

The Sabbath Recorder

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

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

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

Holding then to science with the one hand—the left hand—we give the right hand to religion, and cry: "Open thou mine eyes, that I may behold wondrous things, more wondrous than the shining worlds can tell." Obedient to the promise, religion does waken faculties within us, does teach our eyes to the beholding of more wonderful things.

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	535-546
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	545
Education Society's Page.—Baccalaur- eate Sermon	526-528	Home News	546
Woman's Work.—Spring Days.	529		

SEVENTH DAY BAPTIST DIRECTORY

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(INCORPORATED, 1916)

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G. Merton Sayre, Milton, Wis.
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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. 4,182

"O God, we do not understand the mystery of thy working but we rejoice in thy omnipotence and in thy love. Thou canst make all things new; thou art able to change our vile bodies into the image of Christ's glorified body; thou art able to invest us with a habitation from heaven adapted to the heavenly life. For this we praise thee. We ask for patience to continue in the heavenly way until at last the great and wonderful hour shall come when we enter into thy joy. For Christ's sake. Amen."

When to Stop Giving Some one has kindly sent to the editor a small filler entitled, "When to Stop." In harmony with the thought that true giving makes one of the joys of living, and, to help any one who may wish for the time to come when he would not have to give any more, this little stanza, by an unknown author, is attached:

"For giving is living," the angel said,
 Go feed to the hungry sweet charity's bread.
 'And must I keep giving again and again?'
 My selfish and querulous answer ran,
 'Oh, no!' said the angel, piercing me through,
 'Just give till the Master stops giving to you!'"

When we remember that the boundless love of God is measured by a gift, "He so loved the world that he gave," and that the "Son of God gave himself" for us, and that the great Apostle urged his followers to "abound in this grace" of giving, we must feel that true giving is essential to true Christian living, and that there never will be a time to stop while we have something to give for the help of others and for the Master's work.

"I gave my life for thee;
 My precious blood I shed
 That thou might'st be ransomed,
 And quickened from the dead.

"And I have brought to thee,
 Down from my home above,
 Salvation full and free,
 My pardon and my love.

"Great gifts I brought to thee;
 What hast thou brought to me?"

Where Rests the Blame? In these days we are likely to hear a good deal of talk against preachers and teachers because so many

young people drift away from religion into worldliness and sin. Many who blame the preachers and teachers for not having done better with their children might easily find the main cause for their trouble by a careful study of their own home life while their children were growing up. If this were done, much of the blame for wayward worldliness and ungodly living would be laid to the home rather than to the Church and school.

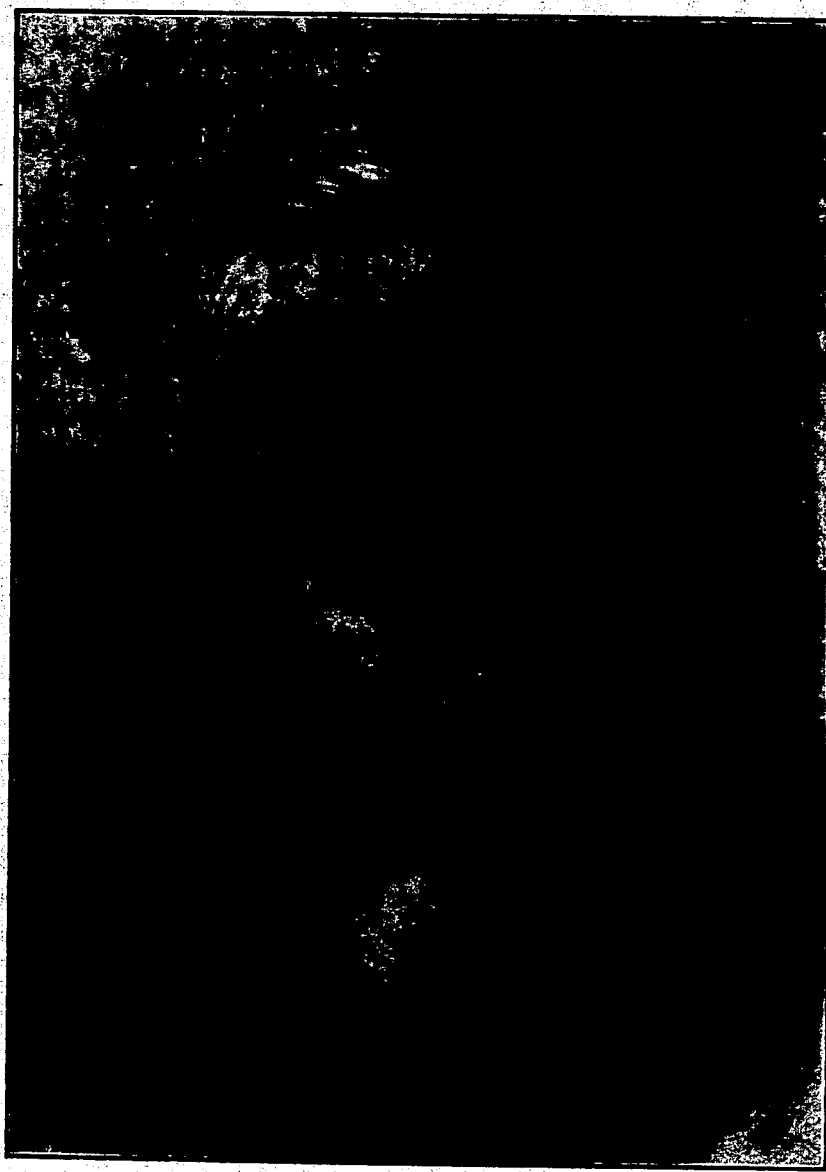
If a child grows to maturity in a home where prayer is never known; if no pains is taken to teach him the laws of God during the formative years of his life, when character is being formed and fixed; if there appears to be no clear convictions of divine authority on the part of parents, who make the moral atmosphere in which the child has to live; if there seems to be little regard for a holy Sabbath day in the family life, how can the Church and the school be expected to take the child after years of such home-life and transform him by uprooting what parents have planted and by putting into his neglected life the essence and spirit of devotion and true religion?

If the rising generation is to be more Christ-like, the work of making it so must begin in the homes that are to furnish it with its members.

If all fathers and mothers of today would resolve to teach their children the Ten Commandments until they could repeat them correctly and explain the meaning of each, there would be greater respect for laws and less sinfulness; for then the fundamental principles upon which all good laws are based would be enthroned in their hearts.

Elder Lucius Crandall Some months ago I received a letter from an aged sister asking if I could publish a picture of Elder Lucius Crandall in the SABBATH RECORDER; and I searched our stock of cuts all in vain, hoping to be able to comply with that request. Recently another search resulted in finding the desired cut and the picture is gladly given here.

My first recollection of Brother Crandall is connected with the General Conference in



Elder Lucius Crandall, 1810-1876

Westerly, R. I., in 1873, when he read an essay on the communion question. I was impressed with his wonderful command of language and his power as a reasoner. He had a way of marshaling words into sentences that were hurled like thunderbolts at his hearers. His arguments were irresistible. At the close of that Conference he became our leader on the memorable trip to Newport, where he led a great company of pilgrims to the old Newport church.

My next experience with Elder Crandall was in DeRuyter in 1874, at the time of my ordination. I can hear the ring of his voice yet and see his very motions as he took part in that meeting. He was a man of strong convictions and of a remarkable personality.

Brother Crandall looked older than he really was. His hair was white as snow when I first saw him, but he was only in his sixty-seventh year when he died, in 1876. He was one of the strong men of his day. In 1838 Conference appointed him to write a series of articles on education for the *Protestant Sentinel*, and he was a leading figure in our early educational movements.

In 1882 he was one of the committee for establishing a denominational school and was one of three men chosen to find a suitable place for a college. This committee selected Alfred, and took steps toward establishing a seminary.

He was much interested in missions and was on the committee that drafted a constitution for the "Domestic Missionary Society," which was the forerunner of our present society. He served as home missionary at Newport.

In 1848 he was one of a committee to push a movement for a publishing house, and in the next year became chairman of a committee composed of men from all the associations, and was made president of the publishing society, with George B. Utter as secretary and Thomas B. Stillman as corresponding secretary. This committee purchased the *RECORDER* and made George B. Utter editor and Thomas B. Brown joint editor.

Mr. Crandall was also first president of the American Sabbath Tract Society and became a traveling agent for this society.

He served as pastor in Newport, Hopkinton, Plainfield and as supply preacher in Rockville, New York City, three different times, in Alfred, N. Y., and went on several occasions as delegate to the associations.

He was the compiler and editor of a song book for Sabbath schools called the *Carol*. This book was quite popular in our Sabbath schools when I was a boy. I still have one of them in good preservation.

The White Cloud "Messenger" Rev. Edgar D. Van Horn, pastor of the church at White Cloud, Mich., has started an interesting church paper—a quarterly—the first number of which has come to hand.

The "Foreword" shows something of the spirit and purpose of the Seventh Day Baptist Church and its pastor in the community around White Cloud. The pastor says:

"With this issue the *White Cloud Messenger* is making its first appearance before the public. As its name suggests, its aim is to be a messenger of good will to all people living in and about White Cloud, and to have some humble part in shaping the moral and religious ideals so vital to our highest welfare. The Seventh Day Baptist Church and its pastor are in the community to help you make your home a better and

happier place to live, to help in producing a higher type of American citizen, and by creating a warm religious atmosphere to make possible the realization of our highest and best selves."

On the first page Brother Van Horn gives the following account of the revival in his church last winter:

"Our friends will be glad to hear we have had a gracious revival this winter. Rev. E. E. Sutton, of Milton Junction, Wis., came to our assistance and did all the preaching, and God wonderfully blessed the preaching of his truth. The messages were simple, direct, and were given with a power that carried conviction to many hearts. We had good audiences from the start, though not so large as we hoped to have.

"Early in the meetings decisions for Christ were made, and before the meetings closed some notable conversions brought rejoicing to many hearts. Some backsliders were reclaimed, reconciliations were effected, and the church warmed and prayed into a new place of power and service. In all, eighteen decisions were made, and I am sure influences were started that will bear fruit unto righteousness for years to come.

"We shall have baptism before long, but in the meanwhile a preparation class is being conducted for those who are planning to enter the church.

"We feel very grateful to our heavenly Father for these wonderful blessings. Ties of love have been drawn closer, stumbling blocks removed, new ties established, and the whole community lifted to a higher level."

"A National Menace" We are glad to see **And a Burning Shame** renewed activity by the Citizens' Committee of One Thousand, for law enforcement, with Mr. Fred B. Smith as chairman. The committee's headquarters is at 105 East Twenty-second Street, New York; but its chairman has been making an extensive tour through many sections of the nation in which he has learned that the disregard of law by large numbers of so-called business and professional men and certain sets of society women constitute a serious obstacle to law enforcement.

On every hand he heard the ominous statement, which seemed to be everywhere, that the prohibition law could, without

doubt, be enforced if these business men and society leaders would respect and observe law. "Today they constitute the national menace."

This is indeed a burning shame, when men and women claiming respectability join with outlaw bootleggers and besotted bums to trample under foot our constitutional law.

WELSH TRACT CHURCH OF NEWARK, DEL.

MRS. N. E. DAVIS

This church was built in 1746, of two shades of brick. Tradition tells us that the brick was brought from Wales by boat to Brandywine, then conveyed by muleback to the spot where the church was being built.

Rev. David Davis, who became the fifth pastor of this church, was born in 1708, in the parish of White Church and County of Pembroke, Wales, and came to this country in 1710, when two years old. He was ordained as a minister in 1734, and died August 19, 1769. He married Rachel Thomas, daughter of Rev. Elisha Thomas, who was born in 1674, Carmasthenshers, Wales, and arrived in Pennsylvania in 1701. He died November 7, 1730. All were buried in the Welsh Tract Cemetery, which surrounds the historic church. Many of the stones that mark the long ago graves were from Wales, with Welch lettering.

The first parsonage was built opposite of stone or brick (not sure, as it is painted over). It is used now as a dwelling. In later years the pastor resided in a large house across the fields, built in 1822. This old church today is in good repair, and services are held twice a month. It is not left to rust out as the West Hallock church.

Rev. Jonathan Davis, son of David Davis and Rachel Thomas, was born July 7, 1734, and died July 23, 1785. He was buried in Shiloh graveyard, where he preached many years; for by his request he was buried under the spot where he kneeled when ordained for the ministry in 1768. There was erected a table stone to mark the spot. That crumbled, but another has been placed by friends and relatives. He married Margaret Bond, of Cecil County, Maryland. She was born October 4, 1732, and died at Shiloh October 6, 1822. An incident that was rather amusing with the family: he would go on busi-

ness over in Maryland to look after some bonds; in due time he returned with his bond in flesh, a bride, Miss Margaret Bond. While living in Newark, Del., he founded the Newark Academy, which since has grown into Delaware College. Shiloh was called Cohansey Corners; he renamed it Shiloh.

John Davis, son of Jonathan Davis and Margaret Bond, was born in 1775 on his father's farm, near Shiloh. He married Mary Jones, who was born March 28, 1779, a daughter of Enoch Jones and Jane Boggs, of New Castle, Del. To this union there were born eleven children. All grew to manhood and womanhood except Jonathan Sharpless, who died October 2, 1814, one year and ten days old.

In 1807 the General Conference held its session at Shiloh. By a unanimous vote the church presented to the ministers, then present as a council, a request that John Davis be ordained as their minister. He was accordingly ordained September 14, 1807, at the age of thirty. After the first Sabbath of his ordination he was taken very ill with bilious fever. There were a number of candidates waiting for baptism on his recovery. During his pastorate he baptized about three hundred at the Davis millpond, known for miles as the seventh day millpond. His ministry in the old brick meeting house was thirty-four years. The highest amount of money he ever received was \$100, given him by the Female Mite society. It was as a Godsend with his large family. This was a true Christian missionary act. Elder Davis, as he was called, was one of the first missionaries sent out. Deacon John Bright was chosen to accompany him on horseback to go out into the western country; their aim was to visit every home. These were found very scattering, on by-ways and untraveled roads. One day riding past a long stretch of timber, the elder turned in a bridle path; the deacon said, "Don't go in there, no one lives in these thick woods." The elder said, "I feel sure that a ways back I saw smoke." After a while they came out to a house in the clearing. They rode around the house; there sat a woman in a rocking chair. As soon as the elder had spoken to her he recognized an old neighbor back home, and their farms had joined. She was much embarrassed. She knew the elder remembered her talk about selling out

and getting out of the sedgegrass fields at Barrett's run, and go where they could make something. The elder felt that Joshua Barrett and wife were more comfortable on their farm back in Jersey. When this missionary trip was ended and it was time for their return on their homeward journey, it was with satisfactory feelings that they thought of the many visits, the talks, the offered prayers, and the experiences that were told. He trusted that many would enlist under the banner of King Jesus and become soldiers of the cross.

Elder Davis' wife, Mary Jones Davis, died July 2, 1844, in her sixty-sixth year. He was married to Jane Davis June 18, 1845. Elder John Davis died the evening of the sixth of August, 1854, in his seventy-ninth year.

Shiloh, N. J.

A WORD OF SYMPATHY FROM THE GERMAN FEDERAL COUNCIL

To the Federal Council of the Churches of Christ in America:

A severe windstorm has stricken prosperous American districts. The rich harvest of industrious labor is destroyed far and numerous families are in deepest grief over the loss of loved ones. The Executive Committee, the representative organ of all the German churches included in the German Evangelical Federal Council, gathered in executive session, remembers in heartfelt sympathy all those suffering from the terrible disaster, and especially those that are closely associated with the German evangelical public by the bonds of mutual faith and blood. May God our Lord strengthen the sufferers with his rich and unending consolation, and lend new energy and courage to all those who have lost their possessions, and crown with his richest blessing their work of reconstruction.

Signed (for the president)

DR. DUSKE.

*Berlin-Charlottenburg,
March 25, 1925.*

"What will you do with Jesus?" has often been asked, and many never try to answer it. How will it do to try your best to answer the question: What can I do without Christ when sickness or trouble comes, and when I stand at death's door?—T. L. G.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Sabbath Rally day May 16.

Only two months of the Conference year are left.

ONWARD MOVEMENT DAY

Gratifying responses have come in to the call to observe April 25 as Onward Movement day.

Because of previously made plans some churches did not decide upon April 25 for Onward Movement day, but chose the previous Sabbath or the following one on which to consider Onward Movement interests.

I hope that no one in our churches has the idea that our supreme concern is to raise the denominational budget, but rather that the raising of the budget is necessary in order to enable us to carry on the work at home and abroad that God is directing us to do.

The more we realize that every person in the world needs salvation, and the better we understand our privileges and obligations as Seventh Day Baptists, the more anxious we shall be to have a part in the work and to give willingly and regularly that it may be carried on.

President S. O. Bond has just written me, "I am feeling very keenly the need of a quickened denominational consciousness."

The object in calling on the churches to observe Onward Movement day was to quicken and increase denominational interest by unitedly spending the day in considering our beliefs, activities, privileges and obligations, believing that such consideration would enlist us more heartily in God's work, and more sympathetically in our denominational program, all of which would encourage us to support the work financially.

I feel confident that our pastors are studying to make every Sabbath count in building up our Onward Movement work, so that

when we go up to the General Conference we can report the much longed for spiritual refreshings in all of our churches, and also, that through liberal financial support, the work as agreed upon in General Conference last August has been carried on.

IN RHODE ISLAND

Nearly one half of the Onward Movement budget for this year is for missionary work, under the direction of our Missionary Society. At the quarterly meeting of the Missionary Board held April 15, many matters of great interest to us were considered, reports of which will be found elsewhere.

I wish to record my appreciation of the spirit of sympathy and fairness towards the work and the workers that was shown in the discussions of the day, and in the manifest purpose to supervise the work with the idea of permanency and growth.

My attendance at the board meeting gave me the opportunity of having conferences with Secretary William L. Burdick, our Rhode Island pastors, and with two of the members of the Commission, Pastors G. D. Hargis and A. L. Davis.

On Sabbath morning I spoke in the Rockville church about our denominational work, and in the afternoon at Hopkinton City. The questions asked by those present and the opinions expressed showed commendable interest.

Ashaway was having a series of revival meetings with Pastor G. D. Hargis as the evangelist. I was glad to attend three of these evening meetings. The meetings were well attended, and the people were deeply moved under the preaching of the evangelist. It was clearly evident that much good was being realized in the meetings.

On Sunday night I attended the annual church meeting and supper of our church at Westerly. As a visitor I greatly enjoyed the evening with the glimpses that reports and talks gave me of the work of the church during the past year, and the appealing plans for future work.

It was a rainy night, but about one hundred seventy-five people partook of the splendid supper in the church parlors, after which a delightful program of talks and music was given with Hon. S. H. Davis as toastmaster. The remainder of the evening was spent in the audience room where the

annual reports of the pastor and officers and auxiliary societies were given and the new officers chosen.

Last January the opera house, near the church, burned; and for a time it seemed that the parsonage would burn, too. After this fire it was decided to make thorough repairs on the parsonage; and with this repair work completed, it seemed at this annual meeting that the entire membership of the church was as well pleased with the results as were the pastor and his wife.

All were pleased to learn that the \$10,000 budget for the ensuing year would probably be over subscribed. This was especially pleasing to me because it included the quota of the church for the denominational budget, which, by the way, is the largest of the apportionments made to our churches.

All these activities show that our work in Rhode Island is in an encouraging condition. We hope to read in the *SABBATH RECORDER* extended accounts of the meetings in Ashaway and of the annual meeting of the church at Westerly.

THE WORK IN JAMAICA

[Brother Ralph L. Brooks describes Jamaica and its needs in a letter to the *Voice*, which Brother St. Clair forwards to the *SABBATH RECORDER*. We give it place here.—T. L. G.]

DEAR CHRISTIAN WORKERS:

I would like to write each of you a personal letter, but, of course, that would be impossible.

However, I can reach you in this way and tell you of one chance that we all have in helping to spread the message of God and his Sabbath to others.

If you will read this paper, you will learn about the work in Jamaica, concerning which we have heard quite a bit lately. It is a work that is worthy and needs the prayers and co-operation of all who are interested in Christ and his holy day. He told us to "go into all nations," and if we can not go ourselves, we can work here and help to send others, or support the ones who are already there.

We have four men in Jamaica who are trying to carry on a very worthy work; and after proving that they are capable, by correspondence with them and with others there who know them, we have set out to

raise money to help them give their whole time to the work, and thus be able to reach others.

I want to suggest ways in which churches, Sabbath schools, Christian Endeavor societies, and other organizations can help to raise money for this work.

One way in which some are helping is by pledging \$1 a week, fifty cents, or twenty-five cents a week, or even less, according to how they are able to give without interfering with their regular church work.

Another way that could be used is to take up a special collection at one meeting during the month, the amount being sent to the treasurer of the fund, who will forward it to these missionaries the first of each month. This has been done by the Detroit Church in addition to their regular denominational pledges. By thus co-operating, all may have a chance to give a little.

Another plan I have seen worked out successfully in other denominations where churches were supporting missionaries outside of those maintained by the missionary board is to place a small box where it will be seen by all, and mark it to show what it is for, and then call attention to it occasionally. Whatever is deposited in it is then sent at intervals to the one having charge of the fund of all the churches taking part.

I wish that each church, or some organization in the church, would take up one of these plans and help us with this work.

Thanking you for whatever co-operation you can give us.

I remain,

Fraternally yours,

RALPH L. BROOKS,

Treasurer Jamaica Evangelistic Fund.

1197 Concord Avenue,
Detroit, Mich.

N. B.—The Brookfield, N. Y., Church has undertaken to collect school books to be sent to Brother Flynn for his school. Many thanks, Brookfield, you surely are showing the Christian spirit in a fine way.—R. L. Brooks, in *The Voice*.

"The Federal Council is composed of twenty-eight great Protestant bodies and is the organization through which they do their general co-operative work. These churches have an adult membership of more than twenty million persons."

MISSIONS

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

FROM THE SECRETARY

WORK IN TRINIDAD, BRITISH WEST INDIES

For about one year glowing accounts of many in Trinidad turning to be Seventh Day Baptists have been coming to our boards, and these have been accompanied by urgent calls for help. Had it not been for these appeals, the secretary would not again have turned his steps to the West Indies and South America. Some favored sending money to this field on the strength of these appeals without knowing the conditions or the character of those asking for help; but the Missionary Board thought such a course unworthy the disciples of Christ, who warned us against looseness in matters pertaining to his kingdom. Therefore it was decided that the secretary should visit Trinidad for the purpose of getting first-hand information regarding conditions and needs; and as has been stated before, it was thought best, that being so near, the trip should be extended to Georgetown.

Under the circumstances it was deemed wise to visit Georgetown before looking over the Trinidad field. I therefore made only a short stay, twenty-four hours, in Trinidad on the voyage down in February. The time was so short I could see none of those who had been writing the boards. After a most trying month's work in Georgetown, I sailed for Trinidad March 20. I took Brother Spencer with me to help in the work in Trinidad, planning to leave him there for a time if the field and work demanded his services.

After a thirty-six hour sail we landed in Port of Spain, Trinidad, about eight o'clock the night after the Sabbath, March 21. The next morning Brother Charles R. Cust called me by phone to make sure that we had arrived, and soon he came to my room in the hotel to plan for the week's work and investigation. Brother Cust is an enthusiastic hustler and had the campaign planned and everything ready for work. It had been arranged that Seventh Day Baptists from

different points in Trinidad should meet at Mayaro as soon as we arrived for meetings and baptism. It had been hoped that we would arrive in time to hold these meetings over the week-end, but the steamer was behind schedule, and we could not reach the island in time. Nevertheless a goodly number were waiting and in readiness to assemble as soon as they received word that we had arrived. It was agreed that the meetings begin Monday night, March 22, and word to this effect was sent on ahead. The city of Port of Spain is on the northwest coast of the island, and Mayaro is on the southeast coast about seventy miles distant. Monday forenoon we took the train and went to Rio Claro, a journey of three and one-half hours. At Rio Claro an auto met us and took us the remaining fifteen miles to Mayaro. Every mile of the journey from coast to coast was full of interest. The first few miles after leaving Port of Spain took us through many small villages and the section where sugar cane is grown. The remainder of the journey, a distance of fifty or sixty miles, was through cocoa plantations, dense forests, and oil fields. Mayaro is in the midst of a famous cocoanut section. For many miles along the Atlantic Ocean the cocoanut palms line the coast to the water's edge, and nestled in their shelter is village after village, the beach being used as the public highway.

When we reached Mayaro at four in the afternoon, the people had gathered at the hall, secured by Brother Cust, to welcome us. That night the people filled the hall to overflowing to see and hear, for the first time, a Seventh Day Baptist minister. Elder T. L. M. Spencer presided. I preached on That for which Seventh Day Baptists Stand; and one woman, a trained nurse in the government hospital, decided to keep the Sabbath, be baptized, and join our church.

The next morning between five and six o'clock we gathered at the beach for baptism. This early hour, before sunrise, was chosen because it is necessary to baptize at high tide. There on that beautiful beach, bathed by the ocean waves, the fringed palms standing as witnesses, the morning stars fading away, and the first rays of the sun appearing in the horizon, sixty or seventy people gathered to witness the beautiful ordinance of baptism. It was a scene

never to be forgotten. I began speaking to the people of Christ and the forgiveness of sin, and they at once drew near that the surging waves might not drown my voice. After a few minutes' talk, I offered prayer, and Brother Spencer read a portion of Scripture and baptized six candidates.

Last summer Brother Cust, failing to secure the help of Brother Spencer or any minister, organized a Seventh Day Baptist Church with ten members. He was elected pastor, and a deacon and a deaconess were chosen. The work was done decently and in a most approved order, putting to shame much of such work we have seen. Into this church the six people who were baptized during the early morning meeting sought to be received, and at nine o'clock we again gathered at the hall for this purpose and to transact other business belonging to the kingdom of God. When we assembled Brother Spencer was asked to preside, as he was at all the meetings; I addressed the people on The Church, Its Origin, Nature and Mission; and the candidates were given the right hand of fellowship.

As stated above, a deacon and deaconess had been chosen; but at this meeting it was thought best that the church should have two deacons, one living in Mayaro and the other at Jerningham Junction. Accordingly, Fitzgerald Coons was elected, Hercules Brunbury having previously been chosen deacon and Magdalene Murrel deaconess. For the purpose of ordaining the candidates a council was organized, and Brother Spencer and I were asked to become members thereof. I was made chairman of the council and Marvin Cust, clerk of the church, was made clerk of the council. The candidates were called upon to give their Christian experiences and were examined as to their beliefs. At the conclusion of the examination the candidates withdrew, and it was voted that they be recommended for ordination to the diaconate. Brother Spencer gave the charge to the church and extended the right hand of fellowship to the candidates; I offered the consecrating prayer and gave the charge to the candidates. This was the first service of the kind the most of those present had ever witnessed, and all were deeply impressed with the significance and solemnity of the occasion. The afternoon was spent in getting a little rest and in making calls. That night I

preached again and four took a stand for the better life. Others were awaiting baptism, and Brother Spencer was left to conduct meetings through the remainder of the week and baptize such as were prepared. The next day I returned to Port of Spain to look after matters on that part of the island and to prepare for the homeward journey.

The night before I sailed, Friday night, March 27, I drove from Port of Spain to Jerningham Junction, a distance of sixteen miles, where our people had arranged for a meeting in Burke's hall. This was the first meeting conducted by a Seventh Day Baptist minister in this village and was largely attended. Brother Cust, who had come from Mayaro to attend the meeting, was on hand to preside and help in every way possible to make the meeting a success; and I preached to a full house.

A week had now been spent in Trinidad, a week full of hard work, hard problems, and some hardships. The steamship *Voltaire*, the last steamer to reach New York before the April board meeting, was to sail on the morrow, and I embarked for home on it with feelings which can not be described here. This imperfect account of what I saw in Trinidad and a fuller report given to the board bring to the people and the board a question not easy to answer; namely, "What is to be done?"

Steamship Voltaire, Enroute from Trinidad to New York, March 31, 1925.

LETTER FROM LIUHO

DEAR RECORDER FRIENDS:

The Sabbath is over, and I have settled down to write letters, and yours shall be the first. In the beginning, let me tell you, perhaps unnecessarily, that we are rejoicing in the presence of Dr. Thorngate and his family.

They moved out to Liuho on Friday, February 13, thereby proving their lack of superstition. They came to a very bare house, but have got it quite cozy now, and I hope they are beginning to feel at home. I am sure they must feel that they are rather busy, with getting settled and studying the language, especially as Dr. Thorngate is also taking care of a number of hospital patients as well as the afternoon clinics, with Miss Su as interpreter. He has much

more work than is really good for his language study, as my new work demands so much of my time that I can only take charge of the morning clinics and a few in patients; and Dr. Crandall is in Japan with Dr. Josie and Miss Mabel Rogers—a holiday they have been planning for years. Dr. Crandall has been going without much of any summer or other vacations for a long time in anticipation of it, and I hope they are having a fine time together. Now, on account of the unsettled condition of China, their trip in this country will probably be much shorter than first planned.

I did not expect to take up this work until after Dr. Crandall had returned from this trip, but circumstances rather pushed me into it, after our return to Liuho. Dr. Thorngate, too, is so helpful and willing that I am afraid it is rather easy to let things slide off of my shoulders on to his!

Little "Brier" is a delight to us all, both foreigners and Chinese. If I should indulge myself in telling all the nice things I think of him, I should be accused of "gushing," so I refrain!

Our town is full of soldiers, stationed here indefinitely, it seems. So far they have been very quiet and orderly, and if they are to stay, I can but hope that will continue true. However, wherever there are Chinese soldiers (except in the case of Feng's) there is always uneasiness; so business does not pick up; and people do not dare to build as they otherwise would, though a great many buildings are going up in some parts of the town. The wealthier families also are staying away.

I have felt glad that the winter has been unusually mild on account of the poor people, poorer than ever now because of the war. We treat a great many soldiers in the clinics and have some staying in the hospital. One who was shot through his chest, involving part of the lung, who was in bad shape when he arrived, is now well, and does not want to be a soldier any longer, but insists he wants to work for us in the garden, if only for his food. When he was so ill he often said that if he got well he would "kow tow" (knock his head in worship) to me; and I would say, "No, I just want you to be a good man." His dialect is very different from ours and any extended conversation is impossible. He says now that no matter how good a man he is as a

soldier, he would be considered bad, as all soldiers are considered bad. I imagine most of them are, but most of those that come to us appear to be comparatively decent.

The industrial work for women which I have started has sometimes been mentioned, but I don't remember that I have ever told how it started, or just what it is. Just after the war a young man, Mr. H. K. Fu, a native of Liuho who has been educated in the Philippines, and has since been teaching in the Southeastern University of Nanking, the capital of this province, was sent here by the governor to take an account of all losses sustained by the people. He called on us to ascertain our losses. At the same time he asked me if I would not undertake some work that would be a great help to the women whose families had been all but ruined by the war, suggesting cross-stitch fancy work, which is so popular just now. He knew ladies who were engaged in it in connection with the school in which he was teaching. I told him that I had been trying to think of some way in which I could get into touch with, and help them, but had not thought to do it just at this time. I had several conversations with him about it. I also told Dr. Crandall that if I could get my indemnity I would not try to replace all the things I had lost, but would be glad to use some of the money in this way. She said in case she got hers she also would be glad to help. When I told this to Mr. Fu, he asked me to write a letter to the civil governor stating this, also to give him a detailed list of our losses, in English; and as he was acquainted with the governor, he would translate them to him in person. I did so, and he kept his promise. The governor did not give us our indemnity, but gave a verbal promise to Mr. Fu that we should have it. He also sent me by Mr. Fu, \$2,000 for this work.

Whether that was to ease our minds and give us hope that he would give us the indemnity soon, I do not know. He said it would take some time before we could get it. Since then I have had two letters from the governor, with his personal stamp, saying that as soon as they had the money they would give us the indemnity. Because of these promises we have not put the matter into the hands of the consul, preferring, if possible, to use no force, but to give the Chinese officials a chance to show their sincerity.

I have thirty women doing fancy work in cross-stitch on Chinese linen, which I will be sending home from time to time for different friends to dispose of. They work from about one-thirty to five o'clock in the afternoon. For a few minutes each afternoon I teach them Chinese characters in connection with a catechism on the "True Doctrine." One of the women has asked to join the church and has written her name as a probationer. I think she is quite sincere. Others have shown quite an interest. I could have a great many more, but I have to turn them away, as I can not take care of and prepare work for more. Perhaps later I can expand. I have rented four rooms in a house on the other side of town, well fitted for this work.

Mr. Fu, who took a great interest in it and helped me a good deal, has been sent up into the northwest to help Feng, "the Christian general," in the development of that country. I miss him very much but hope he will be a real help there. I am praying constantly that General Feng may not lose his high ideals and that he may be guided by, and used of, God wonderfully in saving this nation, for it certainly is in sad need of saving. He has been so much advertised as "the Christian general" that if he should do anything unworthy of the name it would be a terrible blow to Christianity in this country.

Pray for him and poor China, and all who are trying to help her.

Your friend,

ROSA PALMBORG.

March 21, 1925.

MINUTES OF MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, April 15, 1925.

The members present were: Rev. Clayton A. Burdick, Rev. A. L. Davis, Rev. Paul S. Burdick, Rev. William L. Burdick, Frank Hill, Robert L. Coon, Albert S. Babcock, Miss Amelia Potter, Dr. Edwin L. Whitford, Hon. Samuel H. Davis, Walter D. Kenyon, James A. Saunders, John H. Austin, Mrs. Clayton A. Burdick, and Rev. W. D. Burdick.

The guests present were: Rev. Gerald

Hargis, Mrs. Dell Burdick, Mrs. Allen Whitford, Mrs. Edwin Whitford, Mrs. James A. Saunders, Mrs. John H. Austin, Mrs. John Healey, and Mrs. I. A. Burdick.

The meeting was called to order at 9.35 a. m. by President Clayton A. Burdick, and prayer was offered by Rev. Paul S. Burdick.

The minutes of the last meeting were read.

Corresponding Secretary William L. Burdick read his quarterly report, which was voted approved and ordered recorded. The report follows:

REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report as follows: The week following the board meeting three months ago, I went to Washington, D. C., to attend a missionary conference, which included all the missions in the United States and Canada. There were present missionary representatives from all over the world, and it was the greatest missionary gathering in this century. An account of the meetings appeared in the Missionary Department of the SABBATH RECORDER, for February 16.

Carrying out the instructions given me last October, I sailed February 11, for Trinidad, B. W. I., and Georgetown, British Guiana. I landed in Trinidad, February 19. It seemed best to go at once to Georgetown, and as the steamer made a stop of only twenty-four hours, there was not time to visit Mayaro and other points which have been asking for help. The most that could be done in that short time was to look up Sabbath keepers in the Port of Spain.

I arrived in Georgetown February 23, and immediately began the work which held me for nearly four busy and anxious weeks. The religious side of our work in Georgetown I found in a prosperous condition, but the business and financial matters were in a bad way. One year last June Mr. Spencer asked for \$2,000 to purchase a church to be moved to our lot on Regent Street, stating that the entire cost, purchase price and removal, would be \$2,200; and if the board would send \$2,000 the Georgetown Church would contribute the balance. The board immediately forwarded the amount required. When I arrived I found that Mr. Spencer had mortgaged the property for \$1,500, that interest and insurance were due, that the church needed painting and other buildings on the lot needed repairs, and that the title of the property was still in Mr. Spencer's name. I paid the insurance and interest with the board's money, but the mortgage I declined to touch till the whole situation was presented to the board.

It seemed best that this board should secure an ordinance permitting it to hold property in British Guiana; and through our attorney, Barrister Philip Nat Browne, I petitioned the governor for the privilege of having such an ordinance presented to the Court of Policy, the legislative body. The petition was favored by the

colonial secretary and attorney general, and there was evidence that the governor would grant the petition, but no reply had come when the time came for me to meet my appointment in Trinidad. In these legislative and legal affairs it is necessary to work through an attorney; and as the matters were well launched, there was very little more that I could do if I remained. Before I left Georgetown, Mr. Spencer signed a paper, in the presence of witnesses, stating that he had received large sums of money from the board to buy property for the board, and in its name, that he had purchased the property with the board's money, that the property belonged to the board, though held in his name, that he would transfer the title to the board or a nominee of the board as soon as possible, that there were no obligations against the property except the mortgage of \$1,500, and that he would not further involve the property.

While in Georgetown I gathered what general information I could, visited in the homes of our members and with other ministers, held a series of meetings lasting ten days, and in all delivered fifteen sermons.

I returned to Trinidad, March 21, and spent a very busy week inquiring into the prospects of our work on that island. You have become more or less acquainted with Brother Charles R. Cust, of Mayaro, by his writings. I found Brother Cust to be a man in middle life, well educated, enthusiastic, constantly pushing, and loyal to the truths held fundamental by Seventh Day Baptists as he understood them. Last summer he organized a Seventh Day Baptist Church with ten members, a deacon, deaconess, pastor, and other officers. Six were added to this church during my visit and a goodly number are waiting to unite as soon as arrangements can be made. While there I assisted in ordaining two deacons and a deaconess. The church is located at Mayaro on the east side of the island; but following the main route from Mayaro to Port of Spain, there are those, either connected with our church or desiring to be connected, at Mile End Junction, Tabaquite, Jerningham Junction, and Port of Spain. Besides investigating conditions and prospects I delivered five sermons and addresses in Trinidad. It is my opinion that the prospects are favorable for a good work in Trinidad if properly manned and conducted. It seemed best to take Brother Spencer to Trinidad with me; and when I came away, I left him there to hold meetings at Mayaro and Jerningham Junction.

Taking the last steamer which would reach the United States before the board meeting, I arrived home April 5, having been gone about eight weeks.

I took \$400 of the board's money with me, and at my request \$400 more was cabled me while I was in Georgetown. I cabled for this additional \$400 to cover the expenses connected with the ordinance chartering this society and the expense connected with the transport of the property. Besides these sums the treasurer advanced \$130 to cover passage from New York to Georgetown. The disbursements were used as follows:

Steamer, railroad, auto, cab, etc.	\$342.69
Hotel and board bills	91.45
Interest, insurance, power of attorney, ordinance, transport	418.04
Discount on checks	4.24
Mr. Spencer's expense to Trinidad and return	58.50
Advance to Mr. Spencer on April salary..	13.00
Postage and stationery	6.98
	<hr/>
	\$934.90

Of this sum about \$290 may justly be charged to the Trinidad Mission and the balance to the Georgetown Mission.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

April 15, 1925.

The report of the Missionary Evangelistic Committee was read by Chairman A. L. Davis, and the report was voted approved and ordered recorded. The report follows:

To The Seventh Day Baptist Missionary Society,
Westerly, R. I.

DEAR BRETHREN:

The Missionary Evangelistic Committee has held two meetings during the quarter, both of which were held at the home of the chairman in Ashaway, R. I.

The matter of securing a worker for the Australian field was the main subject of discussion at both meetings.

At the first meeting the committee was unanimous in a decision to recommend Brother E. S. Ballenger of Riverside, Calif., to the board for such worker. Correspondence, however, with Brother Ballenger brought us a declination. Brother Ballenger's letter was a frank statement as to why he felt he could not accept such a call were it given to him.

The chairman then took up the matter with Brother Robert St. Clair. While he indicated that it might be possible for him to go, he felt it would be unwise to do so, as the work he is now doing would suffer greatly should he leave it, even temporarily.

The committee, after taking the matter up with these two brethren, thought it best to await the return of our missionary secretary before making any further efforts.

Respectfully submitted,
A. L. DAVIS, Chairman.

Ashaway, R. I. April 15, 1925.

Both the China and Georgetown committees reported that no meetings had been held and that all business would be brought up through correspondence with Secretary Burdick. It was voted by the board that these matters be laid on the table until more members were present.

Treasurer Samuel H. Davis read his quarterly report, and it was voted received and ordered recorded.

QUARTERLY REPORT

January 1, 1925-April 1, 1925

S. H. DAVIS	
in account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
Cash Received	
On hand January 1, 1925	\$16,320.26
For—	
General Fund	2,570.18
Home field	250.00
China field	974.18
Boys' School	11.87
Girls' School	12.37
Java	6.00
Georgetown Mission	37.14
Jamaica	10.00
Life Membership	25.00
Debt Fund	12.66
From—	
Income permanent funds	1,500.00
Memorial Board	579.56
Interest on checking account	2.48
	<u>\$22,311.70</u>

Disbursements

To—	
Corresponding and general mission-	
aries	\$ 1,398.97
Churches and pastors	1,187.47
China field	3,235.17
South American field	669.32
Holland	175.00
Other fields	105.00
Specials	92.19
Treasurer's expenses	99.75
Total disbursements	\$ 6,962.87
Balance in bank April 1, 1925	15,348.83
	<u>\$22,311.70</u>

Special Funds—

1. Boys' School Fund—	
Amount on hand January 1, 1925	\$ 8,851.57
Received during quarter	11.87
	<u>\$ 8,863.44</u>
2. Girls' School Fund—	
Amount on hand January 1, 1925	\$ 8,930.98
Received during quarter	12.37
	<u>\$ 8,943.35</u>
3. Georgetown Chapel Fund—	
Amount on hand January 1, 1925	\$ 1,041.31
Received during quarter	37.14
	<u>\$ 1,078.45</u>
Paid on account Georgetown Chapel	409.68
	<u>\$ 668.77</u>
	<u>\$18,475.56</u>
Balance in bank April 1, 1925	15,348.83
Net indebtedness to special funds	
April 1	\$ 3,126.73

Treasurer's Expenses

Clerk hire—	
December 29	\$ 7.00
January 5	7.00
January 12	7.00
January 19	7.00
January 26	7.00
February 2	7.00
February 9	7.00
February 16	7.00
February 23	7.00
March 2	7.00
March 9	7.00
March 16	7.00
March 23	7.00
March 30	7.00
	<u>\$98.00</u>
Western Union Telegraph Co., telegrams ..	1.75
	<u>\$99.75</u>

The committees for the Alice Fisher Fund and the Ministerial Education Fund had no reports.

Secretary Burdick read a letter from Rev. Rolla J. Severance in which he resigned as general missionary in the Southwest field. His resignation was accepted, and the matter of securing a worker on that field was referred to the Missionary Evangelistic Committee.

Secretary Burdick gave a report on the evangelistic work in the Southeastern Association, and the board approved paying the balance of the expense of the campaign carried on by the Evangelistic Committee of that association.

A very interesting and extensive verbal report was given by Secretary Burdick of his trip to Georgetown. A discussion of these problems took place, and the board voted to refer the matter back to the Georgetown Committee.

The following resolution presented by Treasurer Samuel H. Davis was adopted by the board:

Resolved. That the action of April 21, A. D. 1920, by Clayton A. Burdick, president; A. S. Babcock, secretary; and Samuel H. Davis, treasurer, as representatives of the Seventh Day Baptist Missionary Society of Westery, R. I., United States of America, constituting and appointing Thornhill Leopold McKenzie Spencer of the Seventh Day Baptist Church, Georgetown, Demerara, British Guiana to represent said society in all circumstances, matters, and things whatsoever as its attorney in the said colony, is hereby canceled, revoked, and made of noneffect.

Further resolved. That this resolution be forwarded for record with the proper authorities in said colony.

Secretary Burdick also reported on his visit to Trinidad, and this was also left with the Georgetown Committee.

Adjournment was made for the noon recess at 12.10.

Prayer was offered by Rev. C. A. Burdick.

The afternoon session was called to order by President Burdick at 1 p. m., and prayer was offered by Rev. Gerald Hargis.

Secretary Burdick read a letter from Rev. J. W. Crofoot in regard to the work in China; and the matter of considering the building of the Boys' School in Liuho was referred to the China Committee, which was requested to report to the board as soon as possible.

The board voted to appropriate \$500 or as much of that amount as necessary to pay one-half the expenses to carry on the program of the student quartet in the Northwestern Association.

Correspondence in regard to a five year campaign on the Pacific Coast was read. A discussion took place and the matter was referred to the Missionary Evangelistic Committee.

It was voted that President Burdick, Recording Secretary Utter, and Corresponding Secretary Burdick serve as a committee to prepare a program for the Missionary Society to be given at General Conference.

Corresponding Secretary William L. Burdick, Treasurer Samuel H. Davis, Charles H. Stanton, and Frank Hill were appointed a committee to prepare a tentative budget for 1926.

The minutes were read and accepted.

The meeting adjourned at 3 p. m., to the call of the president.

Prayer was offered by Mr. Frank Hill.

Respectfully submitted,
GEORGE B. UTTER,
Recording Secretary.

THE SABBATH DAY

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of Jehovah honorable; and shall honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of

Jacob thy father; for the mouth of Jehovah hath spoken it."—Isaiah 58:13, 14.

It is rest—that means the quiet mind that is stayed on God. It is the Sabbath day—that means meditation and communion, but not these alone. Christ is Lord of the Sabbath rest, and how often we read of his doing works of charity and healing in its hallowed time. The true disciple never loses sight of ministry, and least of all when he comes near to Christ.

This is the day of rest:

Our failing strength renew;
On weary brain and troubled breast
Send thou thy freshening dew.

This is the day of peace:

Thy peace our spirits fill;
Bid thou the blasts of discord cease,
The waves of strife be still.

This is the day of prayer:

Let earth to heaven draw near;
Lift up our hearts to seek thee there;
Come down to meet us here.

—John Ellerton.

All the days of the week the winds of worldly care and trouble bend my spirit toward the earth, but with the Sabbath calm I see that though my present root is in the earth, my true desire is upward toward thy heaven, O God of peace and truth.

Home Sabbaths, when the peace of God abides in loving hearts, are nearer heaven than anything else that earth can show.

O God, let thy Holy Spirit, who descended on the apostles, descend also upon me, that I may be in thee on this Sabbath day. Help me to worship thee as I ought. O let me join in the prayers and praises and services of the church with ardent and heavenly affections. Let me hear thy word with earnest attention, and obey it with a sincere and humble mind. Let me devote this day to rest, to meditation, praise, and prayer. And let the words of my mouth and the meditations of my heart be always acceptable in thy sight, O Lord, my Strength and my Redeemer.—Selected and edited by Dean A. E. Main.

"Saloon properties are now housing business enterprises (employing from three to four times as many), with assessed valuation twenty-five per cent above property still used as saloons."

EDUCATION SOCIETY'S PAGE

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

BACCALAUREATE SERMON

(Before Graduating Class of Agricultural School at Alfred University, April 12, 1925)

PRESIDENT BOOTHE C. DAVIS

Theme: Opportunity and Responsibility.

Text: "The harvest indeed is plenteous but the laborers are few." Luke 10:2.

The historic setting of this text is in connection with the commissioning and sending out by our Lord of the seventy disciples to tell the people of the coming of the kingdom of heaven. It was a special missionary movement and should not be confused with the calling of the twelve apostles. In that religious setting it had a very large and real spiritual significance. I do not wish to separate the text from its spiritual significance, but rather to employ the figures of speech used in the text in our study today for both spiritual and material values.

In a baccalaureate sermon like this, the biggest lesson to be learned is the spiritual lesson, but the material and the physical implications may contribute to the spiritual lessons.

When Jesus sent out the seventy, there was a real need for a new interpretation of spiritual values. Religion had become unrelated to life and consisted of ceremonial performances. He was seeking to re-interpret religion and thereby he re-interpreted life. Today I would like to make the spiritual interpret the material and industrial life of men, particularly as it is related to the science of agriculture and country life.

I need not argue that the spiritual is God's most important gift to man, and that all of the material universe, with its life of industry and human contacts, is intended only to contribute to that spiritual quality in man. It is, therefore, not straining the text or wrenching it from its setting to discuss industry and particularly agriculture and country life in relation to, and in the terms of, this spiritual truth: "The harvest indeed is great but the laborers are few."

As the spiritual is the ultimate goal for

which all the other programs of life exist, I wish to assume that fact in the presentation of this theme, "Opportunity and Responsibility."

I. The Food Harvest and Opportunity.

Without dwelling at length now, therefore, upon the religious setting and significance of the text and theme, I desire first to discuss the industrial and vocational aspects of "Opportunity and Responsibility" in relation to agriculture and country life and then point out their spiritual significance as their supreme value.

This past week, while studying this theme and writing this sermon, I have spent three days in the great city of New York with its six millions of people. I have watched the surging tide of human life assembled there under conditions where it is impossible to produce any harvest of grain or little else that makes up the basic food supply, for themselves or for others. Also, there was in New York this week, as reported by the papers, a convention of the advocates of birth control who hold that the world is now over-populated and that to insure food and plenty, population must be reduced. These millions in New York City, with many, many millions of our fellows throughout the state and nation, are dependent upon the harvests that the minority produce in the rural and agricultural sections of the country. Upon the largeness, therefore, of the harvests of those who do produce, must depend the life of the many millions who produce no food supply.

Upon agricultural education has fallen the task of making these larger harvests possible. Only a few generations ago every family largely produced its own food supply, and yet famine was more common in those days than it is today. It is true that railroads and other distribution facilities have also come to the rescue of non-agricultural communities; but even with these, famines would be increasingly prevalent, were it not for the greatly increased quantity of production among the limited number who still do produce food.

The crop reports for 1924 show that last year New York State produced record crops, notwithstanding the greatly reduced farm population in recent years. For eight years there has been a rapid decline in farm population in this and other states. On January first, of this year, there were

165,000 fewer people living on the farms of this state than on January first, 1917, the year the United States went into the World War. In 1918, 40,000 tillers of the soil, in this state, left their farms to engage in other occupations. In 1919, 34,000 left; in 1920, 26,000; in 1921, 16,000. There was a little swing-back to the farms in 1922 and 11,000 returned, but again in 1923, 34,000 left and in 1924, 21,000 left the farms of the state for other occupations. Statistics show also that in 1917 there were 77,000 hired hands on the farms of this state, while on January 1, 1925, there were but 26,700; just a little more than one-third as many as there were eight years ago.

Yet, as I have pointed out, the products of the state were greater in 1924 than they were in 1917 or in any other previous year. It is agricultural education that has saved the country from famine and the farms from bankruptcy. It is the possibility of the abundant harvest, though the laborers are few, that is the only hope of the future. Superior agricultural education is the only means for the achievement of this result.

There are some who look for a wholesale return of population to the country. I am not one of that number. The industrial age on which the world has entered, with transportation, modern machinery, and great accumulations of capital, is the age of the big industries and big cities. There will continue to be large numbers going from the country to the cities to drive taxicabs, work in garages or factories, or to tend telephones, operate typewriters or sell goods, as well as to participate in the thousand and one other activities of the cities. The lure of the crowds, the electric lights and the amusement halls will supplement business in crowding the cities.

More and more, therefore, I am expecting the trained agriculturist to be the sole out-standing producer of the abundant harvest. As the proportion of city dwellers increases and the proportion of laborers in the production of food becomes smaller, the individual harvest must become proportionally greater. Knowledge and skill in production, the ever increasing use of mechanical power in production, and the application of improved methods, will insure the abundant harvest. This word of encouragement to the graduates in agriculture is no less appropriate for the graduates of the rural

teacher training course. For this work, too, is a part of the program of country life which makes for an intelligent, trained, progressive, and prosperous rural people. This is the *opportunity* which I would stress today in the privilege of a plenteous harvest to which the trained agriculturist may confidently look forward.

II. The Scarcity of Laborers and the Responsibility.

While the decreasing proportion of food producers increases the opportunity for the successful producers of plenteous harvests, it also increases the responsibility. The lawyer who takes upon himself the obligations of his profession, assumes its responsibility. The physician assumes the responsibility of life and death in the selection of his profession. The minister assumes responsibility for the moral instruction and guidance of his people. Not less does the agriculturist who, in these days, chooses a highly specialized vocation, assume responsibility for the sustenance of an ever increasing proportion of his fellow men.

Society holds a chauffeur responsible for the occupants of his car. Why should food producers be held less responsible for obligations to the public than chauffeurs or motormen or policemen or coal miners? Yours is a public service profession and is coming more and more to be such by the very scarcity and selected quality of its members. This is the material or industrial responsibility which I would emphasize.

III. Ethical and Moral Privileges and Responsibilities.

Like the material harvest and industrial opportunity and responsibility, there are the ethical and moral opportunities and responsibilities of the farmer.

1. I might mention the building of character through industry, economy, and skill in a well-defined but proportionally smaller group of people, developing a highly specialized form of industry, and public service through the production of food. There is a moral quality in conscious public service. As agriculture acquires, as it is now developing, a group consciousness and adds to that a consciousness of service to the larger community, there is produced an important ethical and moral quality for the individual and for the group.

2. There is also the possibility of the divine comradeship in nature, open to the

farmer, that is denied to man in most other occupations. Many farmers, I am sure, have not imagination enough to see it, and my power to describe it is limited by my own imperfect imagination. How I wish I could picture to you that comradeship of man and God in nature's laboratory work so that you would never forget it. There is a world of harmony and beauty in the fields and flocks and gardens that is not found in factories and city streets. Grass and leaves and blossoms are in the fields. The green stuff that fills their tissues is the world's great wonder worker that God has mysteriously made alive. By its marvelous, divine arts it takes dead matter and transforms it into life and leaf and flower and fruit. But for this thing which we call "chlorophyll" and its radio messages from the sunbeams, there could be no animal life, no human love, no intelligence. Yet the farmer is the laboratory agent of this divine energy as it reproduces and multiplies itself in its life-sustaining mission. Happy is he who can feel as he toils at his tasks, that he is a co-worker with God. The Psalmist could look at the stars and exclaim: "The heavens declare the glory of God and the firmament showeth his handiwork"; so the farmer can exclaim as he looks at his fields: "How manifold are thy works, O God, in wisdom hast thou made them all."

3. Perhaps nothing is more important to stress, however, in connection with the large possible harvest and the few laborers, and in connection with the opportunity and responsibilities, than the home life of children and young people.

The draft for the World War called our attention tragically to the great percentage of physically unfit among the American youth of the country districts. Health statistics show that the cities have now far outstripped the country in sanitation and public health. The highest death rates are now found in the country districts. Insanity is more prevalent among the women of the farm population than among any other class.

Country youth are an easy prey to the vices of the city. This is more startlingly true even among girls than among boys. Wholesome home life and training is of infinite importance for our country girls amidst the new and changed social conditions in which we live, and it furnishes one

of the noblest opportunities and at the same time one of the gravest responsibilities.

4. The fourth and last of these ethical and moral privileges and responsibilities which I will have time to mention today, is the rural church. The abundant harvest and the few laborers could have been little more apparent in the day of our Lord, when he sent out the seventy disciples, than it is today in the country districts.

There are today, thirty thousand abandoned rural churches in the United States. They represent churches of all creeds in Christendom. There is a distinct breaking down of the old sectarian rivalries and competitions of past generations. Church boards and missionary societies are no longer endeavoring to finance hopeless remnants of contending denominations in rural communities or in frontier or foreign mission fields. As a result of this movement, and other forces, many sectarian church organizations in rural communities, unable longer to finance themselves, have fallen to pieces, and their properties and often their families are going to decay.

There is, therefore, at this time, an unprecedented opportunity and a corresponding responsibility among rural people for the organization and development of the community church. Just as the old district school is being displaced by the larger and more efficient consolidated school, so the old rural church is now ready to give place to the new, consolidated church. Here many shades of denominational belief can be gathered together under one roof to worship their common Creator.

One larger, better equipped, better financed church organization, with a more efficient pastor, can unify and enrich the spiritual life of the community. If there be distinct differences in the beliefs of important groups in the same community, special services can be held in the same house for each group, as is so satisfactorily accomplished by the different groups in this house of worship and in this community. Different practices in matters of baptism or other creed questions can be easily adjusted without violence to anyone's conscience in such a community church, organized on broad, sympathetic lines.

This movement for the community rural church seems to me to be the most distinct-

(Continued on page 531)

WOMAN'S WORK

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

"But the sunshine aye shall light the sky,
As round and round we run;
And truth shall ever come uppermost,
And justice shall be done."
Charles Mackay.

SPRING DAYS

Yesterday was a wonderful day, the kind of day that April can spread out before us most any time that she happens to think of it and feels kindly toward the people of southern Wisconsin. Many of you know just what a wonderful day it was. It was just the kind of day that makes you feel that you must be up and out and away—if not on a ride, a tramp might do, listening to the birds that are daily arriving in large numbers from winter homes, or searching for flowers. If you know where to look or are lucky you may find a few beautiful windflowers or even a hepatica or two that have not succumbed to the tread of civilization. Time was when hepaticas and windflowers were not obliged to hide their heads in out-of-the-way places in order to save their lives. Time was—but that is another story, and not about yesterday.

If you happened to be tied at home so that you could neither ride nor tramp, then you wanted to go and work in the garden; or if you couldn't take time for that you had at least to go out and count the tulip plants, and uncover the pansy bed, and go see if the asparagus shoots were showing, and if the rhubarb stalks were large enough for a pie. There is a tradition in my family that I visit the asparagus bed every sunshiny day after the snow is gone. Of course this tradition is false, but they enjoy it and I don't mind, and sometime I may surprise them with my discoveries. All this was yesterday.

This morning it rained, not a warm sunshine behind the clouds kind of rain, but a cold, chilling to the bone kind of rain. The rain didn't last long, but the sun has kept its face hidden all day, and people go on the streets muffled like winter. This is not

the sort of day one would choose for riding, but this is the day that I am called away from home, and the ride that yesterday would have been a joy, today is only a pleasure of sorts, and yesterday's duties look good to me today—those same duties that kept me indoors with an occasional sally to the garden.

I suppose the martins, bluebirds, and wrens are still here; but they are not so evident as they were yesterday. The bluejays, robins, and sparrows are here and as busy today as ever.

Yesterday I thought "our people will surely rally to the support of our missionaries, our schools, and our Onward Movement in all its ramifications"; today I am beginning to be fearful of what would happen if we shouldn't—not to the cause, but to ourselves. It is the Lord's work and it will not fail, but I don't want us to fail.

Just now the sun is trying to shine through the clouds. Tomorrow will be pleasant again.

AN APPEAL FOR JAMAICA

[Brother St. Clair tells in the *Voice*, his little paper, how the Detroit Church plans to co-operate in our efforts to send the gospel to the people of Jamaica.—T. L. G.]

Much is being done in Jamaica by consecrated, self-sacrificing men and women. Souls are being won to Jesus and many of God's dear children who were adrift without chart or compass have been given a church home. Others who were being misled by a false prophetess system and burdened down by an oppressive ecclesiastical organization have been set at liberty.

Are you well acquainted with Jamaica? Possibly some are not. It is an English-speaking country and the people, as a rule, are well educated. Many of the islanders complete their education at the famous universities of Oxford and Cambridge, England. Jamaicans who have visited United States and Canada have been noted for their intelligence. The island of Jamaica has been called the loveliest of the West Indies. One may reach there by journeying from Florida to Cuba, thence to Jamaica, or by a five-day sea trip from New York. Jamaica, rising from the Caribbean Sea to an elevation of 7,388 feet, is like a gorgeous green

gem in the turquoise of the Caribbean. It is one hundred forty-four miles long, varying in width from thirty-one to forty-nine miles, and its general topography is mountainous. The island is heavily wooded and possesses an abundance of springs and rivers, which add to its climatic and scenic charm. The population of the island is approximately one million. Kingston is its capital city. Jamaica is a dependency of Great Britain. About twenty thousand of the population are white, the balance being brown or black.

EXPLOITATION

Great are the contrasts in Jamaica when the question of money is an issue. American guests visit the Hotel Myrtle Bank at Kingston and are charged from \$7 to \$9 daily. This rate is raised to \$12 to \$18 daily when rooms with private baths are secured. These prices, we are pleased to say, include meals. Within a stone's throw of the hotel, men and women are laboring for twenty-four, thirty-six, seventy-two, or ninety-six cents a day. A good carpenter is lucky to get the latter figure. The country has been miserably exploited by foreign capitalists, and the wealth is exported, the natives being paid a pauper's wage for their hard labors. The United Fruit Company, of Boston, Mass., is one of the chief exploiters. It works at both ends, giving the laborers a mere pittance, and charging the tourists exorbitant prices. It owns the Myrtle Bank Hotel and the steamers which convey the passenger-tourists to the island. The people of Jamaica are very long-suffering to permit this exploitation. Some way should be found to restore to the people the land which was theirs. It is a beautiful land. Banana and sugar plantations, a variety of palms, fields of tobacco and maize, and a wealth of tropical fruit and flowers abound. Two thousand miles of perfectly macadamized roads make touring a real joy.

THE WORKERS

And at twenty points in this island, people in whom you and I are interested are located. They are holding up the good old gospel and the blessed old Sabbath of Eden. One regularly paid laborer is upon the island, Elder H. Louie Mignott, of Kingston, and he is doing an excellent work. He was recently furnished a motorcycle and is making frequent use of the macadamized roads. His parish is altogether too large for one

man, therefore the *Voice* last September started a fund to place four consecrated men into the field. These men are: Evangelists H. Edwin Samms, our pioneer worker in Jamaica, Charles E. Smikle, C. M. Flynn and L. A. Dalhouse, located respectively at Santa Cruz, Wood Hall, Ballimonay, and Glengoffe. This fund, with the exception of money coming from Elgin, Ill., and Alfred, N. Y., has received its contributions from the Detroit Church, the Detroit Christian Endeavor society and Detroit individuals, and has averaged about \$25 monthly, when \$100 was needed. This has meant that these dear children of God have had to work in the Master's vineyard at an average of less than \$10 per month each. This ought not to be. We do not think that it will be when God's children read this issue of the *Voice* and become conversant with the situation.

The *Voice* in September said: "Twenty-five persons pledging \$1.00 per week will finance the project." This is true now. However, there may be those who can not afford to give \$1 per week and still contribute to the many other funds which are urgently calling for aid. A leading official of the Alfred University, New York State, evinced his interest in sending his check for \$6 to cover a period of six months. He also suggested that many others might be able to do likewise. He also acted on behalf of the university in sending a large dictionary and certain maps to the school of Brother Flynn at Ballimonay (Pedro Postoffice).

PLANS

Two pastors pledged for their churches \$1 per week, but these pledges have not as yet been paid in. When they are, there will be about \$50 more to send to these self-sacrificing men in these four centers. It is hoped that other churches will pledge \$1 per week. Surely there are Christian Endeavor societies, Sabbath schools, Ladies' Aid societies, and other organizations which can pay \$1 a week to this fund. Will not you make it your business to bring it before your organization? Donations from brotherhoods thankfully received.

We also said in September: "If there are those who can not afford to pay \$1 per week, they can pay according to their ability. The Lord loveth a cheerful giver, regardless of the amount." This will fit right in with the suggestion of the Alfred University official.

Will you be one of a hundred to send at the rate of \$1 per month? God bless you, we are sure that you will do what you can.

GOOD REPORTS

In September the *Voice* also said: "Elders W. L. Burdick and C. A. Hansen have been to Jamaica and made a personal investigation. They have reported in favor of the excellent quality of the work being done." Because of the low wages prevailing, we can place these four men in the field as traveling evangelists. They are natives of Jamaica. Twenty-five dollars per month for each of them is equivalent to possibly five times that amount in the United States, and they can live comfortably on this remittance; but, as previously said, the average is yet below \$10 monthly; and it pains our hearts that we can not send them more. Brethren, in God's name, we implore you to give this matter your very early attention.

We wish that we had time to tell you of the good work these men are doing. They have been recommended by Elder Mignott. They send frequent reports to Detroit and Plainfield. While some are in towns, others are in the country districts, Brother Flynn being up in the forests in the mountainous interior. As there are no schools within five miles, he has started one and has thirty pupils. He teaches Mondays to Thursdays, inclusive, does evangelistic work Fridays and Sundays, preaches on the Sabbath. The parents of these children can not afford to pay for their tuition, but they are very grateful to Evangelist Flynn for the efforts he is putting forth, and doubtless some of them will in time give their hearts to God. Brother Samms is an indefatigable worker. He is laboring not only at Santa Cruz, Longwood Penn, and Williamsfield, but is starting evangelistic meetings at Hodges' Land, wherever that may be. The brother needs a motorcycle. Does God move you to give him one? He will make good use of it. And what shall we say more? Evangelists Smikle and Dalhouse? Well, we could just fill the *Voice* with a record of their good work.

All of these brethren are meeting with much misrepresentation and opposition from those who once fellowshipped with them. There are those who will know just what we mean. We who are now their brethren will rally to their support. But the best of all, God is with them!

BACCALAUREATE SERMON

(Continued from page 528)

tive spiritual opportunity and responsibility for this generation of agricultural people. Much as I prize scientific and economic progress, I prize the spiritual more. You men and women who are graduating with this class are just as truly commissioned by our Lord to go out and tell the people of the coming kingdom as were the seventy disciples to whom he uttered the words of the text. The most abundant harvest that is possible for you to imagine, lies in the opportunity now before you to be pioneer workers in this great new community church movement which is the only hope of the church and organized religion in most of these rural communities. The harvest before you, indeed, is plenteous, but the laborers are so few.

It would be the greatest compliment to our agricultural school, and perhaps its greatest contribution to the world, if all its graduates could go out filled with this great purpose of building up a unified spiritual interest in your several communities. Some of you will have to work almost alone, at first, in the accomplishment of this task, so few are the workers; but we have confidence in you; we believe you have been trained into a broader and deeper spirit than you would otherwise have had; and we send you forth with our prayers for God's rich blessing, that you may share in the abundant harvest, both temporally and spiritually. And we also pray that though you may sometimes feel that you labor quite alone, and that at best the laborers are few, you may yet feel that you are not alone for the Great Master is always with you, and that with his comradeship and help you may be ever confident of his approval and of an abundant harvest. With this prayer we send you forth in his name.

"The immigrant is here. The 1920 census says that there were 13,000,000 foreign-born people in the States and approximately 17,000,000 children. These millions here must learn a new people, understand a strange people, and live under a different government. There is only one institution that can give the help necessary to make this mass of humanity congenial, and that is the Church of Jesus Christ with its message of love."

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
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Contributing Editor

SUMMER

Christian Endeavor Topic for Sabbath Day,
May 16, 1925

DAILY READINGS

Sunday—Study nature (Prov. 6: 6-11)
Monday—Make friends (Acts 18: 24-28)
Tuesday—Make visits (Jas. 1: 25-27)
Wednesday—Do something useful (1 Cor. 15: 58)
Thursday—Seek refreshment (Ps. 23: 1-6)
Friday—Rest (Luke 9: 10, 11)
Sabbath Day—Topic: How to make the most of summer (Mark 6: 31, 32; Rom. 13: 11-14)

GELSEMINA M. BROWN

Our vacation time is usually associated with the summer season for very obvious reasons. For many the summer season is spent in quite different surroundings. All outdoors is open to us for study and recreation. We go to mountain or beach, to river or city for the relaxation and stimulus of other sights and sounds. If our work has been of the nervous, strenuous, energetic type, perhaps total relaxation is what we need. We should care for our bodies at least as well as we care for our motors, and everyone knows they can not be run continuously without the proper lubricants.

The fleet has just left San Pedro and it was reported that some one tried to disable one of the boats by mixing emery dust with the lubricating oil. Sometimes our patience is tried by the little worries of life and our engine develops a "knock." It is then time for a general overhauling and a bit of rest at the right time may be the very best kind of clean oil needed.

Usually we enjoy study and serious reflection. Get into the out of doors and listen to nature's teachings. To lie under a tree with a good book is well for a time. The buds, the bees, and the birds, all voice the great chorus of creation to the heart that is "tuned in."

Every person needs a hobby quite different from his ordinary routine, and the summer is a good time to learn to ride the hobby that will carry him to the haven of

contentment and happiness during the coming year.

No one can really estimate the influence our attitude of thought has upon our physical well-being. If we are tired, discouraged, and just drag through life, the whole thing is a great burden and we are not much help and inspiration to the people we meet. But if the mind at peace within a capable sound body has a sane, healthy outlook, what a different spirit is radiated.

Do you ever look at a Christian Science church and not feel guilty? There is nothing good in their belief that is not found in our Christian religion; but we neglected to use that talent within us, and others have taken and magnified it.

In this period of quiet and relaxation may we get the vision of greater heights not yet attained, and may some of the pathways leading to these heights which have formerly been unnoticed near our feet appear as open roads!

SUGGESTED FEATURES

Talks by summer guests.
Informal meetings, either out of doors or at homes of the members.
Bible study groups, or discussion groups.
Campfire service.
Orange, Calif.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

I fear that many of us are too prone to spend our summers in selfish ways, seeking our own pleasures and spending our time idly. It is all right to spend a part of our time thus, but can we not do something useful also? Can we not do something which will help some one else besides ourselves? Each little service done for others is also done for Christ.

What Christian service may we render this summer? Four young men from Milton College are planning to go out into evangelistic work this summer, singing and preaching the gospel of salvation. They will not only help others, but will receive a blessing which they could get in no other way. All of us can not be members of evangelistic quartets, but we can be soul-winners for Christ. Would it not be a good plan to try to win a friend for him? Try this and see what the result will be.
Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, May 9, 1925

WHERE AND HOW SHOULD WE SPEND THE
SABBATH DAY? Ps. 122: 1-9; HEB. 10: 25
REV. ELIZABETH F. RANDOLPH

The topic as stated above is the subject on which I was asked to present through the SABBATH RECORDER some thoughts and suggestions for the Intermediate Christian Endeavor meeting for May 9.

I turned to our Prayer Meeting Topics and Daily Readings to find the scripture passages which had been selected for our consideration for this week, and I found that the subject as stated there is, "How Spend Sunday?" One of the first questions was, "Why should we as Seventh Day Baptists change the wording of the topic in any way and seem to be dodging the issue, 'How Spend Sunday?'"

Only as we face this question squarely and honestly can we look the whole world in the face and ask all others to consider with us, "Where and how shall we spend the Sabbath?" Does Sunday, the first day of the week, have any claim upon the attention of people who profess to be earnest, sincere followers of Jesus? Let us face it squarely. We have just been commemorating the resurrection of Jesus. This fact that Jesus arose brings gladness to every friend of his. Yes, Jesus lives. Oh! how that thrilled the heart of Mary, his mother, and his brothers and sisters, and the eleven disciples, and the other close friends! Yes, Jesus lives and because he lives he is our personal friend today. Also the fact that Jesus is risen assures us that we will have continued life after this earthly body has ceased to minister to the needs of the spirit and has been returned to the dust from whence it came.

Matthew tells us that "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre." And the angel of the Lord appeared and told them Jesus was not there; he had risen. Hence while we do not have Bible authority for celebrating the first day of the week as the resurrection day, it was on the first day of the week that Jesus first appeared to his boon companions. This makes Easter Sunday very dear to the heart of every Christian, and should not Easter Sunday as an annual commemoration of the fact that

Jesus is risen fill a larger, deeper, more sacred place in the life of every Seventh Day Baptist than it does? Ever since I was old enough to understand anything about the passion week, it has seemed very incongruous to me that the joyous tidings that Jesus is risen should be sung on Sabbath day preceding Easter. Was not this particular Sabbath of the year, and especially in that memorable year, a very lonely, solemn occasion for the disciples of Jesus, his other close friends, and for his brothers and sisters and mother? But on Sunday, after he appeared to them, there was gladness and joy. New hope lighted up their darkened, crushed hearts, and warmed and comforted them, and gave them a new outlook on life. Surely such a day is worth commemorating, as the annual setting brings to our mind its full significance. But that does not mean that it can or should replace the holy Sabbath, blessed and sanctified by God. Easter Sunday—the day on which we commemorate the fact that Jesus is risen and has appeared to those who love him—and the holy Sabbath day which Jesus says was made for man, are two distinctly separate institutions. Let us keep that clear.

Now which institution is our Christian Endeavor topic dealing with this week? Read the daily references. The first one is Exodus 31: 2-17. It answers our question for us and helps us to understand how we should spend the day, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Six days may work be done; but in the seventh is the sabbath of rest holy to the Lord: . . . for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Study the other references that are given to us in the Daily Readings: Rev. 1: 10; Ps. 42: 1-11; Ps. 92: 1-8; Matt. 12: 1-13; 1 Cor. 11: 23-34; Ps. 122: 1-9; Heb. 10: 25. Do any of them make any reference to the first day of the week or to the resurrection of Jesus? Some people have thought that the Lord's day spoken of in Rev. 1: 10 referred to Sunday, but I challenge any one to find any place in the Bible where the first day of the week is designated as the Lord's day. But Exodus 31: 15 and many other passages do speak of the seventh day as holy to the Lord. Compare Genesis 2: 2,

3; Exodus 20: 10, 11; Isaiah 58: 13; Mark 2: 28. Now that we are sure there can not be any question as to which day of the week our topic has reference, we can better answer as to where and how to spend the particular day that is under consideration.

The person who on a clear Sabbath eve can look upon the work he has accomplished in the preceding six days and find it well rounded out and know that however humble or however insignificant may be the tasks that have received his attention, if he has truly accomplished something which was necessary or worth while, he may pause from his work, behold the beauty of the setting sun, and receive a Father's blessing and benediction. In the calm twilight he may sense the hush that broods over all nature around him and listen to the still, small voice. A moment thus spent at the close of a week's work makes one appreciate the words of Christ, that "the sabbath was made for man and not man for the sabbath." God has set apart and consecrated the holy Sabbath for man's benefit. And God says to each and every one today as truly as he ever did to any persons, "I am the Lord thy God; walk in my statutes, and keep my judgments, and do them: And hallow my sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God." If one realizes this, he will find delight in spending the early hours of the Sabbath in praise and prayer either at home or in company with God's loyal children in communities where there is the prayer meeting service on Sabbath eve. Then he is glad to close his eyes at an early hour in peaceful sleep. No mid-night reveling, but a long restful night's slumber will refresh his body, mind, and spirit; and he will awake in the morning to behold the wonders of creation and to be thankful for an appointed day in which to praise and magnify God. He will never even raise the question in his own mind as to whether or not he is going to church. That will be a regular, well-fixed habit, never to be set aside except in time of sickness or some special emergency; for as a little child when he was first tempted by his playmates to enter into sports and to have a gay time on the Sabbath day, he was taught the lesson which is taught in Isaiah 58: 13, 14: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day;

and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, . . . for the mouth of the Lord hath spoken it."

Our scripture lesson found in Psalms 122 and Hebrews 10: 25 points out to us the joy of going into the house of God for worship and the importance of assembling ourselves together for the encouragement of one another. These are things which should certainly command our attention on the holy Sabbath day. But public worship will not fill all the hours of the Sabbath. In our homes, with good books, in happy association with friends, or alone on the hillside, we may have our thoughts turned to the beautiful, the pure, the enduring values of life, and truly worship God in spirit and in truth and find rest for body, mind, and soul, as we come to know more and more of God, draw near to him, and accept his will as our will.

There are some tasks that it is necessary that we should do on the Sabbath day and these receive the approval of Christ our Savior, as taught by the lesson in Matthew 12: 1-12; Luke 14: 1-4. Jesus did not lay down any hard and fast rules but he set forth principles which should guide our conduct. One of these principles is mentioned in this connection, namely, "I will have mercy and not sacrifice." If we keep this thought in mind we will understand what Jesus meant as he also adds, "Wherefore it is lawful to do well on the sabbath days." Instead of letting the many cares of life creep in to burden us on the Sabbath and to make us fretful and worried we will plan to have the day to sit at the feet of Jesus and learn of him, as Mary did. But when unforeseen problems arise on the Sabbath, with Christ's sympathetic spirit of kindness and tender mercy, we will be ever ready to help the one in need.

But may not part of the day be spent in recreation? While no rules can be laid down in this regard, yet if we keep in mind the great purpose of the day, the nature of the recreation which will be chosen will be in harmony with the spirit of the day and will have its place in helping people to realize the nearness and kindness of God. Re-

member Jesus' words, "I will have mercy, not sacrifice."

What was one of Jesus' customs on the Sabbath day? Luke 4: 16; Mark 1: 27.

What should govern our decision as to what we should or should not do on the Sabbath day?

Hebron, Pa.

Topic for Sabbath Day, May 16, 1925

HOW MAKE THE BEST USE OF SUMMER MONTHS? LUKE 14: 16-23

S. DUANE OGDEN

In this scripture lesson Jesus is teaching a lesson of the kingdom. He is using a story which the people will understand. It was no trivial matter to provide a great supper and invite a large number of people to partake of it and to enjoy the friendly fellowship of the occasion. When one makes such a preparation and invites his friends, and they refuse to come for some trivial reason, one may well conclude that such people are unworthy of his friendship and that he must seek his friends among those who will make proper response to his kindness and generosity.

The lesson for us is that Jesus has made great preparation and has invited us to partake with him of the Bread of Life. We thus partake with him in living as he wants us to live and in doing as he wants us to do. If we refuse, we brand ourselves as ungrateful and unworthy of the friendship of Jesus. If we lightly excuse ourselves from *living* and *doing* as he bids us, we become like those who "begin to make excuse" and Jesus can no longer regard us as his real friends.

Then what shall we say to the question, "How can our society make the best use of the summer months"? We may answer briefly by saying, "We must show ourselves to be true friends to Jesus." Well, really, that's nothing new; for such is the requirement all the time.

But during the summer we have some unusual conditions, and it may require some extra effort to prove ourselves true friends. The weather will be hot. Some will be away from the home society. Some will be at the seashore, some off in the mountains, some in villages and cities and on farms. Those left at home will be fewer in number and in danger of becoming discour-

aged. Those away on vacations are likely to be among people who seem to think little about Christ. Under such influences there will be danger of slackness, danger of neglect of daily devotions. There will be temptations to do things that Christians ought not to do.

The following suggestions are offered:

1. Hold the regular weekly meetings throughout the summer.

2. Let those who are at home make a special effort to be regular in attendance and ready to help make the meetings interesting and successful.

3. Make a special effort to interest young people who may be visiting in your community.

4. Let those who may be away from home live daily in appreciation of the presence and friendship of Christ, and it would be very helpful if they would remember the home society with newsy and encouraging letters.

5. Try holding a meeting or two out of doors in some pleasant place late on Sabbath afternoon. It would not be out of place to carry a simple lunch to eat together after the meeting, and it might be a good time to hear reports of committees and make some plans for future work.

6. Discuss the excuses that are often given for failure to attend meetings of the society, especially during the summer. How many of them are really valid?

Alfred, N. Y.

PLAN TO ATTEND THE EASTERN ASSOCIATION

(A Letter from the Associational Secretary)

DEAR ENDEAVORERS:

It is time for the young people in the Eastern Association to think about attending the association meetings from June 11 to 14. I trust each society in the Eastern Association will be well represented.

Begin making plans now, that you may so arrange your work as to be with us at Plainfield during these sessions.

The young people will have a place on the program, and I have begun making plans for it, so I shall expect the young people to co-operate with me, and if called upon to take part on the program, I trust I will receive a ready response, for it is only as we co-operate with one another that we will

have a successful and interesting program.

Let each one of us plan to attend, also let each one be ready and willing to do his or her part toward making each session a success.

Sincerely,

MRS. BLANCHE BURDICK,

Eastern Associational Secretary.

Ashaway, R. I.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session in the college building at 8.00 p. m.

The president called the meeting to order and Lyle Crandall offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Ruby Babcock, Mrs. Nida Siedhoff, Mrs. Frances Babcock, Aden Clarke, Lyle Crandall, E. H. Clarke, L. E. Babcock, Marjorie Willis.

Visitor: Russell Maxson.

The corresponding secretary presented a report which was received and ordered placed on file. The report follows:

REPORT OF CORRESPONDING SECRETARY FOR MARCH, 1925

Number of letters written, 12.

Fifteen standard socials for the new social book have been received from Mrs. Sanford; 12 have been mimeographed.

Correspondence has been received from: Rhode Island Christian Endeavor Union, Rev. E. D. Van Horn, Rev. W. D. Burdick, Miss Elisabeth Kenyon, several publishing houses about pageants, Miss Myra Thorngate, Mrs. Edna Sanford, Hurley Warren, Miss Bernice Rogers, Miss Jean Currie, E. P. Gates, Near East Relief, Miss Fucia F. Randolph.

Rockville has organized a Junior Christian Endeavor society.

FRANCES FERRILL BABCOCK.

Correspondence was read from the following: Fucia F. Randolph, Elizabeth Berry, of Rhode Island Christian Endeavor Union, Rev. E. D. Van Horn, Hurley Warren, Rev. W. D. Burdick, Elisabeth Kenyon.

Miss Fucia Randolph reports in her letter that Miss Leo Green has been called home on account of illness. Several changes have been made at Fouke during the school year. Two new teachers will be needed for next year. The board would be glad to hear from anyone interested in this work.

The treasurer presented a report which was received. It follows:

<i>Dr.</i>	
Amount on hand January 1, 1925	\$337.93
Received Conference treasurer—	
Onward Movement	301.13
Forward Movement95
For Detroit Christian Endeavor	5.00
Plainfield Intermediate society	10.00
	\$665.01

<i>Cr.</i>	
Corresponding secretary, supplies and salary	\$ 36.00
L. S. K. superintendent expense80
Fouke School	100.00
S. H. Davis, Thorngate account	100.00
Balance	418.21
	\$655.01

A bill for \$10.96, supplies for corresponding secretary, was allowed.

The Committee on Conference Programs reported some progress.

Voted that the hour of meeting be changed from 7.30 to 8.00 p. m.

The superintendent of L. S. K.'s gave an informal report. More questionnaires have been sent out and a few letters written.

General discussion followed.

Reading of the minutes.

Adjournment.

Respectfully submitted,
MISS MARJORIE WILLIS,
Recording Secretary.

*Battle Creek, Mich.,
April 2, 1925.*

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

Miss Burdick came home for her furlough in January, 1921, and Dr. Palmberg's furlough was extended for a year.

During the year, Junior and Senior Christian Endeavor societies were organized in the Shanghai Church to take the place of the Children's Church, as the great difference in the ages of the children had made that work difficult. The new organizations seemed to solve many of the problems arising from this condition, and the juniors especially were very enthusiastic workers.

Two Daily Vacation Bible Schools were held during the summer with an enrollment of eighty-eight. There were fourteen Chinese helpers in the two schools.

An automobile road between Shanghai and Liuho was completed during the year. With this added advantage, the idea deep-

ened in the minds of our missionaries that Liuho offered great opportunities for the expansion of our mission, and Dr. Crandall was authorized to be on the watch for any suitable land which might be purchased for this purpose. One piece of about an acre was secured at a very reasonable rate.

The in-patients at the hospital this year numbered over three hundred, more than the number required for the recognized Nurses' Training Course which the doctors hoped to establish as soon as Dr. Palmberg and Miss Su returned to the mission.

The schools in Shanghai were crowded, sixty-five different pupils in the Boys' School during the year, with an average attendance of fifty-one, and sixty-four in the Girls' School with an average of fifty-two. Mrs. H. E. Davis taught music in the schools, and some of the teachers and pupils took part in a community chorus which sang at Christmas time, and again in May for the National Christian Conference which was held in Shanghai.

The year 1922-1923 brought many changes in the mission. In August, Dr. Palmberg returned to China with her adopted daughter, Eling Waung, who at once became a part of the teaching force of the Girls' School, and Helen Su, now a graduate nurse, who became a member of the hospital staff. Dr. Sinclair came to America for a furlough, but finding her mother in very poor health, felt that she must care for her, and so resigned from the mission.

As Dr. Sinclair's departure occurred soon after Dr. Palmberg's return to the mission, the people at Liuho took advantage of this opportunity to honor the two women. "They had a large and representative gathering at the Government Boys' School next door to the hospital, with speeches, theatricals, and banners. The new auto bus company furnished transportation for all Shanghai guests. The roadway from the auto road to the hospital and on both sides of our compound had been paved as a mark of the donors' appreciation of Dr. Sinclair's work among them, and their regret at her departure."

Miss Burdick returned to Shanghai in January, and Mr. and Mrs. Davis and children came to America for their furlough in the early spring.

Miss Anna Crofoot, daughter of Rev. and

Mrs. J. W. Crofoot, returned to China during this year; and though not employed in the mission, was a great help in the Sabbath school and Y. W. C. A.

This year also completed the time for which Miss Mabel West was employed as a teacher in the Girls' School by Mr. and Mrs. George Trainer. It had been hoped that the school might continue to have her help, but as financial conditions in our churches and boards did not seem to warrant the extra expense, she was employed by two other schools in Shanghai.

(To be continued)

THE GREAT OUTDOORS

Have you listened to the Outdoors in the early days of springtime?

Have you watched the meadow slowly don its robe of living green?

Has the south wind whispered in your ear the message of the ocean?

Have you seen the rosy glow enfold the boughs so bare and lean?

Do the songsters home returning chant to you their hymns of gladness?

Does the river thrill your spirit as you gaze upon its blue?

If you read and hear these messages, your heart is true to nature.

And the great Outdoors is calling, calling you.

Have you gazed upon the Outdoors in the sultry noon of summer,

When all the land lies scorching in the silent, glaring rays?

Do you watch the insects skimming on the surface of the river,

And the goldenrod make glorious the winding, dusty ways?

From the time of blossom to the days of ripened fruitage,

And when grainfields bow their heads before your view,

If your spirit feels the miracle that silent lies before you,

Then the great Outdoors is calling, calling you.

Have your eyes beheld the Outdoors, in the glory of the autumn,

When the woods are wrapped in orange, scarlet, gold,

When the apples burn like living coals among the withering foliage,

And the quail is piping in the forest old?

When the frost each morning decks the fields with robes of silvery whiteness,

And November suns through branches bare to browning earth peep through,

If the drowsy hush falls softly on your mind in reverence watching,

Then the great Outdoors is calling, calling you.

—Nellie Burleson

CHILDREN'S PAGE

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

JOSEPH

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
May 16, 1925

DAILY READINGS

Sunday—Joseph's dreams (Gen. 37: 5)

Monday—Joseph's faithfulness (Gen. 39: 1-4)

Tuesday—Joseph and God's care (Acts 7: 9-15)

Wednesday—Joseph's principle (Matt. 25: 21)

Thursday—Joseph, husband of Mary (Matt. 2: 13, 19)

Friday—Joseph of Arimathea (Matt. 27: 57)

Sabbath Day—Topic: Joseph, the true-hearted,
and Josephs of later times (Gen. 41: 1-8, 14-16, 25-40)

MRS. EDNA BURDICK

Superintendent of Little Genesee Society

Joseph was a boy with eleven brothers. His father's name was Jacob, and he loved Joseph better than any of the other boys. He was next to the youngest boy and he was very good. I think that was the reason his father thought more of him. He was more obedient than the rest. Because his father loved him so much he made him a coat of many colors. We do not know what the coat was, but we know it was different from and more beautiful than his brothers'.

Of course when the brothers found out that their father loved Joseph better they began to hate Joseph. Then to make it worse, Joseph had some dreams that his brothers were bowing down to him. While his brothers were out tending their father's sheep, Jacob sent Joseph to find them and see if all was well with them and the sheep. When his brothers saw him coming some of them wanted to kill him, but Reuben was more kind-hearted than the rest, so he said, "Let us put him in a pit"; he thought later he could come back and take him out. While they were eating their lunch some Ishmeelites came that way and they decided to sell Joseph to them, which they did and the Ishmeelites took him down to Egypt.

Then his brothers took his beautiful coat and put the blood of a kid on it and took it home and told their father that some animal

had killed Joseph. Then Jacob was very sorry and mourned for him many days.

When the Ishmeelites took Joseph to Egypt they made him servant to an officer of King Pharaoh, whose name was Potiphar. All the while God helped Joseph to please Potiphar and do his work well. But Potiphar's wife was a wicked woman and made her husband believe that Joseph was a bad man. So he had Joseph put in prison. Still the Lord was kind to him and made the keeper of the prison his friend, and he was put over the other prisoners. Two of Pharaoh's servants offended him, and he had them sent to prison, and there they had a dream that made them very sad. Soon they found out that Joseph could tell them what the dream meant, with God's help.

After Joseph had been in prison two years Pharaoh had a dream and sent for all the wise men in the kingdom, and no one could tell him the meaning. Then he sent for Joseph, and Joseph told him there would be a famine in seven years. After this Pharaoh made Joseph a kind of ruler over Egypt. Before the famine was over his brothers came to him for food; so the dreams of his boyhood came true. He was always true to his God and to the people he served.

I think we have Josephs in modern times as well as in Bible times, and we are glad to think that we have men and women and young people who think more of God's Sabbath and his Word and the work of serving others than they do of their own gain. Remember, children, if you start young in life to live for God and keep his Sabbath and other laws that you will be modern Josephs, and God will be on your side.

Little Genesee, N. Y.

UMBRELLA DAYS

Don't you like umbrella days

When rain is dripping, dropping,
And on the pavements everywhere
Are rain-drops hopping?

Don't you like umbrella days

When rainy winds are blowing,
And in the gutters of the streets
Brown brooks are flowing?

Don't you like umbrella days

And misty smelling weather?
With daddy's wide umbrella then
We walk together!

—Eleanor Hammond.

JUST VIOLETS

"Richard, don't you want to go and call on Miss Brown?" inquired mother.

"It seems so long since she has been lying there in that hospital, and not allowed even to have visitors; but Mrs. Jenkins told me yesterday they had been allowing visitors in to see her all week. Bob had been there, and she said Miss Brown wanted so much to see her little Sabbath school boys again."

Richard did not respond with the enthusiasm mother had expected to see, for she knew in his sight Miss Brown was almost an idol.

Still Richard kept silent, tugging at this and that and showing he was having some kind of struggle going on within him.

"Mrs. Jenkins said Jimmie Smith was going today; maybe you could find out about what time he is going and plan to go with him."

This was more than he could stand. A big tear trickled down his cheek, and mother took him in her arms.

"What is bothering mama's little 'Dickie Boy'? Tell her all about it," she said comfortingly.

"I knowed Jimmie was going," he sobbed, "and I said maybe I could go, too, but — — he — — didn't — — seem to — — want me to. He said John was going with him and they was going down town to buy — — her — — some wonderful flowers—I forgot what he said, but they was going to cost a lot — — maybe — — a dollar—both of them was goin' to get some — — each had — — a — — whole dollar to use if he wanted to — — and they're going this morning."

Mother knew what grieved her little son. Jimmie Smith and John Anglo were boys from two of the wealthiest families of their little city, and well able they were to buy flowers as they wished. She also knew that Richard knew how hard it was for her to keep her little flock fed and clothed now since father had been taken away, and there was that big debt hanging over her little home she so longed to keep.

"Jimmie said I was the only one that had not been to see Miss Brown, and every one had taken her — — some pretty flowers or — — fruit or candy." Richard was still sobbing and it was hard to talk; but he must tell mother.

"I've been thinking," replied mother, "you might run down along the road to Mr. Jones' wood-lot, and between there and the edge of our pasture are the most wonderful violets I ever saw. I was out after Bossy last evening when you were late to school, and noticed them. They are so thick it will not take long to get a nice bunch, and Charlie may go and help you."

"But, but — — will they be nice to take to Miss Brown—just violets?—the other boys all brought something — — nice—"

"Violets are nice, dear, they are many people's favorite flower, and I know Miss Brown will like them. The value of a gift is not always reckoned in dollars, my boy, and it is not always the gift that counts, but the love that prompts the giving of that gift; and Miss Brown will appreciate the fact that you thought enough of her to go out in the hot sun to gather them for her." And she added, "Then you may go to see her this afternoon."

"You're the finest mother in the whole world," he declared. "I'll just hustle and find some dandies and get back in time to shine up my shoes and brush my suit, for I must look as neat as possible."

"There! that's the way I like to hear my little man talk. You are my oldest and will have to help mother care for little brother and sister."

"Oh, I'll soon be eleven years old. I'm going to make more money 'n ever this summer, mother. Just see if I don't, doin' errands and pickin' potatoes and things. And just wait till my garden grows. I'm goin' to sell some lettuce and radishes next week down to Simpkin's grocery, and then you'll get a new dress and shoes and hat, 'cause I ain't goin' to church if you can't." So, throwing her a kiss, he and Charlie started for the wood-lot.

"Bless his dear heart," sighed mother, "a great boy he is and a great man he will make some day. How happy he was over his first earnings last summer. And listen to him declare he will get me some new togs. How little does he realize what things cost nowadays. And his own little suit so shabby and small. Well, I must trust God to help me get these things." And again she breathed a prayer that God would make it possible for her to keep the little home she had recently bought and was paying for. It was right at the edge of town where she

could keep a cow and raise poultry and have a garden. After her husband's death she had sold the farm and bought this little farm, for she thought she could not give up entirely all nature that she so loved.

Richard on his way to the hospital felt very proud as he carried his treasured flowers. Mother had placed them in a dear little glass dish that she found among some old relics. He met Jimmie and John on his way. "Where are you goin'?" they asked.

"To see Miss Brown," and he hurried on so they could not question him concerning his precious bundle; but he was glad that they had noticed him carrying it.

His heart beat a little faster as he was shown Miss Brown's room. The nurse had opened the door and he started in, but paused in dismay as he noticed two finely dressed ladies in there talking with his friend. He almost was tempted to turn and flee, but Miss Brown had seen him.

"Well! well! Richard, come right in. I'm so glad to see you. Every one of my boys has been here now," and she extended a hand to him.

He advanced to the bed, and said, as his mother had told him, "I'm so glad to know you are almost well. Here is something for you — not much — just violets."

"Just violets! Oh, how lovely. How did you know, dear, they were my favorite flowers? Every spring I go out several times to gather the sweet blossoms, but you know this time I could not go, and these are the first I've seen—and the pretty little dish—"

"Yes, mama said you could keep that for a keep-sake, and I'm glad you like them."

"Oh, I love them. Mrs. Brent, this is one of my Sabbath school boys, and Richard, this is a friend from—"

But Richard had become so abashed he said, "I guess I better be going now."

"Why no, you must rest awhile. Could you please set these on the table there, nearest me? And there is no water. Would you take that pitcher and run down the hall and ask the nurse for some, so we can water them?"

Richard, proud and happy to be of service, went on his errand and Miss Brown told her guests of his story, his mother's struggles, etc.

He was back and was asked to take a chair, and Mrs. Brent said, "I'm giving a

reception in a week. How I'd love to have a host of violets for decorations. I don't believe I ever saw yellow ones before, blue and yellow; wouldn't it be charming?"

Turning to Richard, "Do you suppose, Richard, you could find me a lot of them?"

"Oh yess'um, there's bushels this year."

"I'll be glad to pay you well," and then the other lady spoke:

"My husband is a florist in — I heard him say—just the other day—violets had been ordered for a fine wedding and he was afraid he could not fill it—I wonder—" and she smiled at Richard.

"Yess'um, I'm sure I could. I never dreamed we had money lying around us like that. Now I can help mother."

And the kind lady continued:

"There are many possibilities in wild flowers, if you wish to make some money, Richard. I'll have my husband write to you and tell you his prices and what you may be able to furnish him."

And Richard went home with his heart bursting with joy, and planning how he would have his brother and sister and other little playmates go out and help him gather in his treasures, and how he would pay them a little for their help, and then—his mother should have her new dress and hat and shoes.

Mother was also delighted. She was planning a flower garden. She might be able to sell pretty bunches of flowers, too; and didn't old Mr. Young, who kept his horse in their barn, tell them they might use him whenever they wished? They could all drive out to the woods and meadows around and gather the flowers in season. Ferns, tiger lilies, paint brushes, and—why, there seemed no end to them.

"Surely God is good!" whispered mother. —*Children's Friend.*

FORTUNE NUMBER FOUR

Behind a counter you may stand
Serving folk from every land,
Selling dear or selling cheap,
A right good salary you shall reap.

MY GRANDMA USED TO SAY

"Nothing succeeds like success."
Ask your grandma what she thinks my
grandma meant.

MRS. T. J. VAN HORN.

Lone Sabbath Keeper's Page

LOOKING TOWARD THE FULLNESS OF TIME

LOIS R. FAY

It was hoped that some special paragraphs might reach the readers of this page in commemoration of our risen Lord—an offering of praise for that joyous occasion; but perhaps through the delay the joys of the season can be extended over more of the year. In the bleak, northerly latitudes there comes to the inhabitants in the spring a feeling of relaxation, also one of thankfulness that the rigors of winter have been safely passed through. Especially this year New Englanders have felt favored by the mild February and March, causing a joyful anticipation and realization of the resurrection season.

Whatever of disagreeable backward thrusts winter may cast southward now, they can not entirely erase our conviction that "the Lord hath done great things for us, whereof we are glad." He also is continually doing myriads of little things for us, which, if we only knew, would make us exceeding glad.

As I think on the blessed gratitude and hope that fill our natural world in the springtime because of both great and small things God has done for us, I also like to take into account some of the things done along similar lines of procedure in the spiritual kingdom; for instance, how he has a seedtime calling for the exercise of faith, hope, and courage in sowing and cultivating good seed in the human hearts about us; how he gives us seasons of hard work interrupted by seasons of glorious revelations; and how he supports it all with the great and small things bestowed almost without human cognizance.

Special demonstrations of the great things the Lord has done for us occurred in the eclipse of January 25 and his subsequent faithfulness through the days mistakenly set for the end of the world. When we examine the nature of an event like that eclipse, and discover each occurrence is one of a series extending over a period of six hundred years, to be re-enacted as often as

the cycles of time turn,—in possession of this knowledge of the extent and stability of God's plans, it is certain that the short span of human life is too brief to warrant men's presuming to dictate how, when, and what the end shall be. Nor are we wise to allow human inventions, either of doctrinal or of mechanical nature, to blind us to the eternal truths of God or to the abundance of divine provisions.

Most impressive are the cycles of time displayed in the universe. Equally impressive are the microscopic wonders that support our seedtime and harvest. Contemplation of them reveals a measure of the Apostle Paul's knowledge of God's infinite plan, which he knew only "in part"; but with that partial knowledge he was able to show how that "In the dispensation of the fullness of time he (God) might gather together in one all things in Christ, both which are in heaven and in earth."

Human lifetime is so short that we try to hasten God's work; it exhausts our patience to await his "fullness of time." After we have accepted the call of the gospel, the Sabbath of Jehovah, and the commission to preach the gospel to every creature, how it would delight our hearts if the world would immediately accept and re-organize into the kingdom of our Lord!

In the history of the United States it would have brought great satisfaction to Sabbath keepers if civilization had yielded to early promulgators of Sabbath truth and had reared its great industries in conformity to the fourth commandment. Instead of isolated individuals and struggling groups observing the Sabbath of Jehovah, our human vision would like to see whole manufacturing plants, whole cities, whole nations in fact, in the kingdom of God.

Individually we would like to accomplish great results. The past winter the lone Sabbath keepers' secretaries sent communications to about a thousand names, and if one wish were to be granted to these secretaries, I am sure that wish would be that such replies might come from all those names as did come from a few earnest, faithful ones.

No doubt every pastor, every gospel worker, could frame a wish similar with regard to wholesale results; but it is not the fullness of time for the granting of human wishes of that nature any more than it was

(Continued on page 544)

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE MEN'S CLASS

In 1915, there was in the RECORDER, a Sabbath School Page edited by Rev. Lester C. Randolph, of blessed memory. I will copy a four-line paragraph from the issue of May 29:

"If there is any hour more delightful than that in which a bunch of live business men spend grouped around the study of the Bible, I can not tell what it is."

This is all Lester said, yet it has set me to thinking: "Live business men," he said. There might be a bunch of grown men, old enough to be interested thinkers, yet rather dull in a Bible class for the reason that they do not know much about the subject under consideration and, perhaps, care less. Real thinking is a rather complex process. Just take time now to see what the big dictionary says about it. In its best sense it means the study of the relation of ideas or things to one another, and from that relation finding out something new; the relation of one known Bible truth to another and thereby adding to what we know. It takes mental effort to study out such relations. It is easier to maintain a listless attitude than to study the relations of things. I knew of a boy who excused himself from study by saying, "It makes me tired to think." Another naturally bright young man used the same excuse in these words, "I didn't feel like it."

I can understand why Lester said a bunch of live men. He meant those who like to think things out—see their relations. He is the best teacher who leads his pupils not only to learn to say their lessons, but to think beyond them. I have had boys and girls in school who have surprised me with what they had thought out—sometimes more than I knew myself. I remember one good hearted boy in a Sunday school class who never ventured an answer to any question requiring thought. He usually drawled out, "I don't know."

I have no doubt but that Lester Randolph was able in a class of men to set them all to

thinking, for his own mental processes were so alert and his personality so engaging that he could give life to any mind with which his came into contact; and I am sure he enjoyed doing it. Once he came to Madison to speak upon a Chautauqua program, and he played upon the sensibilities of his big audience as a skilled musician does upon his instrument. I was proud to tell some of my friends who were present that he was my pastor.

I have the happy privilege of sitting every Sabbath in a class of men—live men—a dozen of them. This makes me fully appreciate what Lester Randolph said concerning such a group. These men are thinkers, every one of them; and they have opinions they are ready to express; and their class discussions are interesting. They do not, of course, all think alike on all subjects—miracles, for instance. The talk last Sabbath was mostly about miracles, some holding that the day of miracles is not past—that some things very common to us now, in harmony with well known natural laws, would once have been called miracles. One member of the class held that the miracles in the apostolic times were different—healing the sick by a word, even raising from the dead, contrary to the laws of nature. The reply was that perhaps all such manifestations might have been in harmony with such laws as we do not yet understand. There was much more said than I can take the space to mention.

But class discussion, while free, must not become dissention. The Christian courtesy manifested seems to me to be truly beautiful. The talks are such as to set us all to thinking—comparing thoughts and ideas—thus increasing in knowledge, Christian charity, and good fellowship.

LESSON VI.—MAY 9, 1925

PHILIP AND THE ETHIOPIAN TREASURER

Golden Text.—"The opening of thy words giveth light." Psalm 119: 130.

DAILY READINGS

- May 3—Philip in Samaria. Acts 8: 4-13.
May 4—Philip and the Ethiopian Treasurer. Acts 8: 26-39.
May 5—The Cleansing Word. Psalm 119: 9-16.
May 6—The Illuminating Word. Psalm 119: 105-112.
May 7—The Love Inspiring Word. Psalm 119: 97-104.
May 8—The Invitation. Isaiah 55: 1-5.
May 9—The Suffering Saviour. Isaiah 53: 7-12.
(For Lesson Notes, see *Helping Hand*)

MARRIAGES

PALMER-POTTER.—At the home of the bride's grandmother, Mrs. Bertha Potter of Alfred Station, N. Y., on the evening of April 15, 1925, Mr. Fred M. Palmer of Alfred Station, N. Y., to Miss Doris Elizabeth Potter, Rev. Wm. M. Simpson of Brookfield, N. Y., officiating.

VAN HORN-McGEHEE.—In West Palm Beach, Fla., April 13, 1925, Mr. Ivan L. Van Horn, son of Mr. and Mrs. Orel Van Horn of South Bay, Fla., and Miss Gertrude Mabry McGehee, daughter of Mr. and Mrs. J. A. McGehee of West Palm Beach, were united in holy wedlock.

DEATHS

WILBUR.—Mrs. Emily Euphemia Burdick Wilbur, daughter of the late Rev. H. P. Burdick of Hartsville Hill, N. Y., and widow of the late Walter M. Wilbur of Alfred, N. Y., was born June 10, 1845. After severe sickness and suffering in Joliet, Ill., where she had gone to live with her son, Willis L. Wilbur, she passed away April 5, 1925.

Funeral services were held at the home of her brother, Allie A. Burdick of Alfred Station, conducted by Dean Main, assisted by Mrs. Leona Jones, who sang two pieces sweetly. Alfred Rural Cemetery received her body, but her soul is at rest with God. She was a member of the First Alfred Church, having joined by letter in 1891.

A. E. M.

BROWN.—Robert Williams, son of Williams and Esther Randal Brown, was born near Brookfield, Madison county, N. Y., August 27, 1829, and died at Milton, Wis., March 21, 1925.

Robert Brown was married at Brookfield, N. Y., September 5, 1853, to Miss Ann Lavantia Newton. From this marriage four children were born: Charles N. Brown, Madison, Wis.; the late George W. Brown, San Diego, Calif., who was killed in an accident since the death of his father; Nettie M. Brown West, Shanghai, China, mother of our missionaries, the Misses Anna and Mabel West; and Hattie E. Brown West, Milton Junction, Wis., president of the Woman's Board.

In 1864, Mr. Brown moved with his family from Brookfield, N. Y., to Utica, Dane County, Wis., where he engaged in farming. Mrs. Brown died February 18, 1867. Mr. Brown was married again, at the home of his bride Miss Amelia Tower, a cousin to his former wife, September 23, 1867. To this marriage three children were

born: Miss Eleanor Brown, Minneapolis, Minn.; Miss Martha Brown, Milton, Wis., who has tenderly cared for the father during his declining years; and Robert William Brown, who lost his life by drowning, May 9, 1895. Mrs. Brown died in Milton in May, 1893. There are nine living grandchildren and five great-grandchildren.

After living fifteen years at Utica, the family moved to Hebron, Ill. After living thirteen years at Hebron, they moved to Milton, where Mr. Brown lived until the time of his death. Mr. Brown's life occupation was that of farming. He took great delight in his work, and his farms and gardens were always splendid examples of neatness and productivity. In spite of the feebleness of his later years, he continued to plan his garden with the most careful exactness.

In his funeral address Rev. Edwin Shaw spoke as follows concerning his religious and public life and attitude:

"Members of the Brown family at Brookfield, were Baptists; but when Robert was converted and made a public profession of religion in his young manhood, he accepted the Sabbath and became a member of the Second Brookfield Seventh Day Baptist Church. When he came to Wisconsin he joined the Utica Seventh Day Baptist Church in 1864, where his membership remained until 1898, when he united with the Milton Seventh Day Baptist Church, in the fellowship of which he has lived for twenty-seven years, a reverent worshiper, a regular attendant at its services, a faithful worker in the ranks, a loyal supporter of its activities as a Christian institution.

"I shall miss him in the church as I have missed him these weeks when he has been too feeble to attend; but the sense of loss will be different now that I know he can be in his pew no more forever. I shall miss him in his home; there will be a loneliness, a sense of vacancy, of emptiness in that direction, toward his home from ours.

"And so, good-bye, my aged friend, who through all the rapid changes of these almost one hundred years, has kept apace, abreast, with the progress of the times, has favored action for social welfare, for education, for the betterment and happiness of human life, whose faith in God and in man has shone undimmed through all these years. Good-bye, my aged friend, good-bye. Nay, rather, in the spirit let me say, Good morning, neighbor Brown, good morning."

The funeral service was held on Monday afternoon, March 23, at which Professor Leman H. Stringer sang two appropriate selections, Pastor James L. Skaggs read from the Scriptures and offered prayer, and Rev. Edwin Shaw gave the address. The body was laid to rest in the family lot at the Milton cemetery.

J. L. S.

"Peace comes to those who are readiest to sacrifice it to a higher aim; it can not be secured by those who seek it for its own sake."

THE FULLNESS OF TIME

(Continued from page 541)

the fullness of time for the end of the world at the time set. God has arranged his dispensations, and our greatest reward lies in our awaiting his fullness of time.

While lone Sabbath keepers continue to live on in isolation and sacrifice, and while the world seems to continue in apparent disregard of gospel effort, God continually gives glimpses and foretastes of the glory that shall be. Here and there are met the smaller encouragements, like the fair spring flowers smiling up at ominously cold clouds. These encouragements come in the news of more who are making a stand for their faith in the Sabbath, in re-awakened consciences, in the closing on Sabbath day by some business firms, in the occasional devoting of Friday evening to special religious services, by some preachers. We must pray for power to utilize these small rewards to the advancement of Sabbath truth, and not yield to temptations that diminish our courage or that cut us off from the great and eternal reward that will be our portion in Christ "in the dispensation of the fullness of time."

There are the best of reasons why this fullness of time has been delayed.

Think how much greater glory has come to the name of Christ because of the centuries of continued sacrifice and even martyrdom, in this Christian dispensation!

Likewise, in our own special desire for Sabbath reform how much more glory will radiate from our efforts as messengers of Sabbath truth because we have championed the right through difficult conditions and hazardous temptations!

Also, how much more sublime will the final victory of the Sabbath be because the substitute Sunday was allowed a period of trial to demonstrate its utter fallacy!

What sweeter, richer, and more endurable traits can we have than patience, courage, self-control, loyalty and faith? Look at these things. There could be no patience were there not hard things to endure, no courage without danger and the attacks of fear, no self-control without the surge of insistent desire, no loyalty without the temptation to betray, and no faith that is not the triumph over the appearance of evil.—Dr. Frank Crane.

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HOME NEWS

NORTH LOUP, NEB.—We see by the *Loyalist* that Pastor Polan of the North Loup Seventh Day Baptist Church had the pleasure of baptizing seven young people on Sabbath day, April 12.

The Christian endeavorers held a very interesting and helpful Easter meeting, and there is a good interest in denominational work. "My Denomination: Its History and Its Principles," was the subject of one good meeting. Plans are under way to observe Children's day, and arrangements are being made for the usual "Religious Vacation Day School."

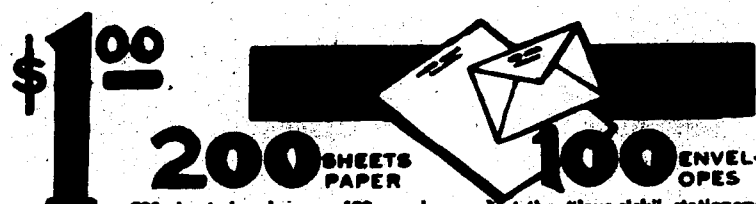
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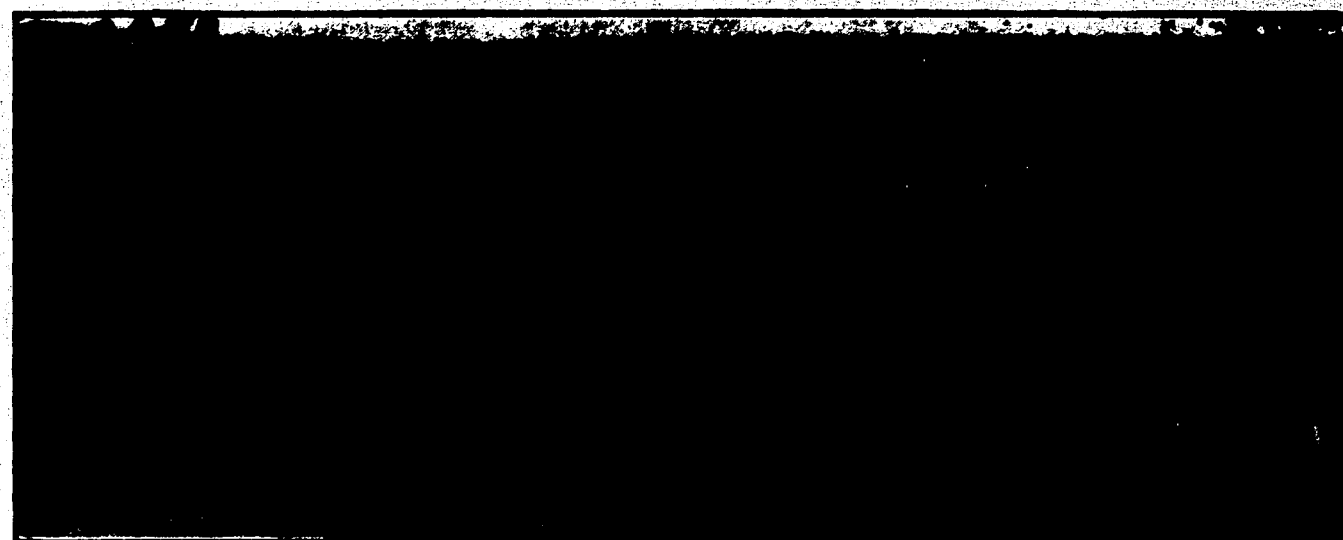
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Then saith he to the disciple, Behold thy
mother! And from that hour that disciple
took her unto his own home. John 19: 27.

Some time in the early dawning
Of the world's first Easter day
I think that the steps of Jesus
Took the old familiar way
To the home of John, where Mary,
The mother his heart held dear,
Would wait. There he came low calling:
"My mother, your Son is here!"

Did they sit in joyful silence?
Did her soul breathe out a prayer?
Did he clasp her toil-worn fingers?
Did he stroke her whitened hair?

Oh, beautiful sacred story!
I am glad that it is not told,
But deep in the heart of mothers
Lies hid like a vein of gold;
And that she, whose soul stood with him
Since the night when he was born,
Knew that death and hell were vanquished
When he came to her that morn!

—Ella Hays McRae.

CONTENTS

Editorial.—A Man and His Mother.— Blessed Memories That Never Die. — America's Great Need — Brave, True Mothers.—Happy Evenings in the Home.—"He Knows Boys."— What Are We Doing for Foreign Students in our American Schools? He Enjoys "New-Found Friends" 545-548	Verona's Farewell to Pastor and Mrs. Van Horn 560
Old Settlers' Memorial Windows..... 548	Tract Society Treasurer's Report..... 560
Seventh Day Baptist Onward Move- ment.—Our Bulletin Board.—Prep- aration Classes.—Shall We Have a Children's Paper? 550	Young People's Work.—Christian Traits.—A Thought for the Quiet Hour.—Intermediate Christian En- deavor.—Junior Work.—History of Seventh Day Baptist Missions in China 562-566
Missions.—Trinidad, Porto Rico, and Home.—Observations From Shang- hai 552-555	Children's Page.—Jesus and Promo- tion.—Our Birds.—How Anne and Bertie Helped to Build a House.— Neat Little Stitches.—Fortune Num- ber Five.—My Grandma Used to Say. 566
Our Differences 555	Sabbath School.—Verona Sabbath School Convention.—A Sabbath School Sermon for the Little Smiths. —Lesson for May 16, 1925 568-570
Education Society's Page.—Seventh Day Baptist Education Society— Executive Board Meeting, Alfred, N. Y., April 19, 1925 556	Our Weekly Sermon.—The Song and the Soil 571-573
Home News 557	Deacon Henry Thorngate 573
Woman's Work.—News From Shanghai. 559	Deaths 575
	A Word of Sympathy 575