, exercises with light apparatus, folk dancing, games, and basketball. From Thanksgiving to the spring recess.

Outdoor work—Fall: hiking, tennis,
(Continued on page 480)

PROOF READER WANTED

There is an opening in the Publishing House for a capable young lady who wishes steady employment as proofreader. Prefer an applicant with college education, although would consider one with high school education and a good knowledge of English. Write at once, stating qualifications, to the SABBATH RECORDER, Plainfield, N. J.

CHILDREN'S PAGE

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

JESUS AND SERVICE

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
May 2, 1925

DAILY READINGS

Sunday—Gentle service (Mark 9: 36, 37)

Monday—Feeding the hungry (Matt. 15: 32)

Tuesday—Healing the sick (Matt. 9: 1-8)

Wednesday—Sharing with others (1 John 3: 17, 18)

Thursday—Serving by doing good (Matt. 5: 43-48)

Friday—Lowly service (John 13: 1-5)

Sabbath Day—Topic: Following Jesus in service
(Mark 10: 44, 45; Luke 10: 30-35. Consecration meeting.)

What are candles for? How many ever thought real hard about these verses in Matthew 5: 14-16: "Ye are the light of the world. A city set on a hill can not be hid. Neither do men light a lamp and put it under a bushel, but on the stand; and it shineth unto all that are in the house"? Here we are compared to a candle, and if we are to be of real service to Jesus, we must be bright candles.

A candle is made to give light. If we put a basket or a box over the candle, it will still burn, but no one can see its light, and so it does no good. When Jesus was on earth he was busy all the time going about doing good to others, telling them how to live good, pure lives, encouraging them, healing the sick, and cheering the sorrowful. If we are to follow Jesus in service, we, too, must help other people. When we grow up, some of us may carry our light across the water, and still more will stay at home, but whether at home or abroad we can all keep our candles trimmed and burning brightly.

A candle is made of two things, wax and string or wick. In order for the candle to give light, we must light the wick. When we watch a candle burning, we almost forget about the wax as it slowly disappears; but we do see the wick as it burns. The candle itself is no good unless we first use a match to light it. We are very much like

the candle in this way, too. If we are true servants of Jesus, the people we are trying to help will not see us or praise us any more than we saw the melting wax; but they will see Jesus in us. It is Jesus who put the light in our hearts, and we in turn show that light to others. Or in other words, Jesus is like the match, our hearts are the wicks, and we are the wax. As the candle has to get its light from the match, so we have to get our help from Jesus before we can give that help to other people and really follow him in service.

Ashaway, R. I.

APRIL

April! Child of hopes and fears!
Pouting, like a lass of three;
Rippling o'er with childish glee;
In great distress; then presently
Laughing through her tears!

HOW BETTY SAID IT

"Betty has been telling me all day how much she loves me," Aunt May said.

"Why, auntie," Betty looked up with a little flush, "I love you to—to pieces, and I've been wanting to tell you so ever since you came, but somehow I couldn't."

"You've been telling me all day, and in a perfectly beautiful way," insisted Aunt May. "What little girl rushed down to the store after the package that I'd forgotten—right in the heat of the day, too, and just when that same little girl was settling down to play mother with her sister and the children next door? What little girl made some ice-cold lemonade for her auntie and brought it upstairs, and hunted for as much as ten minutes until she found the back number of the church paper that that same auntie wanted?"

"Oh," Betty's little round face was smiling and happy, "if you meant that—then, p'raps—"

"There's no perhaps about it," smiled Aunt May.—*The Child's Gem.*

THE BRAVE LITTLE PUPPY

Pat, the fox-terrier puppy, lay dozing on the soft rug in front of the fire. He had one black ear and a dab of tan on his nose, but otherwise he was all white—as white as Toby the mouse, who was fussing at the door of his cage over in the corner.

Pat and Toby were good friends; they both belonged to little Dick, who always

gave them their meals and was very kind to them. The only thing they were ever afraid of was Betsy the gray cat, who belonged to little Dick's mother.

Betsy didn't like Pat, because he was a dog; and she would have eaten up Toby long ago if he hadn't lived in a cage.

Pat lay and dozed for a while, the warm fire at his back, and then he went right off to sleep. He had a glorious dream. He thought he was in the middle of a heap of beautiful meaty bones, a pile higher than his head, and he couldn't get out except by eating his way through.

He was just having a lovely time deciding where to begin, when something woke him with a great start. He jumped up on his feet, blinking.

It was a frantic squeal from Toby which had awakened him. The mouse had somehow got out of his cage. He was crouched on the floor about two feet away from it cowering with fear. And right near the fire, where she had crept in quietly, staring with hungry green eyes, was Betsy the cat.

Pat was horribly afraid of Betsy. She was so much bigger than he was, and she hated him so much. But he couldn't see her gobble up poor Toby before his very eyes.

So he began to bark loudly, hoping little Dick would hear and come to help them. And then he flew at Betsy.

She was ready to jump. But when she saw Pat coming she arched her back and began to spit, and Toby had time to scurry wildly back into the cage.

Still, he couldn't close the door on himself, and Betsy started across the floor towards him. But Pat kept in front of her, blocking the way, jumping from side to side so she couldn't pass him, and barking all the time.

But all the time, too, Betsy kept working nearer the cage. She clawed at Pat and gave him one or two deep scratches. But the hairs stood straight up on the back of Pat's neck, and he still kept on jumping and barking.

"Oh, mercy!" he thought. "Won't little Dick ever come?"

At last Pat was standing with his four feet spread out right in front of the door of the cage, and getting hoarse from barking. He was only a puppy. And Betsy was just gathering herself up to jump over him and claw Toby out of his cage, when in rushed

little Dick, and the white mouse was saved.

"You bad, wicked Betsy!" cried little Dick. "And you dear, brave little Pat! There, scat then! Scat!"

He drove Betsy out, and next day she was given away so she couldn't bother the puppy and the mouse any more. But Pat was petted and fondled and given a plate of chicken bones for supper, and little Toby, who was still shivering, was comforted with a big lump of cheese.—*Children's Friend.*

MY GRANDMA USED TO SAY

"It's a long lane that has no turning."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

FORTUNE NUMBER TWO

Ribbons, flowers and feathers,
Hats and bonnets for all weathers;
Now what do you know about that?
Not every one can build a hat.

—Selected.

BRIEF HISTORICAL SKETCH

REV. C. L. HILL, FARINA, ILL.

[The following interesting historical sketch and the personal letter of the pastor to Farina's nonresident members appeared in the *Farina Church Herald*. Many RECORDER readers will enjoy reading it.—T. L. G.]

Fifty-nine years ago the fourteenth day of April, the Farina Seventh Day Baptist Church was organized in Bodwell's Hall, under the leadership of Elder C. M. Lewis. He was assisted by Elder L. M. Cottrell, Halsey Stillman, and L. Andrus. At this time sixty-four people personally adopted the Articles of Faith and covenant relationship for the mutual strengthening of their own Christian faith and the advance of the Redeemer's cause in the world.

Of those sixty-four persons but two are left: Mr. Henry P. Irish, who, in spite of his age, is one of our progressive farmers, interested in every forward movement, and a regular attendant at our church services; and Mrs. Lizzy Zinn Coon, an active member of our ladies' society, interested and active in the work of the church.

Fifty-nine years have brought about great changes in the locality. Where was once a broad sweep of virgin prairie with scarcely a tree in sight, with grass growing

high enough to hide a man on a horse, there now stands a thriving little city with four churches, a good public school, and a progressive population living in well-made comfortable homes. If the early fathers of this movement could see the result of the foundation movement begun more than a half century ago, they would no doubt exclaim, "See what God hath wrought!"

From the earliest days of the village seventh day people have been active in the affairs of the community. In 1865, Rev. C. M. Lewis held preaching services in the ticket office of the depot and regular Sabbath services at the home of Mr. William Austin Goodrich. The congregation soon became too large for a private dwelling and a hall was rented.

Miss Mary Andrews states in her "History of Farina" that at one of the Sabbath services in this hall a fanning mill was operated in the room below during the entire service.

Additions to the church soon made a larger building necessary, and on September 16, 1866, a committee of five was appointed to make drafts and estimates of a house of worship. Elder Lewis reports that they began to use the house during the summer of 1867. For some time the seats they used were merely boards resting on blocks or other supports. One of the early members has said, "We were glad to be so comfortably fixed in our own house of worship. The building was probably completed during the year 1871. The church bell was purchased in 1876, and when hung in its place it was the first bell in Farina. The money to purchase the bell was raised by subscription. Mr. James Greenman was the purchasing agent. The bell cost \$175 and weighed four hundred seventy-five pounds." For most fifty years this bell has called the children of God to worship and prayer.

Numerous revivals, funerals, and weddings have been held in the church building; and today as the Sabbaths come and go, a goodly number of people gather in what they love to call their church home for worship. Other men and women have labored and we have entered into their labors. God forbid that the best days of the church are in the past, but rather let the sacrifices they made and the successes they won inspire us to faithfully fulfill every obligation God shall lay upon us.

It has long been the custom of the Farina

Church to hold on the Sabbath nearest the fourteenth of April an anniversary communion service. At this service the church roll is called, the covenant read, and letters from absent members listened to with interest.

We are, therefore, asking our absent members to send a letter or a verse of Scripture to be read in response to their name at this anniversary meeting. Let us make this meeting, April 11, 1925, one long to be remembered because of the attendance, responses from absent members, and the thought that the same God that has led us for more than half a century will still lead and bless if we will but heed his voice.

TO OUR NONRESIDENT MEMBERS

DEAR BROTHERS AND SISTERS:

The most of you are strangers to me and are scattered so widely that it is impossible for me to meet you personally. I am sure you are interested in the things that concern the church and denomination of which you are a part. We were delighted with the response we received to the circular letter sent out just before our canvass last fall, and by it are encouraged to call again. We would like you to send a response of some kind to be read at our roll call meeting, April 12, 1925. Possibly some of you can plan to be present at this meeting. It would be fine if we could all sit down together for this service, wouldn't it? I suppose all of you have the SABBATH RECORDER in your homes and honor God day by day through the use of the family altar.

There are about one hundred fifty members in the Farina Church. Almost one-fourth of them are nonresident. So you see a large part of our force is separated from us so far as available connection is concerned. But we wish you to be a very vital part of the organization and wish to be of any assistance possible. Since we can not visit you, we are sending you an issue of our paper, which we hope you will find of interest. Please don't forget the response for April 12.

Yours in the Master's service,
C. L. HILL.

Domestic reindeer herds in Alaska are today worth \$1,550,000 more than the United States paid to Russia in 1867 for the entire territory.—*Western Recorder*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

SUGGESTIONS ABOUT LESSON STUDY

BIBLE GEOGRAPHY

In my younger days I never saw a map of Palestine. I knew there was a Nazareth, a Bethlehem, Jerusalem, Galilee, and the Jordan; yet knew nothing of their geographic relations with one another. So far as I knew, Bethlehem might have been a hundred miles north of Jerusalem and Nazareth on the lower Jordan. If we could repeat the verses in our lessons, that was all there was of it; and I became as big as a man before I knew anything about Bible geography. It is no wonder, then, that the ideas I got about the stories in the Bible were somewhat hazy. I have heard that when a lady in Norway found that her neighbor was going to America she said with delight to Mrs. Swanson, "Then you will see my Ole in Chicago and my Helmer in San Francisco." I knew no more than that about the land to which Abraham had come in faith and where our Savior walked and talked among men.

It came about in those days of my ignorance that I got out of our rural neighborhood and came to Milton for a term of school; and I went into the Sabbath school. It was a custom of "The Elder" to give every Wednesday night at the church a Bible talk to the young folks, and I went to hear him. One evening he was telling the story of Elisha and his going from Jericho up by Bethel on his way to Mount Carmel. He referred in his talk, to a big map close at hand, tracing out Elisha's journey and pointing to the place where the bad boys mocked him—made fun of him. Now I had known the names Jericho, Bethel and Carmel, and the story about the naughty boys, yet had no notion of the geographic location of any one of the places. I felt ashamed of my ignorance and was moved to study the map of Palestine—to make a copy of it for my use. It soon came about that I was led to take a class of boys, and the first thing I did was to ask them to make a map of Palestine. They did it and

seemed interested in it. From that time on I made several such maps and so became quite familiar with the locations of all principal places from Dan to Beersheba, with their directions and distances from one another, until I knew more about that one bit of the world than any other.

Our lessons for the next quarter, beginning with July, will be about the beginning of foreign missions; and I have been making for my own use a map of the country through which Paul journeyed on his three missionary tours, marking out the routes of his travel and his preaching places. From my own experience I think it would well repay others who can and will do so to undertake the same thing, especially those who are teachers. I am sure that thus the lessons will become more and more interesting in their relations one with another.

HISTORIC CONNECTIONS

A lesson is likely to be taken from one event. This event, however, is in most cases connected with others. Events and what we are to learn from them are more interesting and mean more in their historical settings than when taken entirely separate from one another, for one is likely to have its logical relation to others. It is, therefore, worth while to pay some attention in lesson study to historic connections—what goes along with it.

PICTURES AND STORIES

I have known of teachers who go hunting through papers, magazines, and books for pictures of Bible scenes and events and personages with which in some way to illustrate in class a Sabbath school lesson; also to find some story through which to impress upon the minds of children what the lesson is intended to teach. It is a rare gift to be able to tell a story well and to a purpose. I have seen a class spell-bound by a young lady who went into a well worthwhile story with so much life and spiritual enthusiasm as to make a kind heart and a good deed seem worth more than anything else.

LESSON IV.—APRIL 25, 1925

STEPHEN THE FIRST MARTYR

Golden Text.—"Be thou faithful unto death, and I will give thee the crown of life." Rev. 2: 10.

DAILY READINGS

Apr. 19—Stephen Chosen Deacon. Acts 6: 1-7.
Apr. 20—Stephen before the Council. Acts 6: 8-15.

Apr. 21—The Martyrdom of Stephen. Acts 7: 57-60.
 Apr. 22—Heroes of the Faith. Heb. 11: 32-40.
 Apr. 23—The First Martyr. Gen. 4: 3-8.
 Apr. 24—The Glory of the Martyr. Rev. 7: 13-17.
 Apr. 25—Jehovah our Strength. Psalm 27.
 (For Lesson Notes, see *Helping Hand*)

A WORTHY CAUSE

[SOMEBODY WILL HELP.—ED.]

A Mr. Donaldson, of Bath, St. Thomas, Jamaica, wishes to do some reading and study in the field of religious education. Is there anybody or any board that is willing to furnish a few dollars to pay for books and transportation? Just now the seminary has no money that it can use for this purpose.

DEAN A. E. MAIN.

Alfred, N. Y.

HISTORY OF ATHLETICS IN ALFRED UNIVERSITY

(Continued from page 475)

tournaments, etc. Spring: hiking, tennis, baseball, track, etc.

In 1915 an amalgamation of the athletic interests of the college and agricultural school was effected. A new constitution was adopted and a new athletic spirit was instilled into the entire student body.

With the growing interest in athletics, especially in football, as a college sport, there is every indication at the present time that Alfred's various teams will continue to uphold and maintain the honor and prestige of Alfred University.

"Come give a cheer for your college.

Root for old Alfred A. U.

Cheer her when she is victorious,

Ever be loyal and true.

Purple and gold are her colors;

Loyal in spirit, A. U.

Urge her men on to victory,

To the praise and the fame of A. U."

—Alfred Sun.

An average gain of more than a billion dollars a year has taken place in the total savings deposits in the United States in the past twelve years. The increase in this period is 148 per cent, or from \$8,425,275,000 to \$20,873,502,000. Per capita, savings have jumped from \$89 to \$186, and the number of depositors from 12,584,316 to 38,867,994.
 —Y. M. C. A. Council.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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IN MEMORY OF MRS. ELLA TAYLOR

The ladies of the Nortonville Seventh Day Baptist Missionary Society feel that in the death of Mrs. Ella Taylor they sustained a great loss. Mrs. Taylor was also interested in the work of the society and also of Circle No. 1, of which she was a valued member.

She was always willing to do her part, smiling and cheerful, and even when physically unable to do her share her presence was an inspiration to the others.

MYRA MARIS,
 MARGARET COTTRELL,
 ELLEN VINCENT,
 Committee.

Nortonville, Kan.,
 April 6, 1925.

RECORDER WANT ADVERTISEMENTS

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

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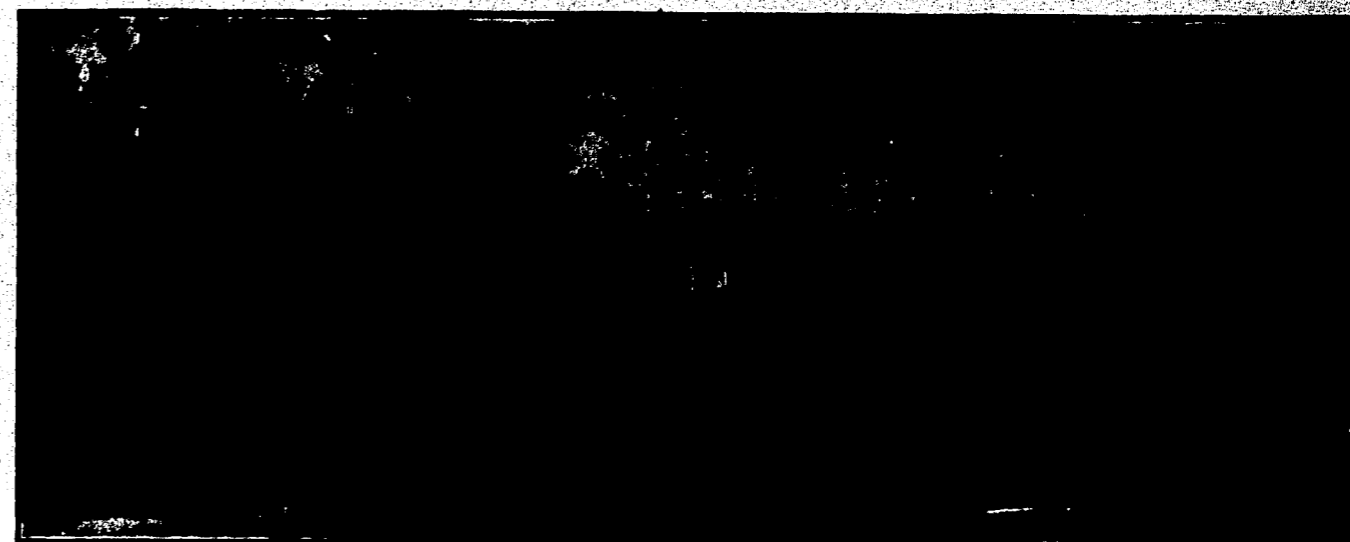
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WHAT COULD BE BETTER?

We need consecrated men on farms, in workshops and in all professions; but most of all just now we do need able, consecrated men to enter the ministry.

Young man, what can be better for a life-work than to become a trusted, devoted minister of the gospel? All the tendencies of such a life are toward spiritual things. They tend to bring out the very best that is in you. No profession calls for more thorough preparation, and no calling is so well adapted to make you a beloved and helpful leader among men. It furnishes the noblest themes for study and the grandest ends for which to work.

A true pastor in any community can mold the life of all classes and inspire hope and give comfort to those who need them. He can be the ideal man for the young people and can settle the question largely as to how their hearts shall be led and their characters molded. It is his blessed privilege to furnish the bread of life to hungry souls and to carry consolation to the bereaved and counsel to the perplexed. He can minister unto the dying so their last hours may be brighter and their hope strong in the valley and the shadow. The minister can point the sin-burdened to the only Savior and help them to find peace. The world is dying for such help as the minister can give. What better can you do than give yourself to such a life work?

T. L. G.

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