

The Sabbath Recorder

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.

CONTENTS

Editorial.—Are We Meeting the Test?—Bringing Jesus Near to Men.—Messages From the "Messenger," Ashaway Church Paper.—Good Words From Java.—Blue Laws Unpopular Shown by a Heavy Vote.—Preaching That Tells.—Editorial Paragraphs.—Verona People Appreciate the Work of Pastor Van Horn and His Wife.—Secretary William L. Burdick Home Again..... 481-486	Woman's Work.—Back Yards.—Letter From the Treasurer.—News From Grace School for Girls.—Treasurer's Report..... 496
Sabbath Rally Day..... 487	Prayer and Praise for the Spring Time..... 497
For Makers of Programs..... 487	Young People's Work.—How Spend the Sabbath?—Intermediate Christian Endeavor.—A Study of Seventh Day Baptist Missions in China..... 498
Good News From Boulder, Colorado.. 488	Children's Page.—Honoring Parents.—The Scrap Book.—The Coming of Spring.—About the Longest Bridge in the World.—Fortune Number Three.—My Grandma Used to Say..... 502
Arisen..... 488	Love Sabbath Keeper's Page..... 504-505
Seventh Day Baptist Onward Movement..... 489	Sabbath School..... 507
Matters in Detroit, Michigan..... 490	A Word for Spring Days..... 508
Missions..... 491-495	Deaths..... 510

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.

SEVENTH DAY BAPTIST DIRECTORY

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

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THE TWENTIETH CENTURY ENDOWMENT FUND

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

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WHOLE No. 4,181

"O God, how wondrous is the life to which we are destined—a life of knowledge, service, friendship, peace—a life where all language is a song and all effort an achievement—a life in which sorrow and sighing, poverty, sickness and death are no more—a life without tears: And this life thou dost reserve in heaven for us who believe in thy Son and commit ourselves unto him. Help us to give ourselves fully to our Lord and to live as those who journey to a habitation of God in heaven. For our Savior's sake. Amen."

Are We Meeting The Test?

In the *Baptist* the leading article asks the question: "Are Northern Baptists Meeting the Test?" The question has reference to the financial demands upon that people, and the writer claims that the money test has always been a fair measure of our consecration to the Master's work. His point is well taken. The Bible is full of such tests. In the Old Testament when the people were urged to support the Lord's house, David's great question was: "Who is willing to consecrate his service to the Lord?" Consecrate meant "to fill his hand" with gifts for God's cause. And when the people offered abundant gifts they were made glad "because they offered willingly." The widow's mite was the test of a poor woman's faith. The rich young man who tried to serve the Lord lacked the one thing—the spirit of generous giving—and he failed to stand the test. He went away sorrowful. The Good Samaritan stood the test and was approved by Christ. The Apostle Paul acknowledged the various graces in the Christians of Corinth, but found them lacking in the grace of giving. He urged them to "abound in this grace also."

Indeed, a little study of the Bible will convince you that the money test was always important; and history shows that the pocketbook test is, in an important sense, the measure of a man's consecration to the service of Christ.

When Paul was speaking of the grace of liberality which abounded in a certain church, he said, "they first gave their own selves to the Lord." The giving of our

money is really giving ourselves. You work a day or a week expending your vital energies, your life powers, your gifts of mind and body, to earn money. That money stands for so much of yourself. And when you give liberally of it, you are really giving yourself. Thus your gift is a test and measure of your love for the Master, and shows how much of yourself you are willing to sacrifice for the kingdom work.

Now friends, as Seventh Day Baptists with a glorious cause to promote—a cause that is suffering for financial support—in view of the luxurious way in which we are living, in view of the money we are giving for pleasure and for a good time, are we meeting the test? In view of the reduced budget we are asked to carry this year, in view of the deficits accruing as the months of Conference year go by, in view of our *real ability* to meet every need if we will, how are we standing this test of our consecration? How does the money we spend for pleasure and for having a good time compare with what we give to God's cause. Upon what do we place our affections as indicated by the use of our money?

Bringing Jesus Near to Men

One who studies the trend of present day teaching in matters of religion must see that greater emphasis is being placed upon the teachings of Christ and upon his spirit and example than upon the dogmas which theologians have built up from the Bible writings. The historical Jesus of the Gospels is being brought out from the realm of doctrinal theories and dogmas to become one with those who claim him as their Master.

The teachings of Christ, more than ever, are regarded as being able to prepare men for *the life that now is*, and not simply to fit them for a happy life in heaven. We are seeing as never before the application of the gospel to social betterment, making practical in every-day life the real principles Jesus exemplified and the precepts he taught in the Sermon on the Mount.

It is a great step in the right direction when men cease to ride their doctrinal hob-

bies, give up their theological quarrels, and their discussions of dogmas, and become truly interested in practical life, with Christ as the world's example and teacher. We should rejoice that so many true Christians, who place Jesus Christ first in their teachings, have come to place doctrines secondary, and, filled with the spirit of common brotherhood, are striving to right the wrongs in social and industrial life according to the golden rule. Far better would it be if all Christians would give up their strife about dogmas and unite heart and hand in the work of bringing Jesus near to the toilers of earth in shop and field as a personal friend and practical helper.

Messages From the "Messenger," Ashaway Church Paper

The Ashaway *Messenger*, of the old First Hopkinton Church, for March and April, is full of good things. The church has been preparing for special revival services, with Rev. G. D. Hargis, of Little Genesee, N. Y., as the preacher.

The first page of the *Messenger* is filled with a display advertisement, with Mr. Hargis' picture in the center, and a strong plea is made for everybody to attend and feel welcome.

COME

Under the heading, "Come," on the second page, Pastor A. L. Davis says:

If you are one of the loyal, faithful members of the church, you will be glad of this earnest reminder in the interest of more general church-going.

If you are among those whose interest in the church is waning, our message to you is this: You are needed in the church, and our work suffers without your whole-hearted co-operation. Come.

If you are among those who give little thought to religion and little or no thought to the church, we invite you to become an attendant of our church.

If these words are, by chance, read by any who feel that the church has nothing to give them, or that it is not interested in them, we challenge you to investigate for yourselves by coming to our services, not once or twice, but oftentimes enough to secure the evidence as to the facts in the case.

If you have been too critical of us, we beg of you not to judge us too harshly. The church is made up of folks, much like ourselves, whose aims and intentions are better than their lives. Help us improve.

Then follows a "Pastoral Letter," which

should result in great good. We give it here:

MY DEAR PEOPLE:

Again we are drawing near to the Easter season, which always means much in the spiritual life of our church. At this time of the year Christians of all creeds are turning their attention more to the things of God, and a more spiritual atmosphere pervades the whole world.

Will you not, each one of you, think over the names of your friends and definitely pray each day for those of them who are not Christians, asking God so to reveal himself to them that they may be drawn to give themselves in allegiance to Christ? And will you not put yourself at the service of our Master, asking him to make you ready to be the one through whom he will reveal himself to them, if he so wishes it? Put the emphasis in your own mind as you think and pray and speak, not so much on joining the church as on their allegiance to Christ as the real Master of their lives.

If I can be of any assistance to you in this, please call on me and feel free to come to me at any time with any question which may trouble you. Remember that I am your pastor. As such I want to be not only a friend, but your helper in every way I can.

Most faithfully yours,
A. L. DAVIS.

Then comes the real question which none but the people can answer. It is a good question to place before every church. Indeed, every church is really answering it as the weeks go by, whether the pastor has pressed it upon them or not.

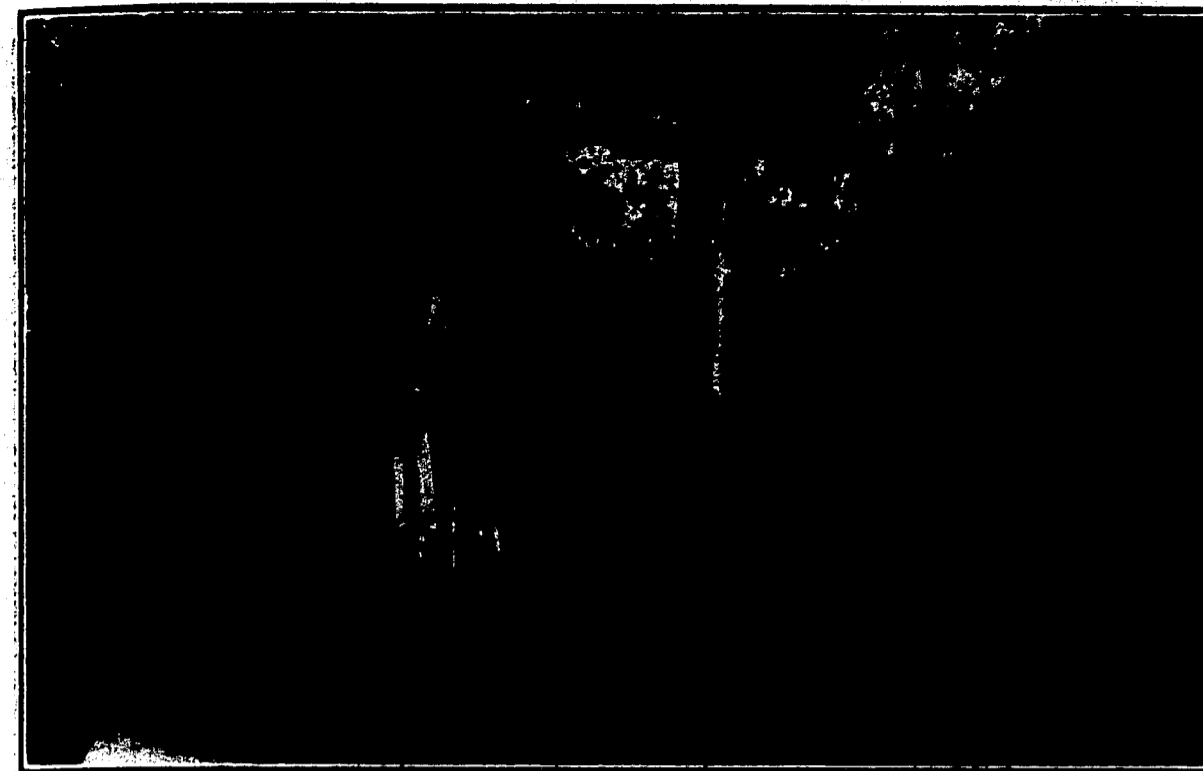
There is not a church among us that can not have a revival if it really wants one.

DO WE WANT A REVIVAL?

Do we want a revival? We may say, yes, meaning that a revival would be very desirable. We may say, yes, meaning that our whole soul is lifted to God in behalf of those who are out of Christ. Our conduct will prove just what we mean. A revival will cost something. It will cost money, but we can afford that. It will cost time, but we have just as much time as anybody else. It will cost vigor, but we have that.

The main cost of a revival has to do with our own spirit. So many of us are bankrupt, or altogether unwilling to pay the price. And we never will have a general revival until we are willing to do our part. That means that personal inclination, personal pleasure, personal ambition, personal reservation must be cast aside and the life given over completely to the service of Jesus Christ. That means that human will must be in accord with the will of God.

The Christian Endeavor Notes in the *Messenger* show that the young people of Ashaway are standing loyally by their pastor in his effort to promote a revival.



Cornelia Slagter

Ten members of the Christian Endeavor society have formed a mission study class and are studying the home mission book, *Land of All Nations*, by Margaret R. Seebach, with Elisabeth Kenyon as leader. The study is proving very interesting and instructive. The class meets on Thursday evenings at the homes of the different members. Anyone desiring to read the book may borrow it from the Christian Endeavor library.

* * *

The plans for Christian Endeavor week were successfully carried out including two Christian Endeavor meetings, one led by Pastor Davis and the other by Elisabeth Kenyon; the latter included a program carried out in the form of an acrostic spelling "Ashaway Christian Endeavor," closing with a birthday cake with forty-four candles and the singing of "Blest Be the Tie That Binds," as the endeavorers—seniors and juniors—stood around the cake.

Pastor Davis preached an inspiring sermon to the young people on Sabbath day, which closed Christian Endeavor week. He also had charge of an interesting program on Friday evening at which special articles were given by four of the endeavorers. Several letters were received from former members and two members that were absent. A valentine social was held on Sabbath night in the parish house.

* * *

Several members attended the annual Christian Endeavor convention which was held on

Monday, February 23. It was the best convention in every respect which has been held in recent years. Rev. A. L. Davis served as chairman of the Resolutions Committee and Tacy Crandall as Local Registration Committee.

* * *

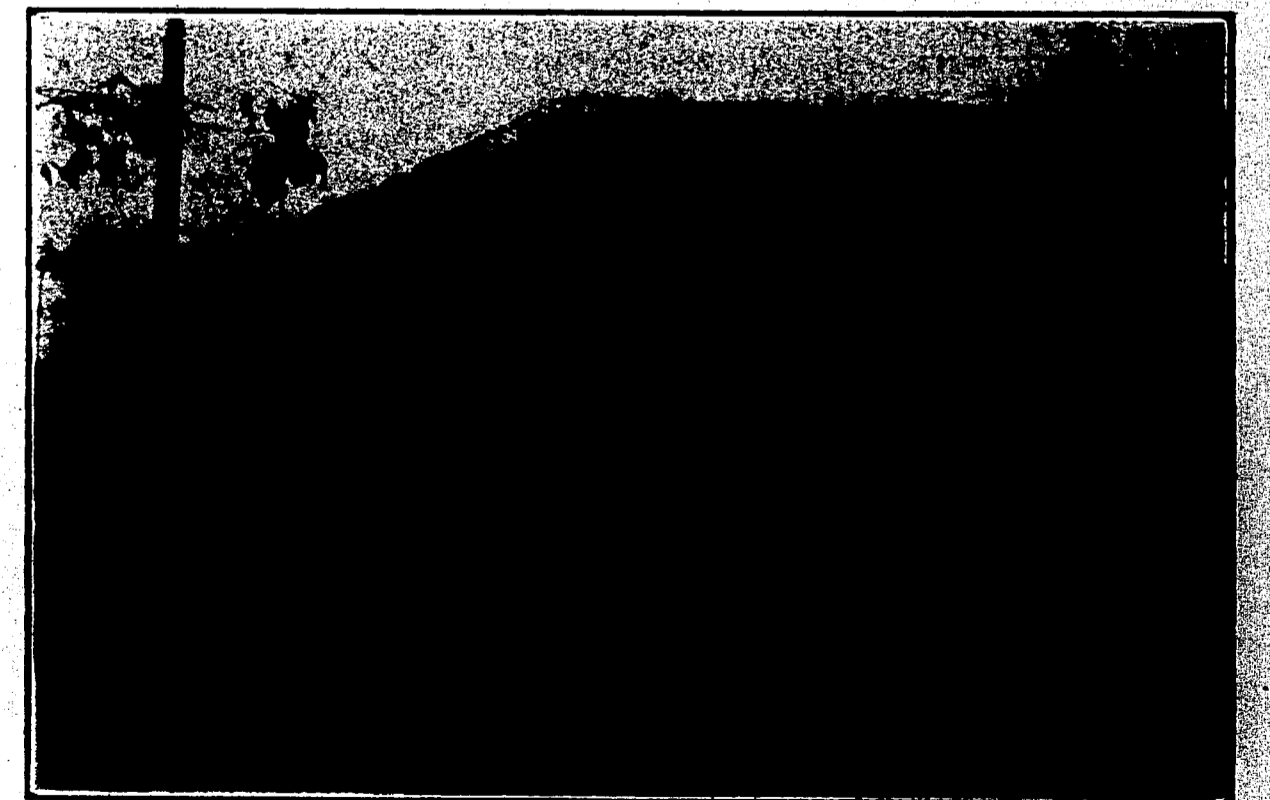
The younger members of the Junior society are studying a mission book, *Mr. Friend O' Man*, and the older members have formed a missionary reading circle and are reading stories from *Everyland*, a missionary magazine for boys and girls. New Quiet Hour work has been started

for the Quiet Hour comrades. A missionary song, "Jesus Loves the Little Children of the World" is being memorized.

* * *

Rev. Gerald D. Hargis is highly spoken of as an evangelist. He is a young man and an able speaker. If the young people wish to back a real evangelistic campaign, now is your chance. Be on hand the first night, April 3.

Good Words From Java We are glad to learn that the good work in Pangoengsen, Java, is progressing, even though Sister Slagter is laboring under almost insurmountable difficulties. The following interesting and hopeful message was sent to Brother St. Clair. It was written in January, and the cuts given here were enclosed. The RECORDER



Cornelia Slagter and School

DER received it on April 13, and is glad, indeed, to give it place here. I am sure some hearts in America will be touched by the letter and glad to see the pictures. Some will also be moved to send a little help to the faithful and consecrated workers in Pangoengsen. Treasurer F. J. Hubbard, Plainfield, N. J., will gladly forward any gifts sent for this special work.

DEAR BRETHREN AND SISTERS:

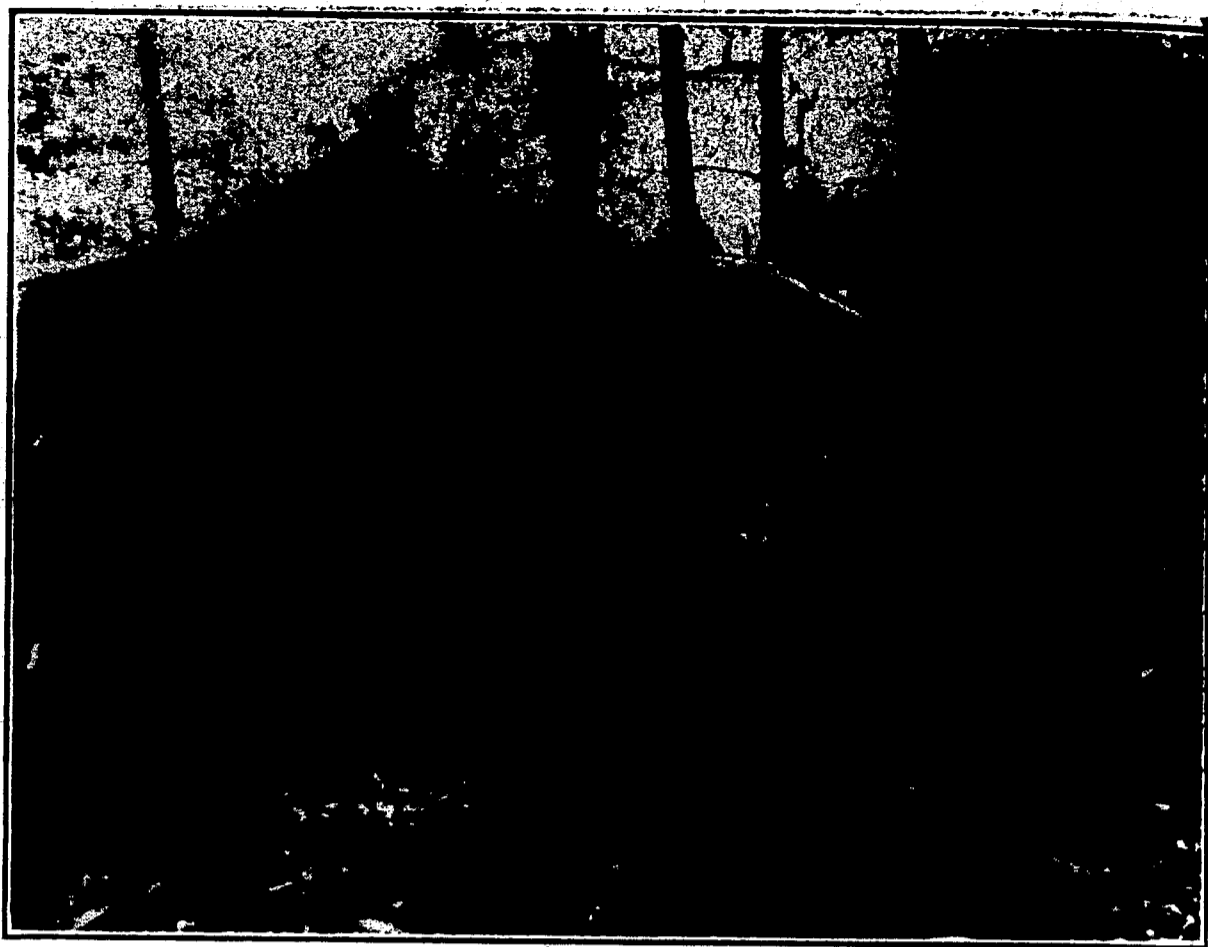
It is a long, long time ago since I heard from you. How do all of you fare? God grant that everything is well with you. My cousin has made it possible for me to send you a couple of views. We number at present one hundred, seventy-five souls. Much is needed, in every way. It was decided that Brother and Sister Visjak should come here, but the plan has fallen through. Thank the Lord, I am well again. In case the Lord grants me life until February 4, 1925, I will be fifty-eight years old. Will you remember me in your prayers, in order that we may be able to win souls for Jesus and obtain money for food? I am fortunate in having some cows, from the sale of whose milk some profit accrues. But much is needed, and the treasury is empty, because it was drained in December, in purchasing clothing for the poor. However, our God lives. Up till now our church has received but a very little from America. I do not know whether they are unable to contribute. Perhaps they are doing what they can, for want is felt everywhere at present. May the Lord be with you in 1925, and may many be convinced of the truth through your periodical, the *Voice*.

I shall not write more at this time. We made about 700 florins—about \$280—from the sale of kapok. Greetings to all our brethren and sisters.

With love, your sister in Christ Jesus,
(Signed) CORNELIA SLAGTER.

Pangoengsen,
January 15, 1925.

Blue Laws Unpopular Shown by a Heavy Vote. In Pomona, Calif., a city of more than 10,200 inhabitants, where in 1924 a Sunday closing law became effective, a special vote on repealing this law was taken on February 17, resulting in an overwhelming majority against the old law.



Cornelia Slagter and Group in Front of Their Church

The general secretary of the Lord's Day Alliance was sent to Pomona to marshal the hosts and defeat the repeal. He had spent several days before election, hoping to make sure that this pet law of the alliance should remain on the statute books. It was a law for Sunday closing of all show places as well as all business. Excitement ran high, a special campaign paper was published, seventy per cent of the voters came out—some of them being taken to the polls in wheel chairs and one on a stretcher. But the repealers went over the top with a majority of over five hundred votes.

Never has there been a wilder demonstration in that city since Armistice Day, in 1918. As soon as the result became known, an impromptu automobile parade was formed; and it seemed that bedlam was let loose, with cow bells, honk horns and every available noise-making device pressed into the service, and wild, cheering throngs filling the streets.

It seems to be hard for the Lord's Day Alliance to understand that this land of freedom and religious liberty is constitutionally opposed to laws compelling people to observe any religious tenet. America still believes in freedom of conscience for individuals in matters of personal religion.

It will be a long, long time before the American people are willing, as a whole, to

adopt the police-club and jail methods of the National Reform Association or the Lord's Day Alliance.

Preaching That Tells I always liked naturalness in the preacher of the gospel. I suppose this is somewhat due to the fact that among Seventh Day Baptists one seldom ever hears any such thing as a "pulpit tone," or sees any pulpit mannerisms in the preachers. So far as I remember, the beautiful, convincing quality of naturalness has been their characteristic. The effect of a sermon depends quite as much upon the manner and tone of its delivery as upon the subject matter presented.

I remember how disappointed I was on one occasion, when I went to hear a minister preach to a large church that had recently called him to become its pastor. He was undoubtedly a bright and good man. It was his fortune to follow a great-hearted man, noted for his natural simplicity of manner in the pulpit, one who never put on what is known as the "pulpit voice." For many years this brother had held his large audiences in close attention to his helpful, uplifting sermons, and many of his people were heart-broken when death suddenly deprived them of his services. He had been a very good friend of mine, and I was interested to see his successor and hear him preach.

No particular fault could be found with the matter of his sermon. He evidently had his subject well in hand. He was good looking and well dressed. There was no chance to find fault with his manner, but the one thing that half spoiled his sermon for me was his *pulpit tone*. It was so evidently a *put-on* voice, a voice very different from his natural one, that he did not seem quite like himself. It was not the voice in which he spoke with his friends, and some way it sounded as though the man had lost his heart. He could repeat poetry and quote elegant sentences; but some how the sermon seemed like a cold, formal, put-on thing. It lacked the first essential of real, helpful soul-stirring preaching. There was a sort of dramatic drawl, a studied striving for effect, a kind of self-conscious effort at eloquence that deprived his sermon of all worth while effect as a gospel message.

Neither a put-on pulpit tone, nor a whine,

can be any help to one whose heart is full of the gospel message of salvation, and who really wants to bring glad tidings to his people.

Sometimes we see another fault which is as damaging as the pulpit tone or drawl. It goes to the other extreme and indulges in glibness and flippancy in the pulpit as though there were nothing in the ministry more than a mere matter of professional routine in carrying on the work. I find it hard to tell which characteristic is most objectionable in a preacher.

Preaching that tells for good must come from one who can forget himself, and in a sincere, natural voice pour out his message from a heart that longs to reach other hearts and save them from sin.

Editorial Paragraphs A note from Rev. E. H. Socwell, who has spent the winter with the pastorless church in Hammond, La., says that he closes his labors there on April 19, and leaves for his northern home. Brother Socwell says he has enjoyed a very pleasant winter in Hammond. I was glad when I learned that he could help out the little flock there, which greatly needs the help and care of an under shepherd.

At the meeting of the Tract Board last Sunday, April 12, when the corresponding secretary was called upon to report the results of his correspondence with the pastors concerning the wish of their churches in regard to a new children's paper, it appeared that only a few churches had made any reply, and most of the replies were from the little flocks. As a rule the larger churches had taken no notice whatever of the question; and I thought the secretary seemed quite disheartened over it.

Of one thing I am quite sure: the indifference on the part of our larger churches toward important denominational questions when their opinion is sought operates as a great discouragement to the members of the boards. When the denominational boards are confronted with difficult problems concerning the welfare of all our people and appeal to the churches through the pastors, the churches surely ought to show some interest one way or the other; they should say *something*.

If our people realize the value to any good cause of special rally days in which

the people as a whole turn to the consideration of certain vital questions—if they understand the value of intensive thinking with many minds focused upon some important movement, they will certainly endorse Secretary Burdick's suggestion to make April 25 a real *Onward Movement Day*.

Verona People Appreciate The Work of Pastor Van Horn and His Wife A letter from a friend in Verona, N. Y., contains an account from the Rome *Sentinel*, of the annual Bible school convention held in the Methodist church on April 7, of which Mrs. T. J. Van Horn has been the efficient secretary for several years.

I noticed some nine or ten names of Verona Seventh Day Baptists among the speakers and officers in the report of the convention.

One of the speakers told of the excellent work of the Five Day School for church workers, of which Pastor T. J. Van Horn is the dean. The program of this school shows a thorough course of instruction in the lines of religious education. The great need of religious education was illustrated by the speaker in these words: "When high school pupils tell us that the Jordan was a city in the Holy Land, that Martin Luther wrote the Ten Commandments, that Paul is a book in the Old Testament, there is certainly a demand for better instruction in Bible matters."

Pastor Van Horn, in his remarks upon Daily Vacation Bible schools showed that the five million young people in New York State who have no religious training or care, if arranged in a procession would require seventy-two hours to pass a given point, and that if left to go their way this army of children will become a great menace to this country. Unless the millions in America who are growing up without religious culture are Christianized, they will be a greater menace than the German army was to France.

Mrs. S. F. Bates, a Seventh Day Baptist of Watertown, N. Y., who attended the Glasgow convention in Scotland in 1924, made a great hit as she took her audience overseas and showed them scenes and speakers in that great meeting.

A TRIBUTE TO MR. AND MRS. VAN HORN Near the close of the convention Rev. Mr. Scheehl spoke of the good work which

Brother and Sister Van Horn had been doing in this section during the last six years. Among other good things he spoke in high terms of Mr. and Mrs. Van Horn's connection with the Sunday School Association during that time; and in behalf of the friends they have made in Verona, he presented them with a beautiful token of love in the form of a book containing the names of five hundred sixty-six persons of Verona townspeople, who regret their leaving them.

The letter received by the editor says: "It has been remarked by more than one outside our own church, that no one aside from the superintendent has done more for the association than Pastor Van Horn. He and his wife have been untiring in their efforts to promote religious education, and Verona loses two valuable workers by their going to another field of work."

At the time the letter was written, plans were under way for a farewell reception on the evening of April 25, to which all in the community are invited.

Brother and Sister Van Horn are expected to begin work with the church in New Market, N. J., on the second Sabbath in May.

Secretary William L. Burdick Home Again We are glad to receive the following note concerning Brother Burdick's return and his work in Trinidad. Our readers will also be glad. The Missionary Department contains an interesting article from Brother Burdick regarding the church and work in Georgetown, British Guiana.

SECRETARY BURDICK HOME FROM TRINIDAD

Missionary Secretary Burdick arrived home from British Guiana and Trinidad April 5, having been away on the trip about eight weeks. While on this trip he inquired into the conditions and needs connected with the Seventh Day Baptist cause in Trinidad and British Guiana, delivered many sermons and addresses, counseled with the workers, called in Sabbath-keeping and other homes, looked after business and legal matters, and gathered much information which will be of great value in planning for work in these colonies.

Maybe if we could elevate our aims a bit it wouldn't be necessary for the Navy to elevate those guns.—*Columbia Record*.

SABBATH RALLY DAY

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

For a number of years Seventh Day Baptist churches have been observing Sabbath Rally day on a designated Sabbath in May. I am sure all good Seventh Day Baptists are glad that such a custom has been established. The day for such observance this year is Sabbath day, May 16, and it will be found so designated in the Seventh Day Baptist Calendar.

Most Christian churches observe Christmas and Easter, and in these observances many Seventh Day Baptists join. Perhaps the Easter which is just past was more generally observed by Protestants than any Easter since the Reformation.

No people have a better right to rejoice in the resurrection of Jesus, or to join in the celebration of that glorious event in an appropriate way, than have Seventh Day Baptists. Charged as we are sometimes of exalting the law above the Christ, it behooves us to join in a legitimate, thoughtful, and perhaps guarded way in proclaiming to the world the supreme significance of the resurrection of Jesus Christ.

If such events as the birth and resurrection are to be commemorated by the Church, events whose dates are uncertain, how much more should Christians honor Christ by keeping holy the Sabbath day of which he is Lord. The Sabbath runs through the Bible like a string of pearls. There can be no question as to the origin and character of the Sabbath, or of the attitude of Jesus and his disciples toward the holy day of holy Writ. There can be no mistaking the day of the Sabbath and no equivocation as to the time of its beginning.

Every sixth day evening, at the setting of the sun, the holy Sabbath inevitably steals upon us and bids our labors cease. Its coming can not be hastened or stayed by changing the hands of the clock or by any human device. The one who loves God with a true heart and an understanding mind will welcome the Sabbath day and will keep it holy as an expression of his love to God. For there is no statement of Jesus clearer or more specific than that the test of love is in the keeping of the commandments.

Since Seventh Day Baptists hold to the Sabbath on these grounds, since as a denomination they have held for three hundred years this truth which has blessed many lives, and since the multitudes even of those who confess Jesus Christ as Lord do not accept the Sabbath of the Lord, surely at least once a year all the churches should join in a concerted effort to re-emphasize to our own hearts this blessed truth.

Why not make Sabbath Rally day a very special day this year! It would be exceedingly profitable to many, and especially to lone Sabbath keepers, if churches observing Sabbath Rally day would report their program in the **SABBATH RECORDER**.

FOR MAKERS OF PROGRAMS

[The following letter from the chairman of the Citizens' Committee of One Thousand of the National Movement for Law Enforcement is self-explanatory. It may offer a suggestion to those who are charged with the responsibility of making denominational programs. The writer's response to Mr. Smith was that his letter would be published in our denominational paper.]

The question of law enforcement is one that should be given special attention by every loyal American citizen. Doubtless more consideration should be given the question from the angle of *law obedience*. This is a primary need not only in citizenship, but in religion. Seventh Day Baptists indorse the idea and support the principle in both realms. A. J. C. B.]

Rev. A. J. C. Bond,
Plainfield, N. J.

MY DEAR FRIEND AND FELLOW-WORKER:
I know your program is very crowded with the different things which must have attention in the administration of the great interests of your church. But I do not apologize in writing to ask if you will not take time to send a message clear down through every ramification of your denomination, urging your leaders to have a *law observance and law enforcement* message upon every program at every possible opportunity during the next twelve months. This message to be most forceful ought to cover the whole question of

the importance of the preservation of all law and orderly methods of government, but the exigencies of the present hour warrant giving peculiar and unrelenting emphasis to the Eighteenth Amendment and the Volstead Act. While we are confronted with a serious situation in reference to this principle as applied to all our statutes and legislative enactments, there is no other point at which we are attacked by an organized, highly financed conspiracy such as does obtain in connection with these temperance enactments.

I am not able to suggest by what method this emphasis can be given most effectively to those with whom you are associated, but I do know that it is the supreme domestic issue in America today and that it is peculiarly one that the churches and Christian organizations must give attention to. The enemies of the Eighteenth Amendment and the Volstead Act are bold and defiant—they are aggressive—their morale is high. We must not permit indifference to lessen the vigor of our appeal upon this question.

I had the privilege of taking breakfast recently at the White House with President Coolidge and a very distinguished committee. This situation was fully discussed and I can assure you was recognized as an exceedingly serious one. I am not at liberty to quote anything said by the President, but I am at liberty to say that that meeting constituted the most compelling mandate to go forward with this work.

I am sending under another cover some literature which may be of profit and will be glad to furnish more if you desire. It would be very enheartening to our committee if we could hear from you concerning the plans which you develop.

Very cordially yours,
FRED B. SMITH,
Chairman.

"A citizen who is in favor of the enforcement of only the laws for which he has voted, and in the principle and wisdom of which he agrees, is not a law-abiding citizen of a democracy. He has something of the autocrat spirit. He is willing to govern but not to be governed. He is not willing to play the game according to the rules of the game."—Chief Justice William H. Taft.

GOOD NEWS FROM BOULDER, COLORADO

Circumstances caused Pastor Coon to preach, the last Sabbath in March, a vigorous sermon about baptism and church membership. After the sermon five came forward and one after another asked for baptism and church membership. Also parents and friends said a few good words of approval. A vote was taken to receive each one separately.

In the afternoon the five were baptized. The next Sabbath, April 4, 1925, the pastor gave the hand of fellowship with very appropriate words to help them to go steadily forward. Then the entire congregation came forward and gave each one the hand of welcome with a few cheering words.

This was the way in 1849, when I was received as a member of the Shiloh, New Jersey Church. And also this was the very same way in the years 1905, and onward, when Reverends Edwin Saunders and I. B. Coon were pastors at Shiloh, and I was pastor at Marlboro.

SAMUEL R. WHEELER,

632 University Avenue,
Boulder, Colo.

ARISEN

M. L. W. ENNIS

When the voice of our Beloved
Calls us from our dusty bed
To share with him the endless, perfect day,
Nevermore will Death beset us;
Nevermore temptations fret us;
Every weakness of the flesh will drop away.

From the Book of his remembrance
Will have disappeared forever
All our failures, as life's mazes we passed
through;
But upon its spotless pages
Through the long, unending ages
Will the record shine of good we tried to do.

Oh, what words can paint the rapture,
As in sweet converse beside him,
We were as did his chosen ones of old;
As white robes, all aglisten
To gracious words we listen
Safe more within his sheltering fold.

Then we'll sing the song of victory
Over Death, the grim destroyer
Who has held man since creation in his thrall;
For our Lord, the Overcomer,
He has burst the bands asunder,
And redeemed his faithful followers, one and all.
Ashaway, R. I.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

April 25—Onward Movement Day.

May 16—Sabbath Rally Day.

Secure copies of *A Responsive Reading for Sabbath Worship* for your Sabbath Rally day service. One cent a copy.

Read "Black, White, and Yellow Gold."

GLEANINGS FROM RECENT LETTERS

These words from Elder Clayton are gratefully quoted:

"Permit me to say that our brethren who are leaders in our work have my deepest sympathy and prayers. We make it a point in our prayer on the Sabbath day during public worship, to pray that wisdom and direction be given especially to all our brethren. The burdens of this work are heavy upon them, and they need our prayers."

Leader Shadrach Finn of the Bath, Jamaica Church, writes: "We, here at Bath, are still holding out to the world the standard of truth and trying by the grace of God to live that which we are holding out so that some souls may be won to Christ. . . We are conducting a Sunday school with a membership of forty at Spring Bank. The people themselves asked us to do so, and they want nothing else to use in the school but our Sabbath school lessons. We would be very glad if you can send us a few old readings that will help these people in their Sunday school."

Leader C. M. Flynn of Pedro, Jamaica, says: "I am glad to say I receive the RECORDER regularly and I can not estimate its value. My family and I look with anxious eyes every week for it. It is highly appreciated by the strangers to whom I loan it. . . My school is progressing. I am getting out more from the woods as a result of visiting, but as the walking becomes tedious to me, I can not visit as I wish. I am hoping as soon as I can to

get a little pony, so that I may be able to penetrate the forests better.

"I am getting some of the (school) children to attend the Sabbath school. My hall in which I keep the school has become too small; and, besides, an Adventist went back of us to buy out the house in order to oppose the work; so we have received notice to quit June 1. I am looking for a piece of land to buy to build a place for the school. I am praying to God to guard his cause. I know the earth is his and the fullness thereof. I know the Lord has said the gates of hell shall not prevail against us, so I am of good courage. All things work together for good, etc."

BLACK, WHITE, AND YELLOW GOLD

Not long ago a black man stood before an audience in an aristocratic metropolitan church. The reporter said "he was as blackly black and as frankly black as you might wish." The Women's Club auditorium was filled in every corner, and they thought they were going to hear some Negro melodies. They were amazed to hear this man sing in Italian and in German and in French and in English. At the close he sang, "Jesus Said Never a Murmuring Word," and he sang with the simple soul of a black man. Then the audience realized that this man was neither white nor black. There was no color-line to think about or despise. "This man is a voice. In him dwells the genius of music." And so they called this man "black gold" because he has a golden voice.

I have handled a good many wedding-rings. I have seen them made of white gold and yellow gold. There may be other colors of gold which I have not seen. I am sure that there are people who have in them the real "gold of character," whose skins may be black or white or yellow or brown or any of the tints between. "A man's a man for a' that." When will the world learn it? When are we going to admit that men of all colors are God's children and have in them the capacity for character and growth? The emphasis of Jesus upon the worth of every individual is a principle slowly but surely finding its way in the world and helping to solve the great interracial and international problems before us.—Rev. Ernest Bourn Allen, D.D., in *C. E. World*, March 26, 1925

MATTERS IN DETROIT, MICHIGAN

T. L. G.

Brother St. Clair and his people in the Detroit Church are evidently stirring up the people of that city in regard to a matter of vital importance to us. One of the hardest things to meet by Sabbath keepers is the difficulty they find in securing employment where they can observe the Sabbath.

I notice in the Detroit *News* a column of twenty church notices for the city churches. The second one in this list reads as follows:

SEVENTH DAY BAPTIST

Pastor Robert St. Clair will preach at 3.30 p. m. today on "George Washington, Practical Friend of the Seventh Day Baptists"; pulpit editorial, "Gov. Samuel Ward, of Rhode Island." Governor Ward, an eminent Seventh Day Baptist, was chairman of the Committee of the Whole of the Continental Congress, and nominated Washington for commander-in-chief of the Revolutionary armies.

In the same paper the following interesting article appears. It shows what the chairman of our Vocational Committee of the General Conference is doing to help his people find employment where they can keep Sabbath. This article is accompanied by a picture of Brother St. Clair. I am glad the Detroit *News* feels friendly enough to publish this article:

SEVENTH DAY BAPTISTS ADJUST WORKING DAYS

Detroit Seventh Day Baptists, members of the oldest American Christian Church observing the Jewish Sabbath, have formed a plan to meet the special employment problem of those who wish to devote Saturday to rest and worship.

The Detroit Church Committee has made a survey of the city to find positions where men or women can work six days a week, with a free day between sundown, Friday, and sundown, Saturday.

Rev. R. B. St. Clair, pastor of the local Seventh Day Baptist Church, which holds service every Saturday at 2.30 p. m., in the Y. M. C. A., is chairman of the National Denominational Committee dealing with this question.

The local committee has completed a special list of positions "with Sabbath privileges," that is, positions where employes can keep their particular Sabbath.

Positions have been found and listed in stores and factories, and also with men employing carpenters, plasterers, bricklayers, steam fitters, plumbers, etc.

The local Seventh Day Baptists have also united to help fellow-members in the task of settling in Detroit. When a new family comes

to town it can have help from the brethren in cleaning and otherwise preparing its Detroit home, or even in building a small temporary dwelling.

The national committee has urged that the Detroit plan be adopted and carried on in other places where a Seventh Day Baptist Church or Sabbath school exists. It is especially recommended for New York, Chicago, Minneapolis, Syracuse, Los Angeles, Battle Creek, and other cities where centers have existed for a long time.

In a statement issued by Mr. St. Clair, he remarks that the employment problem has led to a suggestion that the denomination erect a large industry to keep all workers employed. The plan for this, however, has not been developed, and in the meantime the universal observance of Sunday in the business world compels many young people trained in seventh-day observance to fall into the prevailing customs.

The Denominational Committee has recommended that the General Conference of the church provide for a nation-wide canvass, to compile card-index lists of places where the "five day week" plan is in effect or where "Sabbath privileges" can be obtained.

Seventh Day Baptist churches have existed in America since the seventeenth century. The churches were united in one General Conference in 1806. The oldest American congregation was founded in Newport, R. I., two hundred fifty-three years ago. The oldest existing English congregation was established in London, three hundred forty-four years ago.

There is some interest in the Sabbath question in Detroit.

Brother St. Clair writes: "Only this morning, I received a letter from a Baptist family of twenty-five years standing, stating that the article had been read and that they were much interested in the question of the Sabbath, and requesting specific information concerning our views. I have just written them, sending literature, including Dean Main's *Why a Seventh Day Baptist*. His views on the law question appear to more nearly harmonize with my belief than any other person's I happen to know who has written for publication."

"No man or woman can honestly try to live the life of love and service that Christ asks of his followers and not know that God is; that he is caring for his world today exactly as much as he did two thousand years ago; and that the reason there is still so much of sin and sorrow is because there are still so few comparatively among the millions of earth who yield themselves to work with him."

MISSIONS

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

THE CHURCH AND WORK IN GEORGETOWN

FROM THE SECRETARY

Though I wrote last spring regarding the good work being done by our mission in British Guiana, it will not be amiss to do so again. Even though I repeat some things said then, they will be new now.

A NEW CHURCH

When I left Georgetown last spring, the church was being moved to our lot on Regent Street. This work was completed and the church dedicated June 8, 1924. It will seat two hundred fifty or three hundred people and is a credit to Seventh Day Baptists. It is situated in a very busy section of the city, and the noise may become distracting; but there are advantages.

I arrived Monday afternoon, February 23, and that night a meeting to welcome me was held. The church had been most tastefully decorated with flowers and tropical plants for the occasion and presented a splendid appearance.

SPECIAL MEETINGS

Brother Spencer was very desirous that we hold a series of meetings lasting ten days. Having the business matters well launched, we began Friday night, February 27; but Sunday found me worn out with excessive work and worry in the torrid climate; and I had to disappoint the large congregation that gathered that night. Brother Spencer bravely and well carried on the meeting alone Sunday and Monday nights, and from Tuesday night till the next Sunday night I was on hand to do the preaching. The meetings were well attended and there was a good interest. The last night four people arose, on invitation, signifying by thus doing that they had decided to begin the Christian life.

A SOCIAL

The church occasionally holds a social, and one of these was held during my stay in the city. It was held in the church

yard, and people were admitted by tickets, for which they paid twenty-five cents. Between two and three hundred paid the admission fee and a very enjoyable time was had. Music and recitations made up the program, which lasted an hour or more, and then refreshments were served. A good sum of money was taken in; but when I came away ten days later, Brother Spencer did not know what the net proceeds were.

THE SABBATH SERVICES

The Sabbath services of our church in Georgetown are a real inspiration. The people assemble at half past ten in the morning for Sabbath school. The superintendent of the Sabbath school is Deacon F. A. Lynch, and he puts life and pep into each session. He is well adapted for the position and is backed by a loyal church and pastor.

At half past eleven the regular Sabbath morning service begins and is similar to our services in the States, though one feels that it is more hearty and enthusiastic. The afternoon is full; the choir meets for practice at three o'clock, and at four there is another service which partakes of the nature of a conference meeting and is led and addressed by the pastor. Some of the people bring their dinners to the church and stay all day. The Christian Endeavor meets Monday night, and the weekly prayer meeting is held Wednesday night.

OTHER STATIONS

Besides the church in Georgetown there is a company of Sabbath keepers in Wakenaam, an island in the estuary of the Essequibo River; and there is another station up the Demerara River from Georgetown a good many miles. It takes the best part of a week to visit the latter. The one at Wakenaam is largely the fruitage of the labors of Brother William Berry, a lay worker who has more than ordinary ability. There are sixteen Sabbath keepers at Wakenaam; and they, with the aid of the church in Georgetown, are trying to help support Brother Berry so he can give all of his time to the work. I expected by all means to visit this congregation; a day was set and the hour appointed for the meeting. We were to take the train that leaves Georgetown at seven o'clock; but it rained and Brother Spencer did not come

to go with me. We took a later train, hoping still to make the trip; but we only got in sight of the island when we learned that if we went further we could not return that night. We had neither hammocks nor food for the night, and there seemed nothing to do but to return to the city. It was a great disappointment to me, and I know it was to the congregation that gathered at Wakenaam that day to meet us at the appointed hour, for they collectively sent me a splendid letter expressing their disappointment. After this, legal matters held me every day till my steamer sailed for Trinidad, where people were anxiously awaiting my coming. Brother Spencer plans to visit Wakenaam once in three months, and Brother Berry hopes to give his entire time to the work there.

VISITING IN THE HOMES

It was my plan to visit the homes of all Seventh Day Baptists in Georgetown. This ambition was not fully realized; but I was in a number of the homes, and also met and visited several ministers of other denominations. Everywhere the people gave me a most royal welcome and were pleased when they could serve me. I shall always remember their kindness, for nothing in their power was left undone. They are a faithful people and devoted to the truth as they see it. Many of them have sacrificed much that they might keep the Sabbath of Christ and the Bible.

It is now about twelve years since the work in Georgetown began; and though the financial and business sides have been disappointing, there has been a good work accomplished, for which we should thank God and trust him for better things in the future.

*Port of Spain,
March 25, 1925.*

"GO YE INTO ALL THE WORLD"

E. S. BALLENGER

"Go ye into all the world" and what? The commission is mandatory and explicit.

"Go ye into all the world" and civilize them? This seems to be the popular interpretation of the charge committed to the Church; but does this harmonize with the teachings, example, or instructions of the great Missionary? This is one of the

desirable by-products of the true missionary but not his objective.

"Go ye into all the world" and educate them? Yes, that is good work. The church that keeps its people in ignorance only crystalizes their heathenism. But when the church makes education the hub of its activities, its product is only educated heathen.

"Go ye into all the world" and open the way for commerce and trade? Too many missionaries have prostituted their exalted calling to such a sordid end, and as a result they have simply added the vices of civilization to the already overflowing cup of native sins.

"Go ye into all the world" and cure their diseases? That is most inspiring work. But a slave trader or a rum runner is less dangerous crippled up with rheumatism, and thus incapacitated for plying his nefarious trade, than he would be if restored to perfect health, if he receives nothing more than his healing.

None of the above objects nor all of them combined meet the specifications of the ascending Savior. They always follow the work of a true missionary and may be most successfully used as means of opening the way for carrying out the Master's commission, but they never should be substituted for the real message that we are instructed to give to the world.

"Go ye into all the world and preach the gospel" is the commission as recorded by Mark. Matthew gives the same commission in a little different wording. "Go ye therefore, and make disciples of all nations," Matthew 28: 19 (American Revised Version). The marginal reading in the authorized version is, "Go ye therefore, and make disciples, or Christians of all nations." This is what Christ told us to do, and if our work fails to produce disciples of Christ, we have fallen down on the job committed to us. Another puts it in more beautiful and forceful language than I can command, so I will quote from F. Bettex: "Christ sent his disciples into the world as sheep among wolves, sent them as light to shine in darkness, as salt to prevent corruption; and that is what they have been for eighteen centuries. And who can deny that they have exercised an ennobling and refining influence on their surroundings?"

But it is just as true that to civilize the world was never their mission; and whenever they have been led away by the idea that it was so, they have found the fountain of divine life sealed. . . . If a man is converted, he is civilized enough; if he is not converted, neither education nor civilization is of any use. Not civilization, but everlasting life is what Christ brought to man."

"Mass Movements" in promoting the kingdom have become popular in this day of great combinations and trusts. Much time and money have been spent in this high-sounding method. But this method is not new. It has been worked repeatedly with crowning success from the standpoint of statistics. Nebuchadnezzar tried it and he succeeded in gathering in the whole nation save three insignificant dissenters; but those three did more to lead men to God than all the king's display of wealth, power, and a brass band. Constantine tried it supported by all the popular bishops and the gold of the treasury of the world and the mass moved almost as one man into the church, but they were not brought up to God: the church was brought down to the level of the heathen. Russia tried it, and the nation was baptized in a day, and their heathenism was watered into new avenues of expression. They were made "seven times more" the children of the devil. Mass salvation today is having a similar effect. They are made to have "a form of Godliness," but are without the power that should go with the gospel.

"A little leaven leaveneth the whole lump" was never spoken of the gospel. Fermentation, decay, and disease may be imparted to the whole lump, or to a whole community, but not so the gospel. The gospel is an individual work. "It is absurd to maintain that Christianity civilizes and makes happy a people who are only Christian in name. Faith brings happiness here and hereafter, but only to him who believes, certainly not by a sort of infection to the neighbor," who rejects it or uses it as a means of promoting his selfish ambitions.

Seventh Day Baptists are exposed to another danger, both at home and abroad. We have a truth to give to the world, and God expects us to give it to all, and he

will bless us in giving it. Our danger lies in magnifying that distinctive truth till it obscures the great central truth of salvation only through faith in the merits of Jesus Christ. We are liable to be satisfied with converting people to the Sabbath without converting them to the Lord. A man may be a strict observer of the Sabbath, in the letter, and be a heathen at heart. If a man accepts the Sabbath without being born again, he may become worse than he was before he heard of the Sabbath; for, too many times Sabbath loafing is used as a kind of opiate to soothe the conscience while he continues to live a life of grosser sins. Our business is to lead people to salvation; to point them to "the Lamb of God which taketh away the sin of the world," and then teach them the Sabbath truth. No people has ever had a truth committed to them that takes precedence to the one central truth of righteousness by faith.

The Word of God is the weapon by which we are to accomplish our task. He who lays this weapon aside for any other, goes forth to sure defeat. Any individual or association failing to make continued use of the Word in church, or mission, or school, or hospital will fail to turn out the product which God expects.

"Go ye into all the world and preach the gospel" has lost none of its power with age. This is spoken to Seventh Day Baptists today. In the presentation of the gospel lies the secret of our continued existence and usefulness. Nothing has been, or will be, discovered to take its place. This is the Rock, upon which we are built. If we build our entire missionary program on this Rock, then will be verified the Scripture. "For their rock is not as our rock, even our enemies themselves being judges." Deuteronomy 32: 31.

Riverside, Calif.

EVANGELISTIC WORK IN WEST VIRGINIA

EVANGELICAL COMMITTEE

DEAR BROTHER BURDICK:

The evangelistic work at Roanoke in January has already been reported in the SABBATH RECORDER by the pastor who conducted the campaign without other ministerial help. Two weeks' meetings were held with several conversions and four baptisms and consequent accessions to the church.

The work at Salem, I believe, has already been reported by the pastor there.

For some years there has been a Missionary Committee in the Southeastern Association. At present its personnel consists of Rev. George B. Shaw, Rev. G. H. F. Randolph, and Rev. H. C. Van Horn. It was at the instigation of Brother G. H. F. Randolph, of Middle Island, with the sanction and backing of the Missionary Board that the committee undertook an intensive campaign in the churches of Middle Island, Berea, and Lost Creek. Efforts were made to secure ministers who would make up a quartet to sing and conduct the revival services. It was found difficult, if not wholly impossible, to secure men who could leave their own fields for anything like a six or eight weeks' campaign. The men who finally consented to share in this work, outside of the members of the committee, were Rev. John T. Babcock, of Berea; Rev. John F. Randolph, DeRuyter, N. Y.; Rev. Edgar D. Van Horn, White Cloud, Mich., and Rev. A. J. C. Bond, Plainfield, N. J. The last two mentioned were at Lost Creek only.

The meetings began at Middle Island January 19, with Brother Babcock, and Brother John Randolph with the pastor. Brother Shaw walked through rain and mud from Long Run to be with them three nights. To get there Brother John Babcock had walked twenty-five miles from Berea, while John Randolph had also walked four miles from Long Run, carrying a heavy suitcase. The writer was there five days, preaching every night, calling with the others during the days. A young man from the navy, Forest Grough, who was converted during the meeting, ably assisted the quartet. At times there, as elsewhere, the quartet consisted of but three singing members, but made acceptable music as a trio. There were some wonderful experiences and conversions at Middle Island, young fathers and mothers, as well as young people and children accepting Christ as their Savior and finding great blessing in so doing. The whole community was deeply stirred and moved for Christ. It is to be deeply regretted that Pastor Randolph and his consecrated wife who have done so much for the young people there are so soon to leave. The meetings closed February 8.

February 10, the Randolphs, father and son, with Pastor Babcock, all of whom

walked a large part of the distance back, opened the campaign at Berea, the writer joining them in the work a few days later. Here the quartet again was but a trio, except as once or twice helped out by Brother Amos Brissey, a near-by school teacher. The services were held in the Pine Grove meeting house, owned by the Methodist Protestants. Our folks are planning to build a commodious and convenient house of worship this season. Good crowds, as at Middle Island, greeted the speakers at practically every meeting. As at the latter place, also, storms and mud obtruded and proved the patience and deep interest of the people. Here, as at Middle Island, the ministers sought to go into, practically, every home, reading the Word, praying, and singing. These calls were wonderfully blessed and conversions resulted. The Berea meeting closed February 22, with some decisions and many happy renewals. The day before the close, Brother John Randolph was called home on account of sickness in his parish.

The campaign opened at Lost Creek, February 25, with brethren Shaw and Babcock with the pastor, and continued for three weeks, lacking one day. Bad storms and local conditions made against the attendance for the first week. Pastor Shaw stayed with us five nights and presented live gospel messages besides bringing us each night a short but helpful introductory Bible study. The Bible study work was continued with good effect by Brother Babcock during the rest of the meetings.

Brother Edgar D. Van Horn arrived February 27 and remained until March 15, doing the preaching after Mr. Shaw left, until the tenth, when Brother Bond who arrived the eighth, continued the work. After the latter's arrival, the singing work of the quartet was rather emphasized with good results. Every night at 6.45 this quartet sang two pieces on the street corner, near the trolley car "stop" to an ever increasing audience. Many who were attracted by this singing came to the meetings at the church later.

At Lost Creek an attempt was made to visit every home, and nearly every one was visited. When it is realized that there are in this community covered by our efforts some twelve hundred people, one can realize that this was no small task. Besides the reading, prayer, and song which were not denied in any home entered, a religious sur-

vey was attempted; and the pastor has a fairly full record of practically every family. People said, "This is the first time a minister has been in our home since we lived in Lost Creek," or in "five years," one family said, "nine years." Reserve, coldness, and indifference, again and again, were broken down by prayer and gospel song. Often we rose from our knees to see tears chasing their course down cheeks and to hear broken voices urge us to come again and to continue to pray for them.

While no conversions apparently resulted in this meeting, it was felt by all our people that it was a wonderful meeting. Perhaps a better, friendlier spirit is felt throughout the community than in years before.

VISITS AND CALLS

Berea, 46; Middle Island, 39; Lost Creek, 196; total, 281. The quartet visited Roanoke on Sabbath afternoon and conducted a service of gospel messages and songs, greatly to the enjoyment and profit of those who attended.

The Missionary Committee as well as the people appreciate the splendid work and consecration of the men who so freely gave of their untiring effort in this campaign. We also appreciate the spirit and helpfulness of the churches in sparing their pastors for this service. While liberal offerings were made for the expenses of the campaign, they do not cover; so we feel deeply grateful to the Missionary Board for its moral support and financial backing. And to God we give thanks and take courage.

H. C. VAN HORN,
Chairman of Committee.

MONTHLY STATEMENT
March 1, 1925-April 1, 1925

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand March 1, 1925.....	\$16,288 32
Aura T. Tillman, Liuho Hospital.....	5 00
Mrs. L. F. Hulin, Liuho Hospital.....	10 00
Mrs. M. A. Ayers, Missionary Society..	10 00
Jennie Crandall, Liuho Hospital.....	10 00
Income Permanent Fund, General Fund	1,500 00
Waterford Church, Liuho Hospital....	50 00
Waterford Ladies' Aid, Liuho Hospital	30 00
Rosa W. Palmborg, Missionary Society	25 00
Shanghai Church, Missionary Society..	27 78
Mrs. C. C. Williams, work in Pangoeng-	
sen, Java.....	5 00
Mrs. A. S. Billins, Missionary Society.	10 00
Woman's Board:	
Miss Burdick's salary.....	200 00
Miss West's salary.....	200 00
Evangelistic work in Southwest field	250 00
Young People's Board, Dr. Thorngate's	
salary.....	100 00
Forward Movement:	
Georgetown Chapel.....	12

Boys' School.....	41
Girls' School.....	41
Missionary Society.....	3 49
Parallel Budget:	
Georgetown Chapel.....	93
Boys' School.....	4 19
Girls' School.....	4 44
Missionary Society.....	6 33
Salem:	
Boys' School.....	2 50
Girls' School.....	2 50
Onward Movement, Missionary Society	760 15
New York Church, Liuho Hospital....	2 45
First Genesee Church, Liuho Hospital.	19 56
Shiloh Church:	
China field.....	50
Java work.....	1 00
D. P. McWilliams, Missionary Society.	5 00
Walworth Church, Missionary Society.	25 00
First Alfred Church, China field.....	5 00
Detroit Church, Missionary Society...	20 00
Washington Trust Company:	
Interest credit.....	96
Interest credit.....	74
	<u>\$19,586 78</u>

Cr.

T. L. M. Spencer, March salary.....	\$ 83 33
R. J. Severance, February salary and	
traveling expenses.....	104 93
L. J. Branch, February salary.....	25 00
C. C. Van Horn, February Salary.....	41 66
Ellis R. Lewis, February salary.....	50 00
R. B. St. Clair, February salary.....	125 00
George W. Hills, February salary....	50 00
G. H. F. Randolph, February salary..	33 33
Angeline P. Allen, February salary..	25 00
H. Louie Mignott, February salary...	35 00
Elizabeth F. Randolph, February sal-	
ary.....	41 66
Mrs. S. S. Powell, February salary...	25 00
E. A. Felton, pastor's salary.....	100 00
Industrial Trust Co., China draft.....	2,903 14
Evangelist and incidental...\$125 00	
Girls' School appropriation..	37 50
Susie M. Burdick, salary.....	194 00
Grace I. Crandall, salary.....	194 00
Anna M. West, salary.....	194 00
Mabel L. West, salary.....	97 00
Rosa W. Palmborg, salary..	119 00
H. E. Davis, salary.....	340 00
H. E. Davis, children's allow-	
ance.....	75 00
George Thorngate, salary..	320 00
George Thorngate, traveling	
expenses.....	24 92
J. W. Crofoot, salary.....	375 75
J. W. Crofoot, special for	
Liuho losses.....	834 75
	<u>\$2,930 92</u>
Less \$50 Mexican, gift of	
Shanghai Church.....	27 78
	<u>\$2,903 14</u>

William L. Burdick, account Geor-	
getown Chapel.....	400 00
S. H. Davis, cable charges to South	
America.....	9 68
Rosa W. Palmborg, account of salary.	25 00
J. W. Crofoot, account of salary.....	27 78
Industrial Trust Company, China draft	12 25
American Sabbath Tract Society, 1924	
Year Book.....	92 19
Treasurer's expenses.....	28 00
	<u>\$ 4,237 95</u>
Balance on hand.....	15,348 83
	<u>\$19,586 78</u>
Bills payable in April, about.....	\$1,000 00
Special funds referred to in last month's re-	
port now amount to \$18,485.24, \$400 having	
been paid out on account of the Georgetown	
Chapel Fund. Bank balance, \$15,348.83; net in-	
debtedness, \$3,136.41.	
	S. H. Davis,
	Treasurer.
	E. & O. E.

WOMAN'S WORK

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

BACK YARDS

WINNIE C. SAUNDERS

Front yards should be neat and trimly clipped
That all who pass may see
How very inviting and picturesque
A little front yard can be.

But each one should have a nice back yard,
Green hedged about quite high—
A little haven with all shut out
But the blue of the summer sky.

A back yard should have an apple tree
Where the pink bloom comes in May,
And the green leaves follow and make the shade
Where all the children can play.

There should be a little cherry tree
Where the buds open up in the night,
And fill the air with sweet perfume—
A dazzling ball of white.

There should be a shady corner
Where all the wild things grow
That you have toted home from the woods;
From childhood you've loved them so.

And all of the flowers you love the best,
That bring old memories dear,
Should nod at you from some border
Some time during the year.

Invite the birds to come there,
Those little musicians so fair;
How they cheer you as their music
Pours out upon the air.

When busy with household duties,
When days are warm and hard,
Steal a few moments now and then
To live in your own back yard.

A shaded seat in the corner
Upon your own green sod,
In your own little hedged cathedral
Where you can talk with God.

LETTER FROM THE TREASURER

DEAR MEMBERS OF THE SOCIETIES:

At our last board meeting, after hearing the monthly and quarterly reports of the treasurer, we were greatly distressed at the amount still to be raised to meet our budget.

The salaries of the missionaries are paid all but the last quarter of the Conference year. Also \$200 for Fouke and \$250 for evangelistic work in the Southwestern field.

If we meet our budget we still have to

pay \$200 for Georgetown Chapel, \$100 each for the Boys' and Girls' schools in China and \$900 for the Tract Society. Besides these, there are \$300 for the Twentieth Century Endowment Fund and \$250 for the Retired Ministers' Fund, which are outside the Onward Movement budget. The members of the Woman's Board were anxious that these facts be brought to your attention.

Will you not make a special effort to do your share so that all the pledges may be met by June 30?

Yours in the work,

MRS. A. E. WHITFORD,
Treasurer.

NEWS FROM GRACE SCHOOL FOR GIRLS

I am almost two weeks behind schedule time in writing the RECORDER. We are perfectly willing to come to a time when there is less to write than when war is going on.

January was a stormy, uncertain month; and while the "storms" have passed, the uncertainty continues. Plenty of people think there will be further trouble, particularly in the Chikiang Province south of us. It seems unnatural that those who came out victorious in the last affray will rest until they have driven Sun from Chekiang. We do not expect trouble in Shanghai. The authorities here will, in all probability, not be found napping again. It is interesting to see how our French defenders do not reduce their defenses at all. We are still shut in by barbed wire and the stout little redoubt at our entrance still stands and there seem to be occasional machine gun drills.

Our boarding school opened the eighth of February with a full enrollment—too full for comfort. For six weeks we have had peace and quietness and the girls have had a disposition to work, so it has been a happy time with us. The city school has seventy or more so that is full, too. Indeed, all schools seem to be overflowing, although many who depend upon the government for aid are rather uncertain as to their financial future.

There are public events of considerable interest right along. The death of Sun Yat Sen and the very great divergence of opinion concerning him have taken much newspaper space this last week. There are those who elevate him to a very high position— one writer, evidently a schoolboy, puts him

above and beyond George Washington! Others call him a sad failure, a man who has had nothing in the way of a constructive program for his country, and, at the last, sadly under Soviet influence. They find it hard to reconcile his request for a coffin from Russia exactly like that of his friend Lenin and his arrangements for a Christian funeral.

The disposal of the arsenal, one mile south of us, and which has always been a source of danger to us whenever there has been trouble, after having been handed over to the Chinese Chamber of Commerce, is now giving rise to regrets in the hearts of some of the officials in Peking. Doubtless it is too valuable a sugar-plum to let go easily. We rejoice to recall that soon after the ceremony of handing the arsenal over to the Chamber of Commerce they took the precaution to remove parts of machinery, so that what was left would be of little use should there be a change of heart in Peking and warring armies try to take it back.

We continue to hear something of the anti-Christian movement. There seems very general agreement that there is Russian Soviet influence behind it—influence and money. There seems to be also one mind as to the ultimate outcome—a purer and better church.

Of the two months' special meetings being held in our own church doubtless Pastor Eugene Davis will write you.

Mrs. West is getting steadily better, but she has a long way to go before she is her old self.

This is the time of year when we find much to enjoy. Spring is here, violets in bloom, forsythia and magnolia and other shrubs ready to burst into bloom. It is always something of a wonder how the cold can hold on and yet the flowers come along in their time. Can we find here a little parable of our own work?

Very sincerely yours,
SUSIE M. BURDICK.

*St. Catherine's Bridge, Shanghai,
March 22, 1925.*

TREASURER'S REPORT

For Three Months Ending March 31, 1925

Mrs. A. E. Whitford,	
In account with	
The Woman's Executive Board	
Dr.	
Cash on hand, December 31, 1925.....	\$ 195 08
Treasurer W. C. Whitford	585 33
Fouke, Ark., Ladies' Aid	20 00

Little Prairie, Ark.	5 00
Milton Junction, Wis., Ladies' Aid....	50 00
Milton Junction, Wis., Ladies' Aid, for Fouke	5 00
Richburg, N. Y.	5 00
Shiloh, Benevolent society	100 00
Shiloh, Female Mite society.....	42 51
Walworth, "Helping Hand".....	17 00
Akron, N. Y., Mrs. S. A. B. Gillings:	
Denominational building	\$50 00
"Recorder," 2 years	5 00
Hammond, Ind., Helen Ingham Edwards	55 00
Milton, Wis., Mrs. H. C. Stewart:	10 00
Tract Society	\$ 2 50
Home Missions	2 50
Milton Junction, Wis.:	5 00
Ladies' Aid, Dr. Crandall and Dr. Palmborg	50 00
W. W. Sabbath school class, Dr. Crandall and Dr. Palmborg.....	7 00
Primary class, Dr. Crandall and Dr. Palmborg	5 00
Dorcas society, Dr. Crandall and Dr. Palmborg	7 75
Riverside, Calif., Dorcas Society.....	25 00
Walworth, Wis., Ladies' Benevolent society, for church	20 00
Westerly, R. I., S. D. B. society	25 00
\$1,244 97	

Cr.	
Dr. Palmborg and Dr. Crandall.....	\$ 69 75
Mrs. G. E. Crosley, "Missionary Review"	2 50
Dr. Grace Crandall, Anna West, "Missionary Review"	5 00
Fouke School	200 00
F. J. Hubbard, denominational building	50 00
L. H. North, "Recorder" for two years	5 00
Treasurer S. H. Davis:	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
Evangelistic work in Southwestern field	250 00
\$ 650 00	
\$ 982 25	
Cash on hand March 31, 1925.....	266 72
\$1,244 97	

PRAYER AND PRAISE FOR THE SPRING TIME

LOIS R. FAY

Thy promise, Lord, thou hast fulfilled—
I hear the call of spring;
Heaven and earth obey thy will—
Harmoniously they sing.

Inscribe upon my inmost soul,
O Father, Lord of all,
True visions of that love and grace
Which clothe thy gentle call.

I do not care to fill my mind
With that which ruins kings;
But with thy Power's wondrousness
And all its wonder brings.

Oh, train my tongue to sing the songs
That lift me up to thee;
Above the sinful and the base
To divine harmony.

Celestial strains vouchsafe to me;
Oh, tune my heart to chime
In notes that make me in accord
With thine own sacred time.

YOUNG PEOPLE'S WORK

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

HOW SPEND THE SABBATH?

Christian Endeavor Topic for Sabbath Day,
May 9, 1925

DAILY READINGS

- Sunday—The Sabbath as rest-day (Exod. 31: 12-17)
Monday—The Sabbath as worship-day (Ps. 95: 1-6)
Tuesday—The Sabbath as Bible-day (Ps. 42: 1-11)
Wednesday—The Sabbath as praise-day (Ps. 92: 1-8)
Thursday—The Sabbath as service-day (Matt. 12: 1-13)
Friday—The Sabbath as fellowship-day (1 Cor. 11: 23-34)
Sabbath Day—Topic: Where and how should we spend the Sabbath? (Ps. 122: 1-9; Hab. 10: 25)

(The following quotations are taken from the tract, *The Sabbath as a Family Day*, by Rev. Wardner C. Titsworth.)

"The Sabbath is a means to an end, which is the good of man."

"The Sabbath was made for man; for his development, not for his repression; for his liberty, not for his bondage. The statute remains, 'Remember the Sabbath day'. The Lord affirms here that it remains, and must remain while it can do man any good."

"In man's development there must needs be repression; so there is repression in the law of the Sabbath. It is intended to keep back the worldly, and for the spiritual to be developed. The Sabbath by its weekly return, does for us what we would not do for ourselves; it sets a regular and arbitrary time of rest from the pursuit of worldly things, that there may be time in men's lives for things that are of greater importance—things pertaining to character, to home, to worship, and to religious instruction. There is just so much repression in the Sabbath as man needs for his best manhood and his truest culture."

"A well-kept Sabbath is a nation's best bulwark against immorality and vice; and if in all the families of our land there could

begin a proper Sabbath observance, we should soon rank foremost of the nations of the world in national strength and material prosperity. National greatness has no surer or better ally than a well-kept Sabbath. When it is given up to business, it shows the selfishness and greed and materialism of a people; and when it is given up to pleasures that are sought outside of home, and aside from the family, it is a sign of a people given up to self-indulgence and drunkenness, and the crimes which follow in their track."

"Inaction and life do not belong together. Where there is life, there must be some sort of occupation. So that the comparatively modern habit of spending a part of the Sabbath day in public worship, is wise and came about by the instruction of the Spirit of God, for it accords with the spirit of the true Sabbath."

"Seventh Day Baptists are in need of just such an observance of the Sabbath as shall stop the current that is flowing out of our life's blood, and impoverishing our body and impairing our strength; and as will be an influence of healthy example upon those who know us. The Sabbath reform that we need among ourselves is a reform in Sabbath observance, and it must come if we are not to lose more by the flabby moral sense of our own children than we gain by converts to the Sabbath."

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, May 9, 1925

WHERE AND HOW SHOULD WE SPEND THE SABBATH? PS. 122: 1-9; HEB. 10: 25

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

In 1919, members of the Personal Worker's Band opened a night school for the servants and a few others, which met three times a week.

During this year, Miss West was home on furlough, at the close of which her mother, Mrs. Nettie M. West, returned to China with her.

Mrs. D. H. Davis, because of ill health, retired from the mission permanently. Her loving services were greatly missed by pupils and missionaries.

Dr. Palmberg, also, after a severe illness and operation in Shanghai, came to America to recuperate. She brought with her, her adopted daughter Eling Waung, who entered Milton College, and Helen Su, who took the nurse's training course in the Battle Creek Sanitarium.

In April, 1920, Mr. and Mrs. Crofoot came to America on account of Mrs. Crofoot's health. She underwent an operation at the Mayo Hospital in Rochester, Minn., which was so successful that they were able to return to China in August. They were accompanied on their return by Miss Mabel West, a sister of Miss Anna, who through the kindness of Mr. and Mrs. George Trainer, of Salem, W. Va., was enabled to join the working force of the mission in Shanghai.

During the absence of Mr. Crofoot, Mr. Eugene Davis took the added work of the Boys' School, assisted by others of the missionaries as their own duties allowed.

Dr. Crandall and Dr. Sinclair carried on the work at Liuho, which was quite heavy. The average number of patients per day in the hospital was seven, while the average length of time each patient stayed was fifteen days. During the year there were one hundred sixty-three different individuals in the hospital as patients. A new electric lighting plant was installed in the hospital and a new porch built. This porch increases the bed capacity as it is used day and night by the tubercular patients and is popular with others in the day time.

Thanks to Dr. Sinclair's vacation, stoves were placed in the hospital. She spent her six weeks' vacation working in two Shanghai hospitals and used her salary to buy stoves.

The statistical report for 1920, shows that the Shanghai Church had one hundred members and the church at Liuho, twenty-five members.

1900-1910

1. How were the children of Mr. and Mrs. Saung cared for?
2. What were some evidences of the earnestness of the Chinese converts?
3. By whom was the mission at Liuho reinforced?
4. What outside interests had Mr. D. H. Davis and Mr. Crofoot?
5. What developments were made in

the work of the young people of the mission?

1910-1920

1. Why was it necessary to close the mission at Liuho, temporarily?
2. What positions did Rev. H. E. Davis hold during his stay in this country?
3. What caused Dr. Crandall's desire to become a missionary?
4. For what work was Miss Anna West called to China?
5. What is one of the greatest needs of our boarding schools?
6. How many years did Rev. D. H. Davis serve the mission?
7. What was Rev. H. E. Davis' position on his return to China?
8. What interesting features were there in connection with the opening of the Liuho Hospital?
9. What changes occurred in the personnel of the missions during the latter part of this decade?
10. What outside work was done by the pupils of the two schools?
11. How was it made possible for Miss Mabel West to join the working force of our mission?

(To be continued)

THE CLASH OF IDEALS

The gateway to peace on earth today is a good job, a profitable, secure, and long-time job. That is the popular verdict. The gate to peace on earth and in heaven too, in the days of our fathers, was a good conscience, a conscience without offence toward man and without guilt before God. That was the accepted tradition. The day's work was then a secondary affair, a divinely provided sequence to an approved state of grace. The moral burden was the dominant burden. It was moral purpose that shaped our first universities, those old-time training schools for the professions, of which the ministry was chief. The purpose of the college was synonymous with that of the Church; its slogan, the same stern note as that reiterated from the pulpits of the time, namely, "Prepare to meet thy God." The contrasting but more and more insistent call to arms of our own, our economic age, is, "Prepare to meet thy job." The boy who early (the earlier the

better) now visions his economic destiny, and in full panoply of vocational equipment goes forth to meet that destiny, is the typical knight-errant of our day, the embodiment, fine essence, and aroma of economic preparedness; and the schools of course, must cut their cloth accordingly.

We have no quarrel with this utilitarian spirit in so far as it finds proper expression in the proper place, but we are disposed to note with some gratification that a reaction against economic efficiency as the *summum bonum* of life on earth appears to be steadily gaining ground and influence, particularly in college circles.

The advocates of the traditional order of things in education are naturally slow in their economic reactions. Being pacifists by nature, they are not used to sleeping with guns under their pillows, and sometimes an intruder gets the drop on them. But push even such inoffensive people hard enough and they will fight. The economic peril of a disappearing job is a great incentive to action. The classicists are a good example. When the campaign against classical training as the major influence in our schools began, the Hellenists refused even to take notice, refused to stand up for their own. It did not seem quite the cultured thing to do, and the "barbarian" modernists very easily got within their citadel. But when the Latin classics were no longer required, when these aristocrats of the curriculum had to compete with so-called living languages for an allotment of time in the daily program, their sponsors began to take notice of their waning prestige, and the real scrap began. The Latinists are very good warriors when aroused, and they have a great deal to say that is worth taking into account. In fact, a scrap, as one of our ultramodern humorists would say, now seems to be "the very fondest thing they are of." The recent reports of various classical committees and statisticians are proof of their present belligerent temper.

And the conflict broadens. The humanists, as a larger group, are in a like frame of mind. The liberal arts college is their strong redoubt, and to its defense they are rallying. We confess our (purely personal) admiration and sympathy. We own up to the apprehension that has possessed our

soul as we have observed even the most sacred of cultural subjects purloined through peaceful penetration by practical motivation and vocabularization.

Our educational literature is full of the issue. What is the liberal college for? How can civilization survive without it? How shall it be saved? Wherein shall it be modified? Or, by way of parley with the adversary, do we need a new culture? How shall it be defined? How much of the old shall be preserved? The men of science have come into the fray with demands for a more generous inclusion of the humanistic in their own program. The same reaction is observed in Europe. France has restored the classical program of pre-war days. The workmen of Germany are studying out of hours, not the mechanical technic of the shop, but the more modern of the cultural arts. The Oxford movement under Mr. Mansbridge shows predominant interest in history, English, and the social sciences. The alarm of tomorrow, if present tendencies prevail and we read the signs aright, is to be primarily neither preparedness for the imminent judgment of an exacting deity nor the insistent time clock of an employment manager. It is to be, rather, the vision of man as master of crisis and condition and circumstance, because he has learned first to be master of himself.

A good job is not worth an economic rap if a man can't keep it. Our mental tests tell only part of the essential story. They measure certain phases of the mental complex; but a man, if he is to succeed in these strenuous days, needs something more than a registered I. Q. and temporary permission to draw a salary. He needs persistence, good will, optimism, honesty, industry, health, patience, self-reliance, and if he is to go very far he needs imagination and character and moral balance. It isn't so much what a man has for initial capital anyhow as what he does with that same investment. The merchandisers talk much of capital turnover as a fundamental consideration of good business. We need to take more account of moral and mental and spiritual turnover in our forecasts of personal destiny. There is many a humble immigrant in our cities, restricted in every item of his equipment, who by sheer per-

sistence and self-assurance and nerve is putting to economic shame the brilliant but morally spendthrift sons of our first families who register as top-notchers in their college-entrance tests.

We need to reread the parable of the talents. Any old grad can give point to its teaching in his memory of brilliant minds blurred by self-importance and rendered futile by moral decrepitude; or, by contrast, of mediocre endowments put to compound interest through industry, self-denial, and high purpose.

All education is vocational in a sense. The supreme question is whether a student who is free to choose his course and to extend his education shall fit himself for a predetermined groove in an economic order or shall acquire the broader training of a general curriculum and the breadth and poise and confidence which go with it. The supporters of our liberal colleges insist on the latter, and more and more is it becoming apparent that the historic function of the liberal college is necessary to our social welfare and should be preserved in spirit at least, free from the clamor of the street.—G. H. M., in *What the Colleges Are Doing*.

A GREAT HOUR FOR A DISTRESSED WORLD

One immortal morning, there awhile back, we sat in our little high house in the hills listening to the miracle of the radio transmitting from Washington the voice of the President of the United States delivering his inaugural address.

As clearly as though he were standing in the same room with us did we hear the President's voice—a sure, strong voice that seemed to us as the voice of Moses must have been when it spoke for God on Sinai.

And when the voice ceased, when the shoutings and the clamors were done and the captains and the kings departed, we sat awed and humble there in our little high house.

We felt that we had been a witness of perhaps as great an hour as humanity and a troubled world have ever known.

For, the voice that we heard spoke not alone to us and to the millions of others who are the President's countrymen—it was a voice speaking to all peoples in all lands;

the voice of hope speaking to those who despair; the voice of power speaking courage to those who are spent and afraid; the voice of brotherly love breathing its balm into the festered wounds of those who are torn with hatreds as old and bitter as the salts of the seas.

It was America speaking to the world through the lips of its chief citizen—America, stronger, more puissant, more powerful than all other nations of the earth combined. America, greater than any nation that has ever existed since time began. America, whose sword is as a sword of fire did she choose to wield it; but who, as the President said, "sends forth her legions armed not with the sword but with the Cross"—armed with the Cross which symbolizes that divine love for man which burst red and glowing from the riven heart of the Wanderer of Galilee in that one tremendous hour on Calvary.

It was in another hour of the world's need that America was born. That hour when those from whose loins Calvin Coolidge is sprung went forth ragged and hungry, leaving their bloody footprints in the snow, that liberty might not perish from the earth.

And now had come this other and latest hour with the voice of a God-inspired President of America speaking the miracle of the love of God to a hate-torn world.

That's what it all meant to us as we sat "listening in" in our little high house in the hills.—John S. McGroarty, in *Los Angeles Times*.

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.

"The best achievements are reached by those who are not thinking about themselves, or worrying over the future, but simply climbing ahead toward the highest goals in sight."

CHILDREN'S PAGE

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

HONORING PARENTS

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
May 9, 1925

DAILY READINGS

Sunday—The duty of parents (Prov. 22: 6)
Monday—The sin of dishonoring parents (Exod. 21: 17)
Tuesday—Honor parents by listening (Prov. 4: 1-6)
Wednesday—Honor parents by obeying (Prov. 6: 20-23)
Thursday—Honor parents by patience (Lam. 3: 27)
Friday—Honor parents by supporting them (1 Tim. 5: 8)
Sabbath Day—Topic: Honoring our parents (Prov. 1: 8; Eph. 6: 1-3)

WHICH LOVED MOTHER BEST?

"I love you, mother," said little John;
Then forgetting work, his cap went on,
And he was off to the garden swing,
Leaving his mother the wood to bring.

"I love you, mother," said rosy Nell;
"I love you better than tongue can tell";
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan;
"Today I'll help you all I can;
How glad I am that school doesn't keep."
So she rocked the baby till it fell asleep.

Then, stepping softly, she took the broom,
And swept the floor, and dusted the room;
Busy and happy all day was she,
Helpful and cheerful as child could be.

"I love you, mother," again they said,
Three little children going to bed;
How do you think that mother guessed
Which of them really loved her best?

—Joy Allison.

THE SCRAP BOOK

Mary and Douglas, the Wilson twins, were sitting by the window in the living room one rainy afternoon. They did not look very happy as they sat there and watched the rain drops rolling down the window pane, and what do you suppose was the reason why they were not happy?

Well, they had expected to go for a walk in the woods with their father and see the birds. But father, who was a doctor man, had to stay at the hospital as there was a little boy there who had been hurt and needed his help. Then right after dinner it had started to rain, so the twins could not even play out of doors. So May and Douglas sat there by the window and there was not even one little speck of a smile on their faces.

Suddenly the telephone rang. Mother talked for several minutes and then she came to the twins saying, "I wonder if there is anyone here who would like to make a scrap book this afternoon for the little boy at daddy's hospital. He has nothing to play with and he will have to lie there flat in bed for several weeks."

The twins jumped down from the window and ran to their mother and both of them said, "I want to, mother, let me do it."

Mother told them that they could both work on it, so they ran upstairs to get a pile of old magazines, and mother found scissors, paste, and heavy brown paper or card board. All these things were brought into the living room near the window and the twins were soon hard at work.

Mary wanted to find pictures of children who live in lands across the ocean. First she found a picture of a little Chinese boy eating rice. Then she found two or three pictures of some children in Italy who were watching some ducks and geese on a pond. It was not long before she had found pictures of children in many different countries, so she began to arrange her pictures in groups on the pages her mother had given her.

Douglas had been cutting out pictures of children at play. He found several pictures of boys fishing, playing ball, skating, sliding down hill, and playing many games. Then he arranged his pictures on the pages given to him. Then the twins called mother and asked her if the pictures were all right.

Mother fixed the paste then and helped them a little so that they would get the pictures nice and straight. After the pictures were all pasted, mother brought out a nice piece of pretty red ribbon. She punched holes on one side of the pages,

and getting two pieces of heavy card board for covers, she put them all together.

Now that they had their scrap book made the twins felt quite happy as they had been doing something that they liked to do, and they had made something that would make another little child happy.

So the next morning when the doctor went down to the hospital, he took the twins and mother down to see the little boy. Douglas and Mary gave their scrap book to the little boy, and he was so happy that he wanted the book in bed with him all the time. The twins decided that they would make some more scrap books so that when there were other children at the hospital they would have something to help them forget where they were.

—Dorothy Hanford Woodward.

THE COMING OF SPRING

Beside the cottage windows
I hear the robins sing
With clear and cheery voices,
Sweet harbingers of spring.

The sun is brightly shining,
The sky is soft and blue;
All nature is declaring
God's promises are true.

Soon foliage and blossoms
Will brighten wood and field,
The time of Death be over,
The time of Life revealed.

Oh, may the tender springtime
Awake in every heart,
And lead it gently onward
To act a nobler part.

—Olive Leaf.

ABOUT THE LONGEST BRIDGE IN THE WORLD

When the huge Firth of Forth bridge was begun in Scotland, wise men predicted that it would never be finished. And yet there the great structure stands now, proof positive that those men weren't as wise as they seemed. Four railroad systems use its tracks each day. The bridge is nearly a mile and a half long, and seven years were required to complete it. There is a depth of two hundred feet of water under the center of the bridge. From ancient times there has been a ferry here to take passengers from North Queensferry to South Queensferry and back again; but I

imagine those old-time queens who crossed on the ferry and gave the two towns their names: never dreamed of the marvelous piece of workmanship that would one day carry people across the mighty Firth of Forth. Justly is this bridge considered one of the bridge wonders of the world.

FORTUNE NUMBER THREE

Plasters and pills
And unpaid bills—
From appendicitis to gout
There's nothing you can not rout.

MY GRANDMA USED TO SAY

"What is sauce for the goose is sauce for the gander."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

PREPAREDNESS

Willie was under orders never to go in swimming. And mother meant to see that he obeyed. So one day she became suspicious.

"Willie, your clothes are wet," she said. "You have been in the water again."

"Yes, mother, I went in to save Charlie Jones."

"My noble darling! Did you jump in after him?"

"No, mother. I jumped in first so as to be there when he fell in."—*Youth's Companion*.

Inquiring Son—Father, may I just ask one more question?

Patient Father—Yes, my son—just one more.

Son—Well, then, father, how is it that while night falls, day breaks?

"Don't you want to buy a bicycle to ride around your farm?" asked the hardware clerk as he wrapped up the nails. "They're cheap now. I can sell you a first-class one for \$35."

"I'd rather put \$35 in a cow," replied the farmer.

"But think," persisted the clerk, "how foolish you'd look riding around on a cow."

"Oh, I don't know," said the farmer, stroking his chin, "no more foolish, I guess, than I would milkin' a bicycle."—*Chicago Tribune*.

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

I commenced a letter to you several days ago, but had to lay it down, and so will make a new start and write a little when I can.

The weather today is warm and windy, and there is so much dust in the air that the sun looks like a red globe until it is an hour or more past the rising, and then the same red appearance at the setting time. The moon also has had the red appearance for several nights. All day long the dust haze envelops everything, so that things a little way off look indistinct, as if seen through a fine mist of rain or a thin fog.

The red of the maple bloom, the flowers of the sweet-smelling crab (the fruit of which is very fragrant when ripe), the yellow of the jonquils, the purple of the violets, and the white of the spirea, all make it look like spring, though according to our almanac it is several days' journey off yet.

But I like King Solomon's idea of spring best: "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land," Song of Solomon 2: 12. I have heard the turtle-dove's call for about a week, but whether Solomon meant a bird or a reptile I am not sure; perhaps you could tell me.

I have been thinking of your mention of apples being so plentiful last autumn that many had to go to waste, becoming a cause of blight and pestiferous insects. Last year I had a little late corn near the house. The apples were falling from trees near by; and being unsaleable, because too sweet for cooking, many of them were beginning to rot. To prevent the breeding of insects, I buried them near the corn roots, making them a source of both moisture and fertility for my corn, and also preventing the swarms of gnats that are so troublesome where fruit of any kind is allowed to spoil near a house. To get rid of the gnats was part of my reason for

burying those apples, as I do with other waste fruit, such as grape hulls, melon rinds, peach and apple peelings. Besides I do not like to see as I often have, such refuse thrown on the yard; besides causing the gnats, it makes too much malaria for the health of the sleepers in the house. I also believe that large quantities of fruit going to waste may be made into compost with ashes and salt, and used the following spring to enrich ground for growing corn, beans, and other vegetables. Sweet apples fed to cows tend to increase the flow of milk, while sour apples check it.

Now I must make a pause in my letter to go to my cotton picking, which I am trying to finish before the stalk cutter comes along and makes quick ending of my little pin-money job.

It is now approaching bed-time, but if my pen can follow the lines, here goes!

When the SABBATH RECORDER comes it often finds me very busy, for it always comes between ten and eleven o'clock; but no matter how busy I am, I can nearly always take a little time to sit down and read it, if I am about the house; or if not, to read it as soon as I come in. When I have only a few minutes to spare, I look over the index, and select the topic which holds my attention longest. Last Thursday it was "A Few Pitfalls" on the L. S. K. Page.

I think one of the worst pitfalls for us lone Sabbath keepers is the one which Satan makes use of when he makes us give our time to labor on the six working days to such an extent that we need the whole of the Sabbath for bodily rest, so as to be sufficiently refreshed, that we shall have strength to go through the same kind of week's work again; and so the day that belongs to our Creator is spent mostly in bed, or in idle talk to "kill time," for those to whom the Sabbath is "the longest, loneliest day of the week" as I heard one speak of Sunday, when I was too young to take in all the things which long and lonesome stand for.

Even those who can not go away from home at all can keep the Sabbath from being either long or lonesome by making the day one of "refreshing from the presence of the Lord." There is not one, old or young, who has ever been a Sabbath keeper, even outwardly but knows some form

of prayer; and if he wishes or if she wishes, to enter a state of real blessedness, he can kneel and offer prayer; and God will answer with his presence. Even helpless persons, who can not make the body kneel, may be sure of being answered, for Isaiah 57: 15, says: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

It is beautiful to think of having God for a guest during the whole of each Sabbath day. What more of blessedness can one ask for, to shorten the hours and drive away lonesomeness? But for a full realization of that blessedness, one must call upon God early when the Sabbath is beginning, as the sixth day's sun is going down. The sun is never a moment late, and we should not be in sending up our invitations to our heavenly Father to come and be our Guest and refresh us with his Sabbatic Presence. I feel that, at the appointed season, at the going down of the sun, God comes to his people to help them celebrate his Sabbath; and those who are ready to receive him as a Guest are the ones to receive that special blessing spoken of in Isaiah 56: 6, 7, where we read:

"Also the sons of the stranger, that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all people."

The prayers of friends for funds for the finishing of my hymn book strengthen me for the work before me. In some ways my work seems like the preparing of five small loaves of bread for a boy's dinner basket, accompanied by two small fishes which a hungry boy might easily eat with his little barley loaves; but the Master's work is to multiply that which his hand has already provided. I myself asked him to multiply whatever I had on hand for the hymn book, if my work on it was acceptable to him, and here is the wonder of it.

The next afternoon I arranged with my daughter to exchange for seven hens she had, a sewing machine, which I have not been able to use on account of poor eyesight, and a small churn, of no use to me since the partial paralysis of my right hand.

I think the trade was good for both of us. With her family cares, she needed the machine and the churn; and I wanted the chickens. In addition to the sale of the eggs, and using the fertilizer toward raising vegetables that are saleable, the feathers make filling for mattresses and cushions which are saleable. For the last forty years I have saved all kinds of feathers as they came to hand, from small bird feathers to peacock and turkey feathers. These things all take time and labor; but with plenty of time and strength to do these things each in its proper order, why should not life be one long period of blessed service?

It can be, if at all times we are conscious of our heavenly Father's hand.

I think the blessing of God will follow my little investment. People come here to buy fruit, vegetables, fodder, hay, corn, and meat, also eggs and chickens. Others come to fish and swim in the ponds. I have seen more than a dozen autos parked in our yard at one time, and three or more almost any day during bathing season. Last summer about fifty people had a picnic dinner in our yard. The dinner was given by the Epworth League of the Methodist Church of this section, and we were invited to eat with them. In years past I have seen large crowds gather to witness baptisms in our pond near the house.

We have had very little snow this winter, but I once saw snow that fell on the fifteenth of April and lasted till the first of May. I think the equinoctial must be coming our way now, for the wind is blowing almost a gale. Although we are about seventy-five or eighty miles from the coast, old Cape Hatteras can throw us some hard winds during those shipwrecking storms, that beat those rocky points at this time of the year, and also in the fall. It is rare to have so little snow as we have had this year.

I must close for this time. Write soon to
YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

All of February and March has been delightfully mild. Snow and ice disappeared in February from the sunny, exposed places. A month later than this last year there was more snow visible than there is now. We have to hunt searchingly to find any now, but last year on the sixth of May there was a drift visible from the house, from which I took enough to freeze ice cream, to celebrate a birthday.

Birds sing cheerily, and the last two evenings the song of the frogs has arisen from the marsh a sure sign that spring has arrived. We do not have the wild turtle-dove here, as a harbinger of spring. It was the bird and not the reptile Solomon referred to in Cant. 2: 12. In every reference in the Old Testament where turtle is referred to the turtle-dove is meant, and the same Hebrew word is used in every instance. I notice also that in *Webster's Collegiate Dictionary*, the first definition for turtle is, "A turtle-dove."

Timely it is to emphasize the danger of the pitfalls beside the path of the lone Sabbath keeper. At the present time this path seems to me like a trail I heard about in the snowy wilds of Alaska, beaten hard by human foot-falls, but bordered on each side by soft and treacherous slush, which meant certain loss of life to anyone who was so unfortunate as to be engulfed in it. There is a social underworld to our modern civilization, as dangerous as the Alaska water; and the path our God-fearing fathers trod is like that firmly beaten safe route, whereon we do well to keep our feet.

My RECORDER often is later in arriving than yours is, and I feel a pleasurable anticipation when its familiar form is in the mail. It often is not opened until the Sabbath, for I do not find any paper so fitted for perusal on the Sabbath. It does not seem appropriate to spend that day on literature that ignores or weakens the beneficent blessings of God's holy day. There is so much in the Bible to inspire investigation and memorization, that often the day seems too short to me. If we spend too much time reading things written by those who do not love the Sabbath of Je-

hovah, by and by we begin to feel a waning of interest in the perpetuation of reverence for that day.

Once I saw it stated that some readers of the RECORDER wished it were more modern in its form and carried attractive illustrations, like other magazines; but I never felt that way. It is refreshing to me to open the wrapper and be met with the words of prayer and praise that occupy prominent places; for whatever the vicissitudes of life, prayer and praise to God are the keys to the Infinite Power that is the foundation of life's external and internal processes.

Some of the so-called high-class magazines have been pitfalls for Sabbath-keeping youth, by portraying in attractive illustrations such demoralizing influences as cigarettes, prize-fights, modern dances, etc. My ardor on this subject is especially aroused by two recent occurrences.

One was a peculiarly amusing case of indiscreet advertising in a popular magazine. While reading an uplifting article about the eclipse, I raised my eyes to the next page, to meet a full-page advertisement of "Campbell's Pork and Beans." Close by this same article were shown the wonders of bicycle playing cards, and the fastidious nicety of splice plug tobacco.

The other arouser of my ardor was the report in the newspaper of divorce proceedings between a man and wife whose illustrated dancing lessons a few years ago were a feature of a very popular Philadelphia magazine, read in the homes of the majority of well-to-do church goers about here. Those dancing lessons helped turn thousands of dollars into the treasury of the publishers; also they turned thousands of young hearts away from the old-time religion into channels of sin. I have been told that the deterioration from the high standards formerly maintained by American magazines, is due to their ownership being acquired by foreign-born persons, whose ideals of prosperity are tainted by oriental love of display and voluptuous splendor.

I must not write longer, and close with sincere hopes that your recent enterprise may yield a hundred fold, but not prevent your writing again soon to

YOUR FRIEND IN THE NORTH.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

A HELPING HAND EDITORIAL

[The following is a copy of the editorial in the *Helping Hand* for the present quarter. It has been suggested by a member of the Sabbath School Board that it be printed upon this page in the RECORDER. It is well worth a careful reading. H. W. R.]

The International Lesson Committee have usually provided in their uniform courses alternate lessons for Easter and for Christmas, and frequently for Whitsunday also. These are for use in case the lesson-writers or their constituents wish to lay especial emphasis upon the annually recurring Christian festivals.

The editors of the *Helping Hand* have no deep-seated prejudice against the so-called Christian year, and would be glad to substitute these special lessons in place of the regular lessons, if this is the desire of the people who use this quarterly.

But so far the regular lessons have always been chosen for comment on the theory that it is best to have the whole of the regular course unless there is some urgent reason for departing from it.

It is certain that the Easter lesson has not been omitted because we as Seventh Day Baptists hesitate to lay much emphasis upon the resurrection of our Lord, for fear that a thoughtful consideration of the importance of this event will have a tendency to encourage people to observe Sunday rather than the Sabbath.

In the first place we are so thoroughly convinced that our belief and practice is founded upon Biblical truth that we are unafraid to encourage the study of any part of holy Scripture. And in the second place we especially welcome the study concerning our Lord's death and resurrection on account of the many references to the Sabbath without the slightest hint that it was in any way to be superseded.

We do not keep the Sabbath day in order to be strange and peculiar—certainly not as a step back toward Judaism.

One chief argument in regard to the permanence of the Sabbath is that our Lord took great pains to correct misapprehension in regard to the way it should be observed. Would he have said so much in regard to the Sabbath if it was soon to be obsolescent? Then the early apostles and missionaries were very definitely observing the Sabbath.

It is right and fitting that there should be special commemoration of the resurrection of our Lord. But why the observance should be weekly rather than annually does not appear.

One great danger for Seventh Day Baptists is that we should think of the Sabbath as something like the Sunday which has been substituted for it by so many, and be tempted to grow lax and indifferent in our observance of it.

The Sabbath is not designed as a restriction, but as means for refreshment for our bodies and spiritual culture for our souls. May we ever let the Sabbath have its proper place with us in order that we may live as our Master has designed!

ONE SCHOOL HEARD FROM

The RECORDER of February 23, last, published a list of twenty questions which I asked of every one of our Sabbath schools. I desired such information as they called for in order that I might understand as much as practicable about the spirit and life and working conditions of our schools. I hardly expected prompt responses from all of them, yet I did hope—hope is expectation—to hear from a goodly number of them before this time. I have, however, been made glad by only one reply to my questionnaire. This one has just come to me from Miss Helen Ring, of Nortonville, Kan., and I wish hereby to thank her for it. I do not believe she understands how pleased I have been to receive and read her letter—every question answered.

Her answer to the second question is of special interest to me. The Sabbath school was organized in 1862. It was in the spring of that year when I marched with my regiment about five hundred miles over the broad prairies of that state—Leavenworth to Fort Scott, then back to Lawrence, then out to Fort Riley, and return from there to Leavenworth—March 1 to May 27—

sixty-three years ago. It must have been a little school then. Indeed I am glad to hear so good a report of it now. It has one hundred twenty-eight members is well organized and growing.

Now, why may I not hear from other schools?

LESSON V.—MAY 2, 1925

THE BENEFITS OF TOTAL ABSTINENCE

Golden Text.—"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." Dan. 1: 8.

DAILY READINGS

Apr. 26—The Benefits of Total Abstinence. Dan. 1: 8-17.

Apr. 27—The Cunning Enemy. Psalm 10: 1-12.

Apr. 28—The Way of the Drunkard. Prov. 23: 29-35.

Apr. 29—A Growing Evil. Isaiah 5: 11-23.

Apr. 30—Total Abstainers. Jer. 35: 5-10, 14.

May 1—Abstaining for Others. 1 Cor. 8: 1-13.

May 2—God's Gracious Gifts. Psalm 65: 9-13.

(For Lesson Notes, see *Helping Hand*)

LESS DRINKING, SAYS JUDGE

In a recent interview Judge George A. Luxford, of the Denver county court, declared it to be his opinion that public sentiment favorable to the enforcement of prohibition is growing so steadily as to make certain the ultimate success of prohibition in this country.

"Statements that there is as much drinking now as before prohibition are really silly," said Judge Luxford. "There is not one-tenth as much drinking in Denver now as before the Volstead Act became effective.

"It is my observation that liquor cases have fallen off substantially in the courts. Sentiment favorable to a strict enforcement of prohibition is becoming more widespread than ever before.

"There is no longer the sharp distinction in the minds of the people between liquor laws and other statutes. Respect for prohibition laws is greater than in the past.

"A man who breaks the prohibition law is no more entitled to the benefits of a light maximum penalty, I believe, than the man who breaks the automobile theft law. If convicted, he should be sent to the penitentiary, rather than merely to the county jail for three or six months."—*Western Recorder*.

THE JUVENILE COURT'S SUCCESS

The juvenile court, one of the most important and successful ventures in social economy of the century, is twenty-five years old, and its birthday was celebrated in Chicago recently, when officials from all parts of the country joined in ceremonies that marked the establishment of the first Juvenile Court in the United States in that city. Its originators, we are told, have the satisfaction of knowing that it has been copied by practically all of the civilized countries of Europe, and that Canada and Mexico have fallen into line. It needs no further argument for its support, says the *Philadelphia Inquirer*, observing that "the holding of separate hearings for children is so palpably desirable, so just, so merciful, and so essential to their future welfare that the plan needs only to be stated to be accepted by understanding minds."

In fact, notes *The Inquirer*,

"Miss Grace Abbott, chief of the children's bureau in the Department of Labor, says the only regret is that these courts are confined to the large cities of the country. They have not made their way into the rural communities. It is not practical to establish separate courts in small places, yet the delinquent children in the country are as much in need of special judicial consideration as their brothers and sisters in the large cities. But where there is a will there is sure to be a way, and it is not unreasonable to expect that in the comparatively near future there will be found some way of supplying this need to communities everywhere."

A WORD FOR SPRING DAYS

H. V. G.

When in spring I see the trees and stars,
I know his love is there;
In the ocean's blue, foamed bars
I find his loving care.

I know I need fear no ills
When trials ne'er seem to cease,
For the placid calm of green blown hills
Fills me with his helpful peace.

For God is Love and everywhere
Our cares to sooth away,
If we but let his 'biding love
Show us his way each day.

THE SAFETY OF THE OCCUPIED HEART

GALATIANS 5: 16-35

Two friends were cycling through Worcester and Warwickshire to Birmingham. When they arrived in Birmingham I asked them, among other things, if they had seen Warwick Gaol along the road. "No," they said, "we hadn't a glimpse of it." "But it is only a field's length from the road!" "Well, we never saw it." Ah, but these two friends were lovers. They were so absorbed in each other that they had no spare attention for Warwick Gaol. Their glorious fellowship made them unresponsive to its calls. They were otherwise engaged.

"Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." That great Companionship will make us negligent of carnal allurements. The world, and the flesh, and the devil may stand by the wayside, and hold their glittering wares before us, but we shall scarcely be aware of their presence. We are otherwise engaged. We are absorbed in the "Lover of our souls."

This is the only real and effective way to meet temptation. We must meet it with an occupied heart. We must have no loose and trailing affections. We must have no vagrant, wayward thoughts. Temptation must find us engaged with our Lover. We must "offer no occasion to the flesh." Walking with the Holy One, our elevation is our safety.—*J. H. Jowett*.

GOOD LEADERSHIP

As we expected, the local Tulsa, Okla., bootlegging ring started to employ lawless tactics the moment that its playhouse was rudely invaded by the strong arm of the federal government here. A bootlegger is a professional lawbreaker and naturally believes in flouting any law that he does not like. Threatening government witnesses comes as second nature to a whiskey peddler who finds himself trapped.

But they reckoned without Judge Kennamer if they expected to get away with it. He called their bluff in court recently with a sharp challenge to that kind of rough stuff.

"My attention is called to the fact that certain parties have attempted to intimidate government witnesses," declares the judge. "I want to tell everybody right now that this is a serious offense. Anyone making

threats will have to account to this court. I will guarantee you it will be the last time he will try such a thing.

"You will get fair trials, and so will the government. It is the duty of the officers to enforce the law. That is what the government pays them salaries from the taxpayers' money for. Any officer who does not enforce the law will be discharged.

"I am going to insist on strict enforcement of the law in this federal district. I will certainly deal harshly with all who attempt by threats or otherwise to hamper the law. I will not tolerate any intimidation. A government is no good that does not try to enforce the laws and where we find the laws are not enforced, anarchy develops."

It is positively refreshing to hear that kind of aggressive utterance from the federal bench. Judge Kennamer will make a national reputation for himself if he pursues that kind of policy. People recognize leadership in the courts as well as elsewhere.—*Editorial, Tulsa, Okla., Tribune*.

PATRIOTISM MEANS GOOD CITIZENSHIP

The good citizen shows his patriotism by:

1. Honoring our flag as the emblem of all that is good in our government.
2. Attending every election and voting for what he honestly believes to be right.
3. Meeting the assessor in all good conscience.
4. Gladly supporting the best of schools.
5. Being truly loyal to his own family, his own schools, his own church, his own community, his own party; yet having due respect for all that demands his neighbor's loyalty.
6. Helping make the world better and men happier; beginning in his own little part of it.
7. Cheerfully bidding his neighbor good night and good morning.
8. Letting the inhabitants of the frog-pond do all the croaking.
9. Keeping his own door yard clean—backyard as well as front—and the snow off the sidewalk.
10. Being friendly and helpful to our little citizens, living before them as he would like to have them live.
11. Courage, clean-living and respect for law.—*From Grand Army Memorial Hall, Capitol, Madison, Wis.*

DEATHS

WILLIAMS.—William Williams, the son of George and Sarah Williams, was born in Durhamville, N. Y., May 29, 1843.

He was the youngest of the three children of his parents, who grew to maturity.

He was married to Ellen Loiza Sterling, May 30, 1873, and to them were born three sons. Mrs. Williams passed to the other life several years ago.

Mr. Williams became a member of the Durhamville Baptist Church, serving as trustee and also as deacon of the church for more than forty years.

Even to a comparative stranger Mr. Williams gave the impression of genial courtesy, high ideals, and native refinement. Those who knew him best speak of a surpassing unselfishness in his intimate daily walk. Such characteristics belong to that which makes for the best in our national life. Blessed is that community which cherishes such a type of sterling manhood.

After a winter of failing health, Mr. Williams passed to the heavenly home from the earthly home which had been his for almost eighty-two years. His death occurred March 29, 1925. Three sons, George, Morris, and Frank are left.

A large company gathered at his home April 1, for the farewell service, conducted at his request by the pastor of the Seventh Day Baptist Church, after which the body was taken to Troy for cremation.

T. J. V. H.

REMINGTON.—Delos D. Remington was born in Andover, N. Y., near the Independence line, January 10, 1835, and died in the village of Andover, April 2, 1925.

As a farmer and business man and resident he has been associated with the Independence and Andover community life for a little over ninety years.

March 10, 1861, he was married to Miss Philena Crandall, who passed to the other life October 26, 1919. A few weeks after his marriage he enlisted in the 130th New York Volunteer Infantry, which was later known as the First New York Dragoons. At the end of three years of service he re-enlisted and served until the close of the war.

One sister, Fannie, wife of Henry West, and two brothers, Oscar and Jerome, have preceded him to the life beyond.

He united with the Independence Seventh Day Baptist Church in early life and later transferred his membership to the Andover Seventh Day Baptist Church, of which he continued a member. For many years he assisted in the church music and other activities at Independence. For thirty-five years, he has lived in the village, sharing our community and fraternal life. His genial and unique sense of humor and keen intellectual gifts made him an interesting companion and

friend. He retained his mental faculties to the end in a remarkable way. He will be missed by a wide circle of friends.

Farewell services attended by the G. A. R. and Relief Corps, the Mason and Eastern Star organizations were held in the Andover Seventh Day Baptist church, April 5, conducted by Rev. Walter L. Greene. Interment in Hillside Cemetery.

W. L. G.

RANDOLPH.—At her home in Salem, W. Va., on March 27, 1925, Mrs. Thomas B. Randolph, in the fifty-third year of her age. Estella Garrett was the daughter of Anthony and Affa Jane Meek Garrett. She was born April 22, 1872, in Doddridge Co., near Salem, W. Va., and has spent her entire life in this community.

When quite young she accepted Christ as her Savior. In 1891, she was baptized by Rev. T. L. Gardiner, since which time she has been a member of the Salem Seventh Day Baptist Church. In 1890, she was married to Thomas B. Randolph.

She is survived by her husband and by three sons and a daughter. Harland lives at Smithsburg, Lucy is a nurse and her home is at Salem, Freddie and Garrett live at Warren, Ohio. Sister Randolph is also survived by her mother, and by three brothers and five sisters. There are also five grandchildren.

Mrs. Randolph was a good Christian woman. She was interested in everything good. She will be greatly missed. The funeral which was largely attended was held in the church, where she loved to worship, and was conducted by her pastor, assisted by Rev. D. W. Cunningham, pastor of the United Brethren Church and by Rev. G. H. F. Randolph, who is a brother of Thomas B. Randolph.

"Her children arise up, and call her blessed; her husband also, and he praiseth her."

G. B. S.

GODDARD.—Mrs. Emma E. Goddard, daughter of Deacon Lewis and Eliza Pierce, was born in Waushara county, Wis., June 23, 1851, and died in "Our Lady of the Lake" Hospital in Baton Rouge, La., April 6, 1925, aged 73 years, 9 months, 19 days.

In very early life she was baptized and united with the Seventh Day Baptist Church at Trenton, Minn. At the time of her death, she was a member of the New Auburn, Wis., Seventh Day Baptist Church. Several years ago she removed to Hammond, La., where she continued to live until she went to the hospital a few weeks ago, where her life terminated.

She leaves to mourn her departure four sisters: Mrs. Ellen L. Bullis of Oceana, Va.; Mrs. Susan M. Ayars of Dodge Center, Minn.; Mrs. Eva A. Davis of Santa Barbara, Calif.; and Mrs. Florence P. Thompson of Hammond, La.; and a large number of more distant relatives.

Funeral services were held in the Seventh Day Baptist church at Hammond, on April 7, conducted by Rev. E. H. Socwell, acting pastor; and interment was made in Green Lawn Cemetery.

E. H. S.

DON'T WORRY—TRY IT THIS WEEK

Let no day pass without personal communication with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings and brooding over slights and wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Savior before others, and modestly urging all to accept his service.

Let no opportunity pass without saying a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely as unto the Lord.

Guard well the door of your lips that no unchaste word, jest, or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out.—*Our Hope.*

Assistant Prohibition Commissioner James E. Jones reports to Commissioner R. A. Haynes that the United Fruit Juice Co., Inc., authorized under permit to deal in sacramental wine, apprehended in February, 1924, for violating the national prohibition law by selling sacramental wine for beverage purposes, resulted in the seizure of the winery, together with more than 38,000 gallons of wine, the revocation of their permit, and the arrest of the president, Herman Hirschberg, and the secretary-treasurer, Benjamin Cohen. On the twenty-fourth of last month the officers of this corporation entered a plea of guilty to violation of the national prohibition law before Judge Bondy of the Southern Judicial District of New York, in open court and consented to the forfeiture and destruction of the wine, seized over a year ago, estimated at more than 38,000 gallons and valued at \$75,000. The court then imposed the maximum fine of \$1,000 each on the president and secretary-treasurer, and expressed his regret that he was unable to make the fine larger in view of the fact that they had violated the law under the cloak of religion. The winery had been locked up since its seizure more than a year ago, during which time the company has been paying rent.—*Adrian G. Chamberlin.*

"In every rank of life there are so many who need 'heartening up,' that it is impossible to measure the influence for good of those brave souls who keep their own troubles to themselves, and go about scattering sunshine and good cheer among those whose lives touch theirs."

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SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 162 East Date Street, Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

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

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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These great worlds blazing like suns, die like feeble stars in the glory of the morning, in the presence of this new light. The soul knows that an infinite sea of love is all about it, throbbing through it, everlasting arms of affection lift it, and it bathes itself in the clear consciousness of a Father's love.

—Bishop H. W. Warren.

CONTENTS

Editorial.—When to Stop Giving.— Where Rests the Blame? — Elder Lucius Crandall.—The White Cloud "Messenger."—"A National Menace" and a Burning Shame	513-515	An Appeal for Jamaica	539
Welsh Tract Church of Newark, Del.	515	Young People's Work.—Summer.—A Thought for the Quiet Hour.—In- termediate Christian Endeavor.— Plan to Attend the Eastern Asso- ciation.—Meeting of the Young Peo- ple's Board.—A Study of Seventh Day Baptist Missions in China...	533-537
A Word of Sympathy From the Ger- man Federal Council	516	Children's Page.—Joseph.—Umbrella Days.—Just Violets.—Fortune Num- ber Four.—My Grandma Used to Say	538-546
Seventh Day Baptist Onward Move- ment.—Our Bulletin Board.—Onward Movement Day.—In Rhode Island...	517	Lesser Sabbath Keeper's Page.—Looking Toward the Fulness of Time	541
The Work in Jamaica	518	Sabbath School.—The Men's Class.— Lesson for May 9, 1925	542
Minutes.—From the Secretary.—Letter From Liuho.—Minutes of the Mis- sionary Board Meeting	519-525	Messages	543
The Sabbath Day	525	Deaths	544
Education Society's Page.—Baccalaur- eate Sermon	526-528	Home News	545
Woman's Work.—Spring Days	529		