

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.

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

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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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A MAN AND HIS MOTHER

In the hour of victorious achievement, a man turns from the acclamation of all the rest to the gratification of her who bore him. If he is wise, he doubts acclamation. But he can not doubt a mother's gratification, for here, if ever, he feels the triumph is hers not his and therefore is untarnished and unselfish.

But most dramatic of all situations between man and his mother is when trouble has him by the throat. When all have deserted, she remains. When all doubt, she believes. When all despair, she hopes. When all surrender, she fights on.

There are fine and different qualities in all love—in that between a man and his father—his brother—his sister—between a man, and his wife—his children.

The quality of love between a man and his mother is most like the love between a man and his God.—Victor Murdock.

Blessed Memories That Never Die

Precious are the memories of a good home, for they are among the strongest agencies in character-forming. One does not need to be told that when his childhood home has been blessed by the guiding presence of a godly mother, its memories can never be effaced, even though mother's teachings may long go unheeded, and life may become a sad waste. After the feet of many a poor man have gone far astray until sin, like a devouring flame, has swept over the soul, leaving nothing but blackened ruins, still the blessed memory of a good mother lives on like a solitary star in the gloom of night!

Even amid the revels and carousals of a wicked life memory's picture of a devoted mother often wins a wandering boy from the road that leads to death. It was the memory of home that touched the Prodigal Son and brought him to himself.

It is well that the people of our country set apart one day each year in which to think of mother. No one can measure the

value of Mother's Day, with its inspiring and helpful programs of songs and stories of mother-love, in which all men unite in efforts to strengthen the influence of the mothers who gave them being. Some one has put it in this way: "No matter how many beautiful things come to us in life; no matter how many friends and loved-ones, or how many brothers and sisters and cousins may be given to us, we have only one mother in all the wide world."

Mother! Dear, sacred name, and sweet! How slow we are to prove

The height and depth and deathlessness of perfect mother love.

We take her tender daily care, just as the thoughtless flowers

Look up to God for daily light, because we know 'tis ours.

But when we miss, from heart and life the comfort of her care,

Then we must learn to live without her presence and her prayer.

'Tis then the name of mother is to us a holy thing;

And hovering low, we seem to feel the shelter of a wing.

America's Great Need On the Tenth of Brave, True Mothers

May, all over this land, men and women will be wearing white carnations in memory of their mothers. In all the churches, beautiful sentiments about mothers will be expected to have the right of way, and the religious papers that make no mention of the purposes of Mother's Day will be very few.

Those whose mothers are still living will make extra effort to please mother, and those whose mothers have passed away will cherish their memory with renewed affection. It may be that some will try to be motherly to those who have lost a mother and are living under the shadow of sorrow's cross.

Amid the distractions of this worldly age—this fast, rollicking, rattle-to-bang life—there are many who will think of the brave and true mothers of their early years and the sweet-spirited Christian influence of a home in which mother was the life and joy.

Even Napoleon—tyrant though he was—

had sense enough to see that what France needed was mothers; and I am sure that every thoughtful person who sees the trend of our times, will feel that *what America needs is mothers*. By this we mean mothers of the right kind—such mothers as some of us happen to know; for there are many of the right kind still left in America; and upon such mothers depends the future of our country. We pray that their numbers may be multiplied. They are greatly needed in this day of empty churches and crowded pleasure resorts, with the multitudes seeking a holiday instead of a holy day!

We need mothers brave enough to fight the evils that threaten their homes and that look toward the ruin of our future religious life. In the battle with evil tendencies, where victories have been won for purity and truth and holy living, the mothers of America have been among the most heroic. And in this warfare they have been the makers of all our noblest men. Give us more mothers like those some of us have known.

"The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not—
'Twas fought by the mothers of men.

"Nay, not with the cannon or battle shot,
With sword or nobler pen.
Nay, not with eloquent word or thought,
From mouths of wonderful men.

"But in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo, there is the battlefield.

"No marshaling troops, no bivouac song,
No banner to gleam and wave;
But oh! these battles, they last so long—
From babyhood to the grave."

Happy Evenings In the Home Among the happiest memories of my early home life, memories that are sure to come to the front in every picture of that beloved spot made dear by the presence of father, mother, and all the children, there are none that seem so precious as do the scenes at evening time. Who can think of the quiet, restful evenings in the old home, with its glowing fireside, its radiant lighted lamp on the table, around which are gathered all the loved ones after the toils of the day are over and after all the "chores" are done, without being moved to tenderness by the very thought?

Somehow, after many years have fled, as darkness settles down over the earth at close of day, there will come stealing in a longing for the scenes of other days and for a place around the hearthstone with loved ones in the dear old home. No part of homelife has been more influential during the years in shaping destiny than have those happy evenings in the home.

No matter how far one's footsteps may have wandered; no matter how many years may have come and gone since those happy evenings of family life, the precious pictures never fade; and the heart still loves to cherish their memory.

The passing away of the most precious scenes in American homelife makes one of the saddest features of our pleasure-loving time. Real homelife seems to be all too much a thing of the past. Day after day our homes are being emptied to fill the movie halls or other places of public entertainment; night after night the excitement of "joy rides" empty the homes and fill the thoroughfares; evening clubs rob homes of fathers; and the hubbub and confusion, the rattle-to-bang of the streets, the attractions of social functions, and the hundred and one pleasure-seeking schemes have all too much taken the place of quiet, restful, uplifting homelife, until one begins to wonder what the end will be.

Happy would it be for America, if all the husbands and fathers would awake to the facts that every true, loving wife has a right to her husband's evenings, and that the children are entitled to their father's sympathy and attention in the home. There is no such school for character-building in all the world as a well governed, God-honoring home. And with proper care on the part of parents to make their home such a school, there can be no better or happier place for the children and young people than in their own homes at evening time.

Do not understand me to be objecting to all pleasures outside the home. A fair proportion of these is good; but we must all feel that the loss of real home life, so apparent to all who mark the tendency of these times, can bring to our country and to future generations nothing but harm.

If the business men of our towns and cities would feel more the claims of their homes upon them, if they would make the evenings in the home attractive by a de-

voted father's presence around the fireside, if they would light their family circle with cheerfulness and make the evenings of their days bright with the glow of fatherly affection, their homelife would be a real means of grace to their children and keep them from evil places. Furthermore, happy evenings spent at home with the children would make them love father more and would drive away the blues from his own heart.

Anchor your child to a good home on earth and you go a long way toward anchoring him to a home in heaven.

"He Knows Boys" The *Fortnightly*, a service paper of the Young Men's Christian Association, tells us how fifty hungry boys were fed in the middle of the night by a great, whole-hearted man in Rutland, Vt.

The train arrived in Rutland several hours late with a delegation of boys bound to a Y. M. C. A. convention. It was a bitter cold night, a storm was raging, and at two o'clock at night, the delegates could not be assigned homes for entertainment.

Among the passengers was one great over-grown giant of a man who was moved by the distress of the hungry, tired boys; and he invited them all to fill the restaurant tables in the station and have a good meal. The boys were hungry and the food was good. After paying the entire bill the big stranger disappeared, and the boys knew not who had befriended them until after he had gone. Upon inquiry they learned that his name was John G. Sargent, and they were told that he was the best lawyer in Vermont.

In a few days the boys read in the papers that President Coolidge had made him the attorney general of the United States. Such a man will always have friends.

What Are We Doing For Foreign Students In Our American Schools? The Bureau of Information in the Y. M. C. A.

of our country has been investigating the foreign student problem in our schools. It asks the question; "What are the Christians of America doing for the eight thousand foreign students in our colleges and the six thousand in our secondary schools?"

The important question seems to be: "Will these students be an asset or a liability when they return to their home land?" It is assumed that they will be one or the other and that the question is not receiving the con-

sideration it should have, in view of our opportunities and of the results sure to follow.

Something must be wrong somewhere when such testimonies as the following come from many who have spent years in the schools of England and of America and are departing for their native land.

A brilliant young Indian student said to an American fellow passenger bound for India: "When I came to England I was a Christian as a result of my study in a mission school; after five years in England I go back to India as a Hindu." This was what came of his residence and study and contacts in a so-called Christian land. But there is no room for Pharisaic self-righteousness. The same kind of experience has been the lot of many foreign students in our own country. A Chinese student says: "Nearly accepted Christianity as I understood it when I was in China, but changed my mind in the United States." Another says: "Message of missionaries not practiced in America."

—Dr. Howard B. Gross.

The commission finds many foreign students feeling bitter regarding the way they are overlooked and ignored by Americans—both students and people—during the lonely years they have to spend in this country. Christian families and churches are urged to take more pains to be friendly. In this respect foreign students are made to feel more at home and find more satisfying friendships in our smaller colleges.

Very few foreign students express full confidence in the Christian Church. They do admire the life of Christ, but say they want to "see Jesus unveiled." Dr. Robert E. Speer in a book entitled, *The Foreign Student in America*, makes the following weighty and important statement and appeal:

"American life and the Christian Church have never met a more severe and searching test than they are meeting today in the presence of these foreign students in our schools. These young men and young women from many lands are testing the honesty of the political and social axioms which have constituted our American tradition. *They are testing the reality of our profession of Christian brotherhood and equality.* (Italics are mine.) Almost all of them came here full of confidence and hope. Many of them are going back disillusioned, some bitter, some sorrowful."

Of course, not all have been disappointed; thousands have gone home with strength and faith, having met with people embodying in life and attitude and spirit toward others the American ideals of justice and equality and good will; also having found their way into American Christian home life and seen the real springs of our

national spirit. The blame is not all on one side, but the larger responsibility is ours, and it is high time the nation and the Church realize the situation. We never had a greater opportunity.

"We can, if we will, send back each year to their many lands an army of ambassadors of good will and helpful intercourse, of international confidence. And the Church may find in these thousands of students as many missionaries to carry Christianity back to their own people. They will not carry back what they do not get, and they will not get what we can not or do not give."

He Enjoys "New-Found Friends" A lone Sabbath keeper in New England, with whom we have come in touch within the present Conference year, and who has shown his loyalty on several occasions, sends cheering words of greeting to the SABBATH RECORDER, together with some selected gems of thought for use when needed.

Among other things he says: "I much enjoy new-found friends among Seventh Day Baptist people. I received, the other day, a letter from one in the South and I know you will be glad to have an extract from it."

I feel as though all Seventh Day Baptists make one great family. It is such an inspiration to be able to mingle with others of like faith. It had never been my privilege to attend our association until last September, and it certainly was a spiritual blessing to all my family. My oldest daughter is seventeen years old today, and as it is the Sabbath, we have enjoyed our worship very much.

My youngest little girl, age twelve years, looks forward with pleasure to the coming of the Sabbath and to the arrival of the SABBATH RECORDER.

After giving this message from a lone Sabbath keeper in the far South, our New England friend adds:

"It is pleasant for us all to know how greatly the RECORDER is appreciated by these, and I trust it may be by all its readers. The issue of April 6, was remarkable, it contained so many fine things."

Cordially and gratefully yours,
E. L. GLADDING.

Interlaken, Stockbridge, Mass.

OLD SETTLERS' MEMORIAL WINDOWS

[RECORDER readers are somewhat familiar with Brother Ray Thorngate's untiring efforts to memorialize the early settlers of the North Loup Valley by using the windows of the spire as described below.

There are three rooms in the tower—one for memorials, one for historical documents,

and one for portraits of all pastors who have served the church from its beginning. Many old North Loupers, scattered abroad today, will be interested in Brother Thorngate's article.—Ed.]

The old settlers' memorial windows in the memorial room of the Seventh Day Baptist church on which are inscribed the names and former addresses of three hundred fifty-four of the pioneers of this community, proved to be of so much interest and value, and there were so many names of worthy old settlers of this community that did not appear on these windows, that the writer asked permission of the church, at its regular quarterly church meeting held March 30, 1925, to solicit subscriptions and purchase three more old settlers' memorial windows to take the place of the windows now in the historical room—the room just below the memorial room in the tower of the Seventh Day Baptist church.

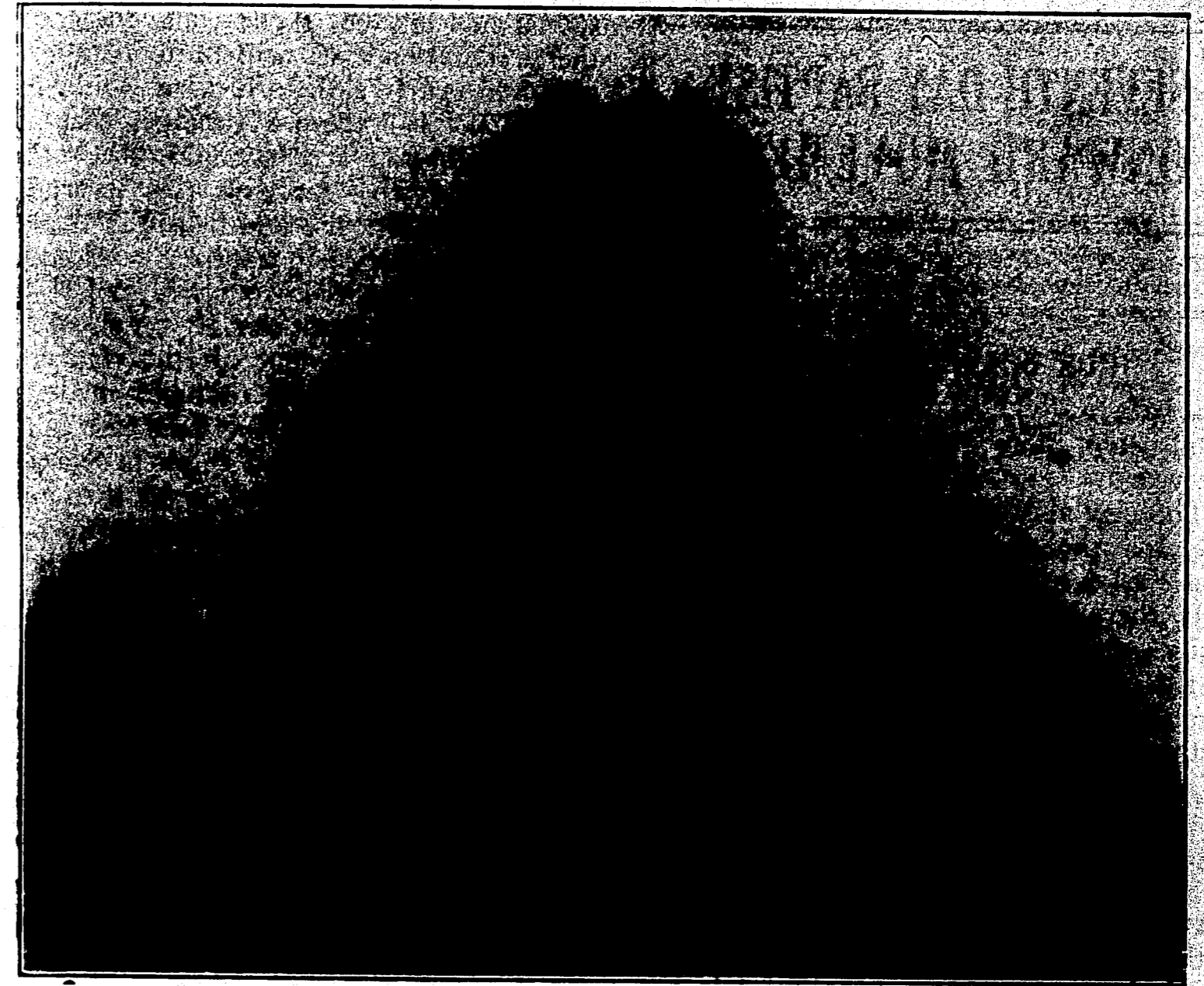
Permission was also given to replace the window in the room where the pastors' portraits are with a historical window containing historical data of North Loup and the Seventh Day Baptist church and its auxiliaries.

This will not only provide for additional memorials but will add to the value and beauty of the church, as all of the windows in the body of the church will then be of the leaded art glass type.

The requirements are the same as for the windows already installed, that is, that the individual whose name appears on these windows shall have been a resident of this community, receiving his mail at the North Loup postoffice at some time prior to 1892. The price is also the same as for the windows already installed in the memorial room, \$1.50 for a section with one name and address, \$2 for two names and a single address, \$2.50 for two names and two addresses.

Not more than two names and two addresses can be placed on a single section. There will be space for upwards of one hundred fifty names on the three windows in the historical room, which added to the three hundred fifty-four in the memorial room will make a total of over five hundred names of the pioneers of this community.

This will make a very unique memorial, as there is probably not another memorial of this nature in the state of Nebraska.



It may appear a little unusual to have a memorial of this kind in connection with a church; but the early history of this community was so closely connected with the early history of the Seventh Day Baptist colony that it seemed proper to include the names of all old settlers, whether they were ever connected with the Seventh Day Baptist congregation or not. Consequently the names of all classes of people appear on the windows already in place, without distinction or title, recognizing the fact that all pioneers contributed a share towards the development of this wild tract of land into one of the most fertile and beautiful sections of the state.

If you are interested in having your name or the names of your friends or relatives placed on these memorial windows please write or see R. G. Thorngate very soon, as we hope to complete the subscriptions and have these windows in place within a few months.

We are including a cut of the Seventh Day Baptist church that those who do not now reside at North Loup may have a better idea of what and where the windows are.

This picture was taken before the memorial windows were in place and does not show them.

The upper room in the tower is the memorial room; the one below it is the historical room; and the next one below that the pastor's room, where the portraits of all the pastors that served this church in the first fifty years of its existence are placed. The only window in this room will be replaced by the window with the historical data of North Loup and the Seventh Day Baptist Church.

Each section in these windows will be about 4 x 7 inches, and the names of the pioneers and their addresses before moving to North Loup together with the date that they settled here, will show on each section.

R. G. THORNGATE.

North Loup, Neb.

"The test of our likeness to Christ must not be our love for his character, our admiration for his teachings, our sympathy with his sufferings, but our ability to conform our lives to his."

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 eight more Sabbaths in this Conference year!

"The pew as well as the pulpit is responsible for the quality of the sermon."—*"Uncle Oliver," Helping Hand, page 10.*

"If there were more praise God in our families, there would be many more praises for the great cause of the ministry, so that more young men would appreciate the cause of the ministry."—*Rev. M. G. Stillman, Helping Hand, page 19.*

PREPARATION CLASSES

After I had decided to write a few lines on the importance of special instruction for those who are entering into the church I read the following in the SABBATH RECORDER, taken from the White Cloud Messenger. "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."

Several years ago I visited such a class in Salem, W. Va. Pastor A. J. C. Bond had prepared a short study course under the following subjects: God, Man, The Bible, The Church, The Sabbath, and The Sacraments. Each subject was introduced by a brief declaration of belief, and was followed by scripture references.

The other day Pastor Bond gave me a leaflet—the second revision of the studies, "I Believe," that he is studying with a class, some of whom are to be baptized next Friday night.

Other pastors are having similar classes, and are finding them of great value.

Childhood is the natural and desirable time to accept Christ, but the child needs at least an elemental knowledge of what it is to be a Christian. If he has been reared in a Christian home and has had the advantages of the Sabbath school, the Junior

Christian Endeavor society, and the church, the preparation class will be more appreciated and nearly as helpful as it would be if he had not had these advantages that most of our children are having in these later days. And who can give this instruction more sympathetically and helpfully than the pastor who is soon to baptize the child and welcome him into the church?

And I am confident that if you should ask Pastor Duane Ogden of the Hartsville Church, or Jennings Randolph, moderator of the Southeastern Association last fall, or others of Pastor Bond's Salem class, if those studies were of value to them, that they would speak feelingly of those occasions when their pastor brought these great truths so clearly and forcefully to their attention.

I hope that all of our pastors are welcoming this privilege to help those who are deciding for Christ and the Church, and that in after years they will realize how much good their instruction has done and how grateful these young disciples are.

SHALL WE HAVE A CHILDREN'S PAPER?

At the last General Conference the committee chosen to consider the report of the American Sabbath Tract Society submitted this recommendation: "That the Seventh Day Baptist General Conference commend to the American Sabbath Tract Society the immediate and definite consideration of the question of publishing a children's paper."

In line with this action of Conference the Tract Board recently asked me to write to our pastors and ascertain the wishes of the churches about the publishing of a denominational children's paper.

On March 30 I called their attention to this in the following three questions:

(1) "Shall we give up the idea of having a Seventh Day Baptist children's paper?"

(2) "Do you favor the publication of a monthly paper . . . for children under twelve years of age?"

(3) "Do you favor the publication of a small four page weekly paper for children under twelve years of age?"

Four weeks have passed and scarcely one half of the churches have responded, but I think that I ought to report progress, through the SABBATH RECORDER.

Of those reporting, five favor giving up the idea of having a children's paper; six

do not think it is best to publish one at present; one favors a monthly paper; and twenty, I believe, favor a weekly paper.

The returns indicate that those who do not favor its publication are opposed to it because of the expense involved. Let me quote from a few of these letters:

"It was voted today that I should advise you that we thought it unwise under present financial conditions to start the publishing of a paper."

"It is the general opinion of the members of the school that in spite of the fact that a paper is very good for children, it would be best to give up the idea of a paper either weekly or monthly."

"While it is the feeling of this church that such a paper would be a very good thing, it does not feel, owing to limited number of subscribers it would have, the shortage of denominational funds, and the recent experience of the denomination concerning the *Sabbath Visitor*, that it would be wise to undertake the publication of any children's paper at this time; but make a real Children's Department in the RECORDER and have the children furnish much of the material."

"The history of our children's paper would seem to show that it is impracticable, and while desirable, is not feasible or necessary."

Those who favor the publication of a paper have considered the financial side of the proposition, but write in this way:

"We are anxious to do all we can for the children to interest them in the Christian life."

"I know it (the children's paper) is greatly missed by many of our people, and I believe the denomination is suffering a positive loss through the lack of it."

"I think we should have a denominational paper for the children; it seems to me to be suicidal not to have."

"We are feeling that there is a need of real Seventh Day Baptist teaching in the papers that our young children have to read."

"In regard to query relating to a children's paper we think one is needed as much as the RECORDER is needed for those of us who are older."

"We sorely feel the need of the paper and are anxious to use it and support it."

There were many who were sorry that

the *Sabbath Visitor* was stopped, and the calls that resulted in the action at our last General Conference were not because of a spirit of unrest and the desire to start something new, but rather, as they are expressing it, because we need such a paper, and the need can not be met in any other way. If we do not have a *good denominational* paper most of our Sabbath schools will subscribe for *Sunday papers* for the children.

Some have asked if it is the expectation to drop the Children's Department in the RECORDER if a children's paper is started. I have never heard any one speak favorably of such a plan.

While I regard the financial side of such an undertaking to be a very serious matter, I think that the greatest difficulty will be the securing of one to serve as editor who will make for us a paper that will meet the needs of Seventh Day Baptist children. But I am of the opinion that it will pay us to find the editor and meet the expense without complaining.

The Tract Board would like to hear from the remaining churches what their wishes are about a children's paper. Please write me, so that I can give a complete report at the July meeting of the board.

MUSINGS OF MOTHERS

I think that the most wonderful book that could be written would be a book in which an angel should write all the thoughts that pass through a faithful mother's mind from the time that she first hears the cry of her child. Her wonderful gladness of fatigue; her unwillingness to divide her care with any; her heroic sacrifice of all that is brightest and best in life, with no prospect of remuneration except the satisfaction which she feels in serving that little mute and helpless child—these are past description.—*H. W. Beecher.*

A CHRISTIAN SABBATH-KEEPING CARPENTER WANTED

A card from Brother Victor A. Nelson, of the "Church Camp," Danbury, Conn., says: "We can use a journeyman carpenter, a Sabbath keeper with recommendations. He is to work at the Church Camp Grounds as a helper in the building operations there."

Address: The Church Camp Ground, 8 Oats Place, Danbury, Conn., care Victor A. Nelson.

MISSIONS

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

TRINIDAD, PORTO RICO, AND HOME

FROM THE SECRETARY

In my last article I briefly described the work in Trinidad, and in closing raised the question: What are we to do about it? This question is for the people and the boards to answer, not for me. It is mine to bring the information, and to let others decide what shall be done. However, whatever we undertake in Trinidad should be in the light of economic, social, racial, political, religious and educational conditions. This principle is fundamental. Beyond a doubt had we, twelve years ago, known the conditions in Georgetown as we know them now, different plans would have been followed in some things.

Much of what has been said in previous articles about the peoples, religions, government, and educational opportunities of British Guiana may be said in regard to Trinidad. Both are in the torrid zone and are subject to its influences on every phase of human life as well as on animal and vegetable life. British Guiana is a part of South America, and Trinidad was once, and still is in many ways. The government of Trinidad is similar to that of British Guiana, already described. There are very few white people and many East Indians in Trinidad, though the percentage of East Indians is not quite so great as in British Guiana. The blacks and their descendants, either pure or mixed, predominate. The history of Trinidad is much like that of British Guiana, and all the ends of the earth meet in the former as in the latter. All the factors mentioned as retarding the progress of British Guiana have also operated against the development of Trinidad.

The island is very rich in natural resources, but these differ some from those of British Guiana. It has rich undeveloped oil fields; it is famed the world over for the production of chocolate and cocoa, which come from the cacao plantations; but its chief wonder is its asphalt lake, where ship

load after ship load of this mineral is taken out and the next day the lake is as full as ever.

Trinidad is one and one-half times larger than Rhode Island and, unlike British Guiana, is well populated. In the minds of some the day is not far distant when the question of room for its increasing population will be a serious one; but this is not a problem today.

Commercially Trinidad stands foremost in that part of the West Indies and South America; and this is a point that can not be overlooked in considering the question of whether it is best to undertake mission work on the island.

The account of work in Trinidad in these columns last week brought me to the close of the work of this trip. Seven weeks have now elapsed since I sailed from New York. If I say they have been trying weeks, it is not to complain, but to emphasize the thought that as time drew near to embark for the homeland my weary spirit leaped for joy and became impatient to be off. One never knows how dear his native land is till he has been buffeted about in other lands. Out two miles from Port of Spain in the beautiful bay, the steamship *Voltaire*, too large to come to the shore, pulled away at her anchor chains like a steed anxious to be on the road, and was a most welcome sight to more than one weary wanderer. The hours of Sabbath day, March 28, were fast coming to a close when the anchors were lifted and the stately steamer commenced the journey of nearly two thousand miles to New York. Daylight the next morning found us anchored off the island of Barbados; but this island, one of the most fertile and prosperous of the West Indies, did not interest me enough to cause me to go ashore and tramp around in the hot sun all day. This lack of interest grew out of the fact that when one has seen one of the British West Indies, he has a fairly good idea of what he can see and learn by a short visit to another.

At nightfall we lifted anchor, and Tuesday morning found us slowly passing into the landlocked harbor of San Juan, Porto Rico. For once I was glad to be an early riser, for I would not have missed for a good deal the view of the harbor and San Juan which we got as the steamer threaded this narrow passage. Then too, there was

an added thrill. We had reached American territory.

The stop at Porto Rico was not usual for this line of steamers, but nearly two hundred tourists were aboard, and they had secured this concession from the company. I was glad to go ashore here that I might compare Porto Rico, an American governed island, with the islands in the West Indies, governed by other nations. I had listened to so much criticism of America, American institutions, and the way America had treated her possessions in the West Indies that I was very anxious to see for myself; and here was the opportunity.

The Virgin Islands, near Porto Rico, were bought from Denmark in 1913, but Porto Rico came into the possession of the United States as a result of the Spanish-American War, which followed the sinking of the Maine, in 1898. One of the first things I noticed as we walked the streets of San Juan was the apparent cleanliness of the city and the absence of rum and other foul-smelling shops so common in other islands of the West Indies. Governor Towner in his last annual report to President Coolidge states that "the enforcement of the act (Volstead Act) is real and effective." Another writer states, "Before the American occupation the poor and isolated were held in little esteem by the Spanish priests, except that the church charged systematically for the baptism of infants, for the performance of the marriage ceremony, for burial, and for masses for the souls of the dead. Besides the emoluments accruing from these every-day occurrences, the import duties of the island were turned into the treasury of the church for priests' salaries and perquisites." With American occupation came religious liberty, and all this has been changed.

Porto Rico is three-fourths as large as Connecticut and has a larger population. When the United States took possession there was no educational system worthy the name and only about 21,000 pupils in the schools that did exist; now there is a modern school system culminating in a university and over 160,000 pupils are in the public schools. This is an increase of about eight hundred per cent. Protestant denominations were not tolerated before American occupation; but as Governor Yager said in his report, in 1919, "Religious liberty

entered with our flag"; and now there is an increasing number of Protestant churches, the Baptists having done the most extensive work. The story of the progress under the flag might be extended indefinitely, but space forbids, and this is enough to justify American occupation and Protestant missions in Catholic countries.

After ten hours in San Juan our steamer began the last stage of the journey to New York. This was an uneventful voyage, tedious and wearisome; but the fourteen hundred miles were spanned in about three and one-half days. One incident was a striking comment on the greed of man. When three or four hours out from New York, we passed many vessels of various kinds anchored at sea. These were rum-runners, mostly British we were told, waiting to break the laws and trample on the Constitution of the United States. My righteous indignation rose to a high pitch as we sailed by them; but there was nothing we could do; and I found satisfaction a few days later in reading in the daily papers of a British baronet who had returned home from the rum-running business in America ruined financially because the American government had captured his cargo of poison, death, and hell.

I will not attempt to describe my feelings as the *Voltaire* neared the dock and I looked out on the faces waiting to welcome us to America; only one who has a real love for his native land and has wandered in other lands can appreciate what it means to return to a country that offers more blessings than any other country on the globe and be able to call it his own. The journey is ended and my articles are finished. Though some of the things for which I had earnestly prayed all the way down, as well as long before, were not realized; yet the value of the work accomplished and the information gained, particularly the latter, are beyond measure.

Ashaway, R. I., April 20, 1925.

OBSERVATIONS FROM SHANGHAI

J. W. CROFOOT

Nobody wants to hear about the things that happen every day. What makes the papers interesting is the things that do not happen every day. Since yesterday was an unusual day, I think I'll tell my friends who read the Recorder a little about it.

Its being Sabbath day, of course, differentiated it from other days, but not so much from the other fifty or so that come along in the year—or the forty that come in the school year. I went to the Christian Endeavor meeting at nine o'clock, the Junior Christian Endeavor meeting at ten, and to our Bible study class in English at eleven; but they are regular appointments. So are the church service at two and the Sabbath school immediately following. They were different, however, in that I presided at the former, where Mr. Jeu preached; and at the latter I led the review of the lesson, writing a few things on the blackboard—which in my case requires special preparation.

As quickly as possible after Sabbath school I got into the Davis' car with Dr. and Mrs. Davis and went to the funeral of the wife of the secretary of the Navy Y. M. C. A. After that we spent an hour at the Shanghai American School listening to a musical recital.

In the evening we went to a dinner to Dr. Grenfell of Labrador. (No, kind friend, a missionary does not always "mish" all the time.)

The dinner was at the Navy Y. M. C. A. and was given by the American University Club. About one hundred fifty were present, probably more than half of them missionaries. I was lucky enough to sit next to Dr. Harvey, senior secretary of the National Committee of the Y. M. C. A., whom I have known ever since his arrival in China about twenty years ago. During our conversation I mentioned that the "movies" of the surrender of some thousands of Chinese soldiers to the authorities of the French Concession here during the recent war were very interesting when I saw them in a Shanghai theater, and he said he saw them in New York in January. There, they were just one item in a news reel, and probably were not advertised. Mrs. Crofoot recognized one of our acquaintances who is on the French Volunteer Corps, when we saw the picture here. See them if you get a chance.

I asked Dr. Harvey what is the present policy of the Y. M. C. A. as to length of furlough, and he told me that they are now readjusting them to make the term of service on the field four and one-half years, followed by a furlough of nine months. Or in the case of those who prefer to stay longer the furlough is lengthened two

months for each half year of service. I suggested that it must be pretty expensive since travel now costs nearly twice as much as when I came to China, but he said that the association can not afford to have its men stay too long on either side because conditions are changing so fast on both sides of the world. To some of us it seems as if the Y. M. C. A. always has plenty of money, but I believe it is true that some of their men are being kept at home when they go on furlough on account of scarcity of funds. To my surprise he said that the Rockefeller Foundation has found that the health of missionaries in South China is better than in the North. The Yangtse Valley is in the middle, as to health as well as to geographical position.

Another subject that he and I discussed was the present anti-Christian movement. He believes that it is sure to grow worse and that Christian institutions are in for hard sledding for the next ten or fifteen years on account of the rising national consciousness. As he has peculiar opportunities for observation all over the country his opinion surely deserves consideration.

The guest of the evening was introduced by the British consul-general, who, of course, paid him a high tribute, besides making some remarks on co-operation between British and Americans constituting the hope of the world.

I have no intention of giving a summary of Dr. Grenfell's speech, but I shall mention one or two of the things he said. He spoke of his travels in Egypt and India and of some of the work of missionaries he had seen, being especially interested to learn after his visit to certain places that the whole work was paid for by the missionary from his own private resources.

Some of us were particularly glad to hear his testimony to the success of prohibition in America, for being familiar with the conditions among sailors at American ports he is in a position to know what he is talking about. And being a doctor he knows that not only sailors but also, and which is more important, their families have benefited vastly by prohibition.

He gave some description of his own work illustrating it with lantern slides, but it is too well known in the United States to need any retelling here.

The principal item of news this week is the house cleaning that is going on in all

three of the foreign houses. Dr. Josie and Miss Mabel Rogers are expected this week, and we don't have visitors from our own folks in America every day!

OUR DIFFERENCES

ELMER R. AKERS

(Address before the Public Speaking Class,
Milton College)

If we could but recognize the fact that there is some truth in every opinion, no matter how different from ours, we would not be so inclined to condemn. And if we but realized the benefit resulting from the fact of differences, we would tolerate them gladly.

No two beans have been found to be identical; no two leaves have ever been found exactly alike. Mr. Bentley, the snowflake man, declares that to the best of his knowledge and belief no snowflake has ever fallen that was the exact duplicate of any other snowflake! Is it possible that no two hairs of my head are identical, that I have never sung the note "G" twice on the same pitch? Go into the laboratory and look at a minute object through a high power microscope. Then call another person to look and see if he does not readjust the lenses to suit his eye. Yes, no two eyes are alike. We may say a certain rose is red, but is its color the same to my eye as to yours?

Is there anything common to two separate things—say two people? It is said that mutual qualities and aspirations are the basis of friendship and love, that in order for a man and woman to be happy in marriage they must be mutual in these qualities. Well, how can this be? Is it possible that we have found in men something common, something mutual? Experience indicates that there is something mutual, but evidently it is not ideas. We know of cases where two individuals differ widely in their ideas, opinions, and talents, yet they live happily together—apparently finding each other more interesting because of these intellectual differences. Have these different, but mutually happy persons, a secret that other people might know with profit? Today Mr. Harry Emerson Fosdick is the object of much suspicion and bitter denunciation and even persecution because he has ideas which are different from those of other men. What is wrong? Is it wrong that men differ in their beliefs? Is it possible that they may love one another—like the happy hus-

band and wife,—even though their ideas are different? If this be so, then it is evident that ideas are not the essential basis of happy human relation. The essential basis is the spirit of men—that tender, sympathetic, understanding feeling underneath the opinions of the mind.

But why is it that the difference in ideas exists? Would it be better if we could agree in mind as well as in heart? Would it have been better if all men had continued to believe—as the Catholic Church tried to compel them to believe—that the earth was flat, and that it was the center of the universe, that Galileo was wrong—that he deserved punishment as a blasphemous heretic in teaching that the earth revolved around the sun? Would it have been better if no Martin Luther had arisen to dispute the suppressive ecclesiasticism of the venal Medieval Church and to differ from their doctrines? Would it really be a great and glorious day for the world if all men were suddenly to accept God as he is taught by any one sect of Christians? No! A thousand times no! We need these differences. They are the means by which we determine the soundness or unsoundness of beliefs, by which we sift the wheat from the chaff, by which progress is made. Differences are various standpoints from which we view things and ideas, and thus we gain a greater knowledge of them. Only by viewing things from these different standpoints shall we be able finally to see them as they are.

But let us not make that greatest of human errors, that misery-producing mistake of thinking that there is but *one* viewpoint and that we have it, and that all other men are wrong to whom the matter looks different—viewing as they must from a different standpoint. This fatal mistake has repeatedly drenched nations and communities in the blood of religious zealots and of national patriots. Let us realize the fact that differences of opinion are necessary—that there are other viewpoints than ours; and let us be willing—yes eager to see a matter from all viewpoints. Then, in religion and in patriotism we shall not thirst for our neighbor's blood; and, in our personal relations envy and jealousy shall not blacken and shrivel our lives; but we shall as worshipers, as patriots, and as neighbors glory in the fact of different viewpoints; and by sharing them with one another, our lives shall be enriched many fold.

EDUCATION SOCIETY'S PAGE

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

The Wheeling Register said recently:

"Not so long ago college graduates seeking employment usually found practical, selfmade business men considerably prejudiced against them. Thomas A. Edison even went so far as to say he would not have a 'college man' about his place.' To carry out his contention that such men were of little practical value he launched his famous questionnaires which created such a furore that university and college professors took offense and challenged Mr. Edison to answer the questions which they might propound.

"It is true that for quite a number of years it was held in some quarters that colleges turned out a great many fops and very few men of real business worth. The college man even today may be a bit foppish, even more so than before; but during the war he demonstrated his capacity; and now nearly thirty thousand excellent administrative jobs go begging yearly in this country because of the lack of men with technical and administrative training. It is said there is an annual demand for about four hundred highly trained men in the Pittsburgh district alone, and this in and above the number turned out by the Carnegie Institute of Technology and other colleges. In other parts of the country similar conditions exist. It is also a fact there is a great dearth of doctors and dentists, especially in the smaller communities. Where the trouble lies, probably, is that too many college and university students select the law as their vocation and profession.

"It should be remembered that America is a great industrial country, so far ahead of other nations there is scarcely a comparison, that we are living in a mechanical age, and that our greatest advancement has been along the line of electrical, hydraulic, mining engineering, etc., and that so long as we possess our mineral wealth and raw materials such will be our advancement. We need lawyers to keep our affairs straight,

doctors and dentists to keep us well; but we need scientists, specialists, and engineers to keep us moving forward in the most progressive manner."

Thus it seems that whether it is because of the developing and improving of our colleges or because of the progress of our social and industrial world, the college man has come into his own. No longer is he considered a mere "cumberer of the ground," he is a vital necessity in our modern world.

SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING, ALFRED, N. Y., APRIL 19, 1925

Members present: William C. Whitford, Arthur E. Main, Alpheus B. Kenyon, Boothe C. Davis, J. Nelson Norwood, Curtis F. Randolph, Cortez R. Clawson, Clifford M. Potter, A. Clyde Ehret, Earl P. Saunders.

Prayer was offered by Dean A. E. Main.

The treasurer presented his report for the third quarter of the seventieth year, which was adopted, an abstract of which here follows:

REVENUE	
Dr.	
Balance January 1, 1925	\$ 590.49
Interest	927.26
Twentieth Century Endowment Fund from Memorial Board	9.94
Denominational funds	210.80
Commission allowed on bonds bought ..	2.50
	\$1,740.99

Cr.	
Year Book	\$ 139.43
Treasurer's salary	25.00
Interest at bank	2.00
Interest accrued on bonds bought	18.72
Alfred University	365.15
Milton College	1.66
Salem College	4.94
Theological Seminary	668.96
Balance, March 31, 1925	515.13
	\$1,740.99

PRINCIPAL	
Dr.	
Bond and mortgage	\$2,000.00
Bills payable	75.00
Present overdraft	470.22
	\$2,545.22

CHURCH SOCIAL

About sixty people, old and young, sat down to the tables at a social given for Rev. L. D. Seager and wife Monday night. No doubt the threatening weather and rain kept many more from enjoying this splendid occasion. One of the older members remarked, after listening to the impromptu program of solos and duets by Mr. and Mrs. Seager, solos by Mr. Floyd Ferrill, who is home for a visit during his spring vacation, and the pastor, and a selection by a male quartet, which followed the supper, that Elder Seager looked to be as happy as a boy. I am inclined to believe that he saw somewhat of the reflection of his own happy face in the faces of others. This is as it should be, and a church social that produces such results will always be a spiritual success.

The collection next Sabbath will go into the Choir fund to purchase necessary music and care for running expenses. This quarterly collection is a wise provision by the church for meeting the financial need of this worthy department of our church worship.—Farina News.

MILTON, WIS.—[The Quarterly Bulletin of the Milton Church has just come to hand and we gather the following paragraphs regarding the work from its pages.—T. L. G.]

THE PASTOR'S GREETING

In this issue of the Quarterly Bulletin we are endeavoring to bring to all and especially to our nonresident membership, some information concerning the progress of our work here in Milton. We wonder if we are saying just the things that will interest you most? We would appreciate a word of comment and suggestion from all to whom this Bulletin is mailed.

The regular appointments of the church are being maintained with good interest—though, of course we can see where improvements ought to be made. The church is usually comfortably filled on Sabbath morning. Sometimes there are several spaces vacant, and we wonder why. Again a few chairs are carried in to provide extra seats. The prayer meeting attendance has been ranging from forty to sixty. The students have their prayer meeting at the college on Friday evening, and usually the attendance is good. For the past five months we have held two cottage prayer meetings

Cr.	
Overdraft January 1st	\$ 241.47
Bills payable	600.00
Bonds	1,703.75
	\$2,545.22

The treasurer was instructed to subscribe for seventeen copies of Christian Education for 1925 for distribution.

Duane Ogden was asked to represent the society at the Eastern and Central Associations, and President B. C. Davis was asked to represent the society at the Western Association.

The president and corresponding secretary were made a committee on the preparation of the program for the General Conference.

EARL P. SAUNDERS,
Recording Secretary.

HOME NEWS

FARINA, ILL.—We were rejoiced to have Rev. L. D. Seager with us in our service Friday night. It was a splendid sermon and meeting. Those who were absent were great losers if the testimonies of those present were reliable. It is a glorious experience when God's Spirit is present and touches and tenders hearts until there is sorrow for sin and an expressed desire to overcome every obstacle that Satan can put in our way. If we are to succeed in this greatest of all struggles we must have with us the Spirit of God; for it is, "Not by might nor by power, but by my spirit, saith the Lord of hosts."

ANNIVERSARY MEETING

There were not as many present last Sabbath as the pastor had expected, and not as many of the nonresident members responded as he had hoped for. Five letters were read and about ninety persons took part in the covenant meeting and communion service. On account of the length of the service there was no session of the Sabbath school.

CHOIR CANTATA

A fair sized audience listened to the cantata Sunday night, and many expressed appreciation for the opportunity of listening to the old, old story in song. Personally the pastor wishes to thank the chorister and choir for their patient and loyal support.

each week, usually on Tuesday evening. At present there is no indication on the part of those attending the cottage meetings of a desire to discontinue them. They have been helpful and inspiring. The total number of those who attend one or more of the prayer meetings during the week is an encouraging feature of our work.

We have not held a series of evangelistic meetings during the season, but we have given all our work a strong evangelistic emphasis. We feel that good is being accomplished and that some of the hoped-for results will be realized.

Many of our Seventh Day Baptist men are members of the Milton Civic Club—an organization patterned somewhat after the idea of the Kiwanis Club. In this club the men from all groups of the community are brought together for dinner twice a month. After the dinner there is always discussion of matters of community interest and more or less of business. Occasionally special speakers are presented. One of the live questions before the club now is the idea of providing a "tourist camp" in the vicinity of Milton.

The Milton College Glee Club has completed a very successful season, giving a larger number of concerts than ever before, and apparently to increasingly appreciative audiences.

You will find in this *Bulletin* a statement by our treasurer. You may observe that we are considerably short on our Onward Movement payment for the nine months of our Conference year which have passed. We will all need to make a real effort if we complete the payment of our apportionment, \$3,624, by June 30. We must remember that our apportionment is based upon our entire membership. If anyone fails to do his part others must make up for it or else we fall short. Let us all do our best!

The outward things of our religion are important, but they must not be allowed to blur our vision of the central thing: Our fellowship with Christ. His spirit and purpose within must be the fountain from which all our activities and efforts come. When that is true, we shall count it a joyous privilege to serve to the full extent of our ability.

May the desire to know and to do the will of God be the rich blessing of all our people!

SENIOR CHRISTIAN ENDEAVOR

The Senior society has been carrying on its regular routine of work with a few additional activities. A study class under the leadership of Pastor Skaggs has been meeting Sabbath afternoons, immediately after the Christian Endeavor meeting. *Sabbath History I*, by Rev. A. J. C. Bond is used. The class has had sixteen members. Other young people are frequently in attendance.

On Sunday evening, March 1, we had a fellowship banquet. The purpose of this social event was to create more of the spirit of co-operation between the young people of our near-by churches. Representatives were present from the Albion, Walworth, and Milton Junction societies. We were also in touch with the state organization and had with us Mr. A. A. Alexander, a state officer from Milwaukee. Mr. Alexander gave the address of the evening, taking as his subject, "The Youth Movement." Everyone enjoyed the occasion, and we are looking forward to similar get-togethers in the future.

The three circles in this church are all doing excellent work as shown by the reports in the *Bulletin*. The Sabbath school is planning for a religious day school in which the two Seventh Day Baptist churches of Milton and Milton Junction unite with Professor J. Fred Whitford as supervisor.

The State Student Volunteer Convention was held at the college March 20 to 22. Twenty-one registered delegates were present from other colleges of the state. Dr. Robert Wilder, the founder of the movement, was present. He was a great inspiration in his public addresses and in his personal interviews with young people. There were several other speakers of splendid ability. The churches of both Milton and Milton Junction co-operated heartily and opened their pulpits on Friday evening, Sabbath morning, and Sunday morning to the convention speakers. Several conference sessions were held in the college chapel.

You can't tell what is in a man's head by the size of hat he wears.

WOMAN'S WORK

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

Greece said, "Be moderate; know thyself."

Confucianism said, "Be superior; correct thyself."

Buddhism says, "Be disillusioned, annihilate thyself."

Hinduism says, "Be separated; merge thyself."

Mohammedanism says, "Be submissive; bend thyself."

Shintoism says, "Be loyal; suppress thyself."

Judaism says, "Be holy; conform thyself."

Modern materialism says, "Be industrious; enjoy thyself."

Modern dilettantism says, "Be broad; cultivate thyself."

Christianity says, "Be Christlike; give thyself."—E. Stanley Jones, Lucknow, India.

NEWS FROM SHANGHAI

*The Woman's Board,
Milton, Wis.*

DEAR FRIENDS:

Do any of you remember our talking about a grave yard in our back yard that we wanted very much to buy? It was on the north of the school building, and on the west touched the land purchased four years ago. Before we bought this land between the Boys' and Girls' Schools this little corner was a favorite one for depositing children's coffins (filled ones, you understand); for thieves to hide in preparatory to climbing over a dark portion of our fence; and once, anyway, a man tried to hang himself there. You see at that time the plot was open to the "world" on the west. Even before we purchased the land we obtained permission (on account of the above mentioned little unpleasant incidents) to have a fence put across the west, and in return we promised them entrance through our gate. Each spring they came and burned paper money to their buried ancestors.

We have occasionally approached them on the subject of selling, but they did not wish to do so. A year or so ago they suggested our buying, but their measurement of the land was about twice what we made it, so we came to no agreement. This year they were more reasonable. I expect they felt we had them at a disadvantage because our land surrounds the plot. They promised to sell for about five hundred Mexican, which seemed reasonable at the present valuation of land. The piece is only about forty-five by thirty feet in size, but it will make quite an addition to our back yard.

A little over a month ago we made the first payment. They said then that they did not know how soon they would be able to remove the graves but hoped they could do it before the spring festival. On last Sunday we were rejoiced when a man came to tell us their workmen would come the next day to begin work. For two days the little plot seemed to swarm with diggers. Of course they found nothing but bones, which they transferred to four small coffins they had brought for the purpose. Yesterday we had men cleaning up, levelling, and putting the place into shape for use. We are so glad to have it at last. When we come to rebuild, it might be awkward not to be able to use that little plot in the middle of our grounds.

The days go by rapidly. Just a few days ago it was winter, and now it is spring and the spring flowers in blossom, and this term of school nearly half over.

You will be glad to know that mother continues to gain, even though rather slowly. From week to week we can see that she has greater strength. She can not yet stand alone but she tries it each day, and we hope she will soon be able for it. She finds great pleasure in the wheel chair that our Margaret Williamson Hospital friends so kindly loaned her. In this she comes out to meals regularly with us. Another thing that has brought great pleasure is the use of Richard Davis' crystal radio set on Sundays, by which she has been able to hear the services at the Community Church.

On Tuesday we are looking for Dr. Grace back from her holiday and with her Dr. and Miss Mabel Rogers. We are eagerly anticipating their visit. It is not often we can have the pleasure of having our own Seventh Day Baptist friends from America with us.

That reminds me that a few Sabbaths ago when the Davises were in quarantine with chicken-pox, we just missed a visit from a Los Angeles church member, Mr. Mahoney. He was on his way to Java and was here just for the day while the boat was in harbor. He telephoned out, and Mr. Crofoot went to the boat to find him, but did not succeed. We were sorry to have missed him.

With best wishes to you all, I am,
Yours in his service,
ANNA M. WEST.
March 28, 1925.

VERONA'S FAREWELL TO PASTOR AND MRS. VAN HORN

A farewell reception was held in the Seventh Day Baptist church for Rev. and Mrs. T. J. Van Horn on the evening of April 25. The following program was given:

Community song service, led by Mrs. Elmina Warner; prayer, Rev. Mr. Reickart; solo, "Thy Will Be Done," Miss Iris Sholtz; Reading, Me and Pap and Mother, Mrs. Luther Scheehl; piano solo, "The Poet's Last Thought," (Edward Holst), Mrs. Elmina Warner; selection, orchestra from Verona Presbyterian Church; duet, "Love's Shadows," (Arthur Penn), Mrs. Zilla Vierow and Eula Warner; reading, Serving on the Jury, Mrs. Beatrice Thayer; selection, orchestra.

Words of appreciation from the New London Methodist Episcopal Church, John Perddorf.

Words of appreciation from the treasurer of the Verona Town Bible School Association, and a gift of a ten-dollar gold piece, Mrs. Helen Stooke.

Words of appreciation and a gift of a ten-dollar gold piece from the Ladies' Benevolent society, Mrs. Leila Franklin.

Remarks in behalf of the church and community were made by Ira A. Newey, and a purse of money was presented to them.

Mr. and Mrs. Van Horn responded with much feeling.

After another selection by the orchestra, all joined in singing "God Be With You Till We Meet Again," after which Mr. Van Horn pronounced the benediction.

Saltines, cake, and fruit punch were served by the ladies' society.

During the six years that it has been our privilege to have Pastor and Mrs. Van Horn with us, they have been untiring in their efforts for the good of the church and community. They were at the head of the children's Vacation Bible School, and Pastor Van Horn has taught a class in Teachers' Bible School Training for several years. He was dean and instructor in the Community Five Day Religious School held in the Seventh Day Baptist church, April 13-17.

As they go from us to their new field of usefulness our hearts are sad, but we know that those who have had the good fortune to secure their leadership will be abundantly blessed. The prayers and "Godspeed" of a host of friends will go with them as they leave us to continue the work of the kingdom.

ONE OF THE PRESS COMMITTEE.
Verona, N. Y.,
April 28, 1925.

TRACT SOCIETY—TREASURER'S REPORT

F. J. HUBBARD, Treasurer,
In account with the
AMERICAN SABBATH TRACT SOCIETY
For the quarter ending March 31, 1925

Dr.
To cash on hand January 1, 1925:
General Fund\$ 26.55
Denomination Building Fund—Old 286.30
Denomination Building Fund—New. 536.50
Maintenance Fund 3,203.76
\$ 4,053.11

To cash received since as follows:

GENERAL FUND
Contributions—
January\$ 384.93
February 210.99
March 327.46
\$ 923.38

Collections—
January 12.29
February 2,023.82

Publishing house receipts—
Income from invested funds—
RECORDER\$2,048.46
Helping Hand 502.55
Intermediate Graded Lessons 33.60
Junior Graded Lessons..... 68.95
Publications, outside Sabbath School Board's 51.10
Tract depository 28.59
Calendars 199.22
2,932.47

Interest on daily bank balances 2.08
Interest on equipment notes fund, savings account 14.00
Excess account sale liberty bond, Annuity Gift55
Contribution to Special Sabbath Reform work 41.67
Contributions to Cornelia Slagter..... 11.00
5,961.26

DENOMINATIONAL BUILDING FUND
Old Fund:
Contributions—
January\$137.86
February 69.09
March 150.81
\$ 357.76

Income—
Interest on daily bank balances 1.00
358.76

New Fund:
Contributions—
January\$220.00
February 129.75
March 166.50
\$ 516.25

Income—
Interest on daily bank balances 1.80
518.05

MAINTENANCE FUND
Rent from publishing plant\$600.00
Interest on daily bank balances 12.00
612.00

PERMANENT FUND
M. G. Marsh, Kelso, Tenn., on account of life membership 15.00
\$11,518.18

Cr.
By cash paid out as follows:

GENERAL FUND
Sabbath Reform Work:
G. Velthuysen, Holland, *De Booschapper*\$ 150.00
T. L. M. Spencer, Georgetown, British Guiana, *Gospel Herald* 25.00
Mill Yard Church, London, England
A. J. C. Bond, Special Sabbath Reform Worker—
Salary\$125.00
Expenses 15.70
140.70
\$ 340.70

Publishing house expenses:
RECORDER\$2,950.78
Helping Hand 906.16
Tract depository 70.50
Publications outside Sabbath School Board's 25.05
Proportionate cost, *Year Book* 118.10
Calendars 230.69
4,301.28

Miscellaneous:
Incidental expenses, etc.
Services in RECORDER drive \$20.00
Dues, to representatives
Publishers' Section, International Council of Religious Education 4.00
\$ 24.00

Legal expenses, etc.:
One-third insurance, Wardner property\$ 3.33
One-half taxes, Minneapolis lot 63.95
67.28

Secretary's expenses:
Salary\$125.00
Clerical work 12.00
137.00
Life Annuity payments 428.11
656.39

Balance of taxes, Minneapolis lot, from Missionary Society 63.94
Balance insurance, Wardner property, from Alfred University and Missionary Society 6.67
Contributions to Cornelia Slagter 11.00
Transfer of income account Equipment Account, to Savings Account 14.00
\$ 5,393.98

MAINTENANCE FUND
Care of furnace, etc.\$ 86.80
Wood 28.00
Coal 141.10
Plumbing repairs 9.70
265.60

Balance on hand:
General Fund\$ 593.83
Denominational Building Fund—Old 645.06
Denominational Building Fund—New 1,054.55

Maintenance Fund 3,550.16
Permanent Fund 15.00
5,858.40

\$11,518.18

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.
April 6, 1925.

Total indebtedness (loans) General Fund\$1700.00
Examined and compared with books and vouchers, and found correct.
O. B. WHITFORD,
Auditor.
April 12, 1925.

DENOMINATIONAL BUILDING FUND
(Old)
March 31, 1925

Dr.
To total contributions and income to January 1, 1925, less loss by sale of Liberty Loan Bonds\$59,802.21
To contributions and income, third quarter.... 358.76
\$60,160.97

To loan from Permanent Fund, less amount repaid 2,000.00
\$62,160.97

Cr.
By cost of site, and of building, as per last annual report\$61,377.91

By interest on loan 138.00
\$61,515.91
By cash on hand 645.06
\$62,160.97

DENOMINATIONAL BUILDING—MAINTENANCE FUND
March 31, 1925

Dr.
To balance on hand January 1, 1925\$3,203.76
To rent from publishing plant 600.00
To interest on daily bank balances 12.00
\$3,815.76

Cr.
By care of furnace, etc.\$ 86.80
By cord wood 28.00
By coal 141.10
By plumbing repairs 9.70
265.60
To balance on hand 3,550.16
\$3,815.76

"This day in honor I have toiled;
My shining crest is still unsoiled;
But on the mile I leave behind
Is one who says that I was kind;
And someone has a cheerful song,
Because I chanced to come along.
Sweet rest at night that man shall own
Who has not lived his life alone."

"Conscience can not lead us right, unless we educate our conscience properly. It is not the office of conscience to tell us what is right, and what is wrong; but to keep us true to the best we know, and it is our business to make sure that we do know what is right."

YOUNG PEOPLE'S WORK

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

CHRISTIAN TRAITS

Christian Endeavor Topic for Sabbath Day,
May 23, 1925

DAILY READINGS

Sunday—Honesty (1 Thess. 4: 11, 12)
Monday—Peaceableness (Rom. 12: 17-21)
Tuesday—Patience (John 19: 1-12)
Wednesday—Love (Acts 20: 22-38)
Thursday—Reverence (Luke 5: 1-11)
Friday—Purity (1 Pet. 1: 22-25)
Sabbath Day—Topic: Christian traits worth striving for (Phil. 4: 4-8; Matt. 18: 1-6)

MRS. A. E. WEBSTER

Funk and Wagnall in their *New Standard Dictionary* define a trait as a distinguishing feature or quality, especially of mind or character. We know there are two kinds of traits, good and bad, and that naturally a Christian trait must be a good one.

The question may arise in your mind as it has in mine, what is the difference between good traits and Christian traits; can we possess good qualities of mind and character and still not be Christians? We know that many people are good and moral and still do not profess to be Christians. Shall we say then, that a Christian trait is one that is pleasing in the sight of our Lord and Master, Jesus Christ, and that all Christians should strive for those qualities of mind and character which will make their lives more worth while and of more service to humanity?

Paul in his exhortation to the Philippians said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report if there be any virtue and if there be any praise, think on these things." Let us turn to the daily readings for the week and consider some of these Christian traits.

First—Honesty. We may follow Paul's exhortation to the Thessalonians, "To walk honestly," and to the Hebrews, "to be willing to live honestly."

Second—Peaceableness. In Paul's epistle to the Romans he says, "Live peaceably

with all men, avenge not yourselves but rather give place to wrath; if thine enemy hunger, feed him, if he thirst, give him drink. Surely if every one followed these words there would be no more wars.

Third—Patience. There are many references to patience in the New Testament. "Be patient to all men," "run with patience the race set before you," "follow after patience," and many others equally good.

Fourth—Love. Jesus said, "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

Fifth—Reverence—to God and his sanctuary. In Hebrews 12: 28, it says, "Wherefore, we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Sixth—Purity. "Who shall ascend into the hill of the Lord and who shall stand in his holy place? He that hath clean hands and a pure heart."

To my mind, the highest truly Christian trait, and the one hardest to attain is one which has not been discussed, *humility*. Jesus said, "Except ye become as little children, ye shall not enter the kingdom of heaven. Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven."

While we are striving for these worth while traits, let us each day consider in all that we do or say, whether we are hindering or helping our Christian growth.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One of the hindrances to the growth of Christian traits is selfishness. I think I can say that it is the greatest hindrance. Many people become so self-centered and have so little regard for others that they become dishonest, impatient, quarrelsome and irreverent. They shut Christ out of their lives, and so do not have his love in their hearts to help them to love others. There are too many people in the world who are like Scrooge in Dickens' "Christmas Carol." Their minds are so centered on the gaining of wealth that they fail to develop Christian traits. Such people do not get much pleasure from life because they constantly

think of themselves and never of others. Let us take for our motto, "Others," and try to be more unselfish in our lives. Then we shall develop those Christian traits which are worth striving for.

INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN
Intermediate Christian Endeavor Superintendent.

Topic for Sabbath Day, May 23, 1925

HOW APPLY THE GOLDEN RULE IN SCHOOL,
IN WORK, IN PLAY? MATT. 7: 12

HURLEY S. WARREN

"Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets."

Let us for our purpose today think of our lives as an unfolding of all that our heavenly Father has given us as individuals. We are asked to think and talk about how we can apply the greatest of all rules in three parts of our unfolding lives which we call school, work, play.

School. How often do we think of why we go to school? We know that the word "educate," in short, means to make the most of ourselves. We all want to do that. But why? Is it to make the most of ourselves for ourselves, or is it to make the most of ourselves for others? Are we unfolding egotistically, or altruistically?

Mere education has never saved any one, and never will. Intelligence is probably Satan's strongest point. "Knowledge did not save Chaldea or Egypt or Greece or Rome." In order to gain wisdom we must have Christ, the author of the Golden Rule and our example, with us. We must "make the most of ourselves" as Christ would have us.

Work. It is meant for each one of us to have a work to do, a task to perform, a job. Happy is the boy or girl, man or woman, who enjoys his work. It may be work for father and mother, it may be a position in the store, nursery, hospital, library, church, factory, on the farm, road,—whatever—are we applying the rule of the Master? Do we work merely for the dime, or quarter, or dollar, or are we willing to do just a little more than we are paid for doing?

Are we willing to help the fellow by our side to a promotion when there is none in view for us?

Here again, are we unfolding for ourselves alone, or for others, too?

Play. We have a big opportunity to apply the rule of rules in play. Suppose we are having a game of volley ball, or tennis, or croquet, and one of our number is new at the game—are we willing to help him "catch on" even at the expense of our own playing and score?

Many of us have seen how folks, old and young, will take an advantage when or where they can during play, in other words "cheat a little bit." We may have done so ourselves. Why not try the Golden Rule here?

Let us so fill our lives with the love of Christ that we shall daily live the Golden Rule.

SOME SUGGESTED QUESTIONS

1. Who was the author of the Golden Rule? In what great sermon did it first appear?
2. As students do we put ourselves in the teacher's place?
3. What relation is there between honesty and fair play "in school, in work, and in play" and the Golden Rule?
4. Are we trying to make our society a Golden Rule society?

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

We have now entered the last two months of this Conference year. Let's make it count for the most possible in our Junior work. Push the work on the chart and on the individual goals as well as the mission study work. The more enthusiasm you have in the work the more your juniors will catch and the harder they will work.

You must return the chart to me before July 5 along with the individual goal cards and the report blank. Points for the efficiency banner will be figured from the marking on the chart, the society with the highest rating on the chart will receive the banner to hang in their Junior room for one whole year. This banner was held by Fouke last year and Ashaway this year. Don't let them have it this time; you want it, and your juniors will work for it if you but lead them on.

Now for the goal. Every junior attaining a rounded-out Junior body will receive at Conference time a little booklet contain-

ing the Psalms or one of the books of the Bible. Their goal card must be sent in, filled out and the work done, in order to receive one of the booklets.

The society receiving the most points on the mission study program sent you the first of this Conference year will receive a year's subscription to *Everyland*, that missionary magazine which the boys and girls, once they have read it, enjoy so much. This magazine is well worth the best efforts of any society. The second highest society will receive two of the new mission study books for next year. The society with the third highest standing will receive one of the new mission study books for next year. Will your society be one of the three winning societies in mission work this year?

Only two months left, but what a lot we can do if we will but put our shoulders to the wheel!

HISTORY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

In the annual report of Mrs. Nettie M. West, the corresponding secretary of the mission, she says: "The spirit of education in China is growing by leaps and bounds. Schools are as numerous in our vicinity as were saloons in New York City before the Eighteenth Amendment went into effect. Almost at our back door is a so-called college, the 'Alex-Geo,' a school for Chinese young men, which is housed in an ordinary tenement building; while within a radius of one mile are more than twenty-five schools as large as ours or larger, and many more smaller ones. Similar conditions prevail in other parts of the city. Demands are made of practically all educational institutions far in excess of their capacity—ours included.

"Christianity, too, is making a firmer hold on China. Chinese Christians have come to feel their responsibility for Christianizing China. At the National Christian Council held in Shanghai in May to plan for Christian work in China, thirty-eight of the sixty-four delegates in attendance were Chinese. A very large part of the work of the council was done by them, and most acceptably. Their contributions to the deliberations were practical, inspirational, and spiritual."

Mrs. West, who went to China to be with her daughters, is not employed by the

Missionary Board, and does not speak Chinese; but according to one of the other missionaries she does everything one can do without a knowledge of the language. She shares in the housekeeping cares, and is the person who does the many things that the people with regular work can not find time to do.

After Dr. Sinclair's resignation from the mission, Dr. George Thorngate offered his services to fill the vacancy. He was elected to the position and with his family sailed for China in October, 1924, with the Davises who were returning from their furlough.

While in this country, Mr. Davis, besides visiting the churches, attending Conference, etc., found time for ten weeks of study in Union Theological Seminary and the Biblical Seminary in New York City, and was awarded the degree of doctor of divinity by Alfred University.

Dr. Thorngate's attitude toward his new work was expressed at a meeting of the 1924 Conference. He said that the work was especially attractive because he wanted a job that would fill his hands full. This he thought he could find in a land where there is but one physician in eight hundred thousand people. . . . He was glad to fulfill the Master's commission. To him Christ's "Go ye" seemed to be personal.

Dr. Thorngate is a son of Pastor and Mrs. Charles W. Thorngate of Exeland, Wis. He was born October 14, 1893, in North Loup, Neb. When about eleven years old he was baptized in the North Loup River by Rev. George B. Shaw, and united with the Seventh Day Baptist Church of that place. In the summer of 1910 he was graduated from the North Loup High School, and the following September entered Milton College from which he was graduated in 1916.

While a student at Milton he joined the Student Volunteers, and from that time his whole work and purpose were to the one end—medical missions. He had thought at one time of becoming a minister of God in preaching the gospel, but felt that he might reach more souls by ministering to their sick bodies first, and that a Christian doctor could help in more ways than a preacher.

During the school year 1916-1917, he taught in Salem College. Then for a short time he acted as pastor of the Welton, Ia., Church, from which place he entered the

Officers' Training Camp at Fort Sheridan, Ill. As a first lieutenant, he was sent first to Fort Oglethorpe and then overseas. He was awarded a D. S. C. for valiant service in one of the last fiercest battles of the war. After the Armistice was signed, he studied medicine at Cains College, Cambridge, England, returning to this country in June, 1919. In the fall of 1919 he entered Madison University, where he worked and studied for two years, after which he went to Cleveland, Ohio, where he served as interne at Lakeside Hospital.

He was married on August 10, 1920, to Helen Shaw, a daughter of Rev. and Mrs. George B. Shaw. Dr. and Mrs. Thorngate have two sons, George IV., commonly called "Brier," because a little "Thornie," and David, born in April, 1925.

Mrs. Thorngate was born April 1, 1897, at Nile, N. Y. She was baptized in 1907 at Plainfield, N. J. She has lived with her parents at Nile, and Yonkers, N. Y., Plainfield, N. J., North Loup, Neb., Ashaway, R. I., and Salem, W. Va.

She was graduated from Milton College in June, 1920.

Of their new work in China she said, "Going to China is no sacrifice for us. We hope to get away from the love of things, and become more in love with the good work." (To be continued)

THE SUBLIME SPECTACLE OF GOD-FEARING POWER

As we sat listening in our little high house to the inaugural address of the President of the United States delivered from the steps of the Capitol at Washington, we felt above all things else that we were the witness of the sublime spectacle of God-fearing power.

We went back in our mind over the recorded history of the known nations of the world from the time that there is any record of them down to the present day. And it thrilled us to the depths of our soul to realize that America has taken a stand different entirely from that which the others have taken.

When Rome found herself strong to conquer the world she went forth and conquered. She made other nations subject to her power. She put her iron heel on the necks of weaker peoples. Greece did the same thing. England followed the same

path. There has been no exception to that rule in all history—every nation that had the power to conquer went forth sword in hand through blood and slaughter to exercise that power.

Now comes the time in the annals of the human race when in the western world has risen our own nation stronger and greater and richer and far more powerful than any nation has ever been. Not only have we neighbors on our own continent and hemisphere that we could trample under foot and conquer with scarcely an effort, but we were in a position when the late World War was in progress to put an iron heel on the necks of all peoples of the world. We are in that position right now.

And yet, this is the last thing that America would ever think to do. On the contrary, speaking through the soul of our great President she says, "here stands our country an example of tranquility at home, a patron of tranquility abroad. Here stands its government aware of its might, but obedient to its conscience. Here it will continue to stand, seeking peace and prosperity."

Imagine Cæsar saying this with the armed legions of Rome behind him. Imagine Alexander saying it as he trudged roughshod across a helpless world with his drunken Macedonian butchers at his heels. Imagine England even ever having for a moment cherished a thought so sublime when the chance for conquest was in her hands.

The great overwhelming thought in it all is that we regard our power as being God-like—a power that we propose to exercise only in a God-fearing way. God, by his omnipotent power, can blast the earth into ashes by the mere breath of his nostrils. Yet he so loves the world that he does not exercise that power. America by its power can rend the world asunder, yet it so loves the world that it refuses to wield the power in its hands. Wherefore, we have a right to feel that we are at least imbued with a desire to be God-like. And certainly no one can assert that as a nation we are not God-fearing.

This is what we were thinking as the voice of Calvin Coolidge bridged the limitless spaces of the air across the breadth of the continent to our listening ears in our little high house in the hills.—John S. McGroarty, in *Los Angeles Times*.

CHILDREN'S PAGE

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

JESUS AND PROMOTION

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
May 23, 1925

DAILY READINGS

Sunday—How to be great (Mark 10:44)
Monday—Promotion of the unfit (Eccl. 10:7)
Tuesday—Fitted for promotion (Gen. 41:37-44)
Wednesday—Promotion by industry (1 Kings 11:28)
Thursday—Training for promotion (Matt. 10:1-6)
Friday—Promoted to serve (Acts 6:1-7)
Sabbath Day—Topic: Jesus' idea of promotion (Matt. 20:20-28)

Our scripture lesson today very plainly tells us what Jesus' idea of promotion is, the people who shall be promoted, and why they will be promoted. He told this mother who came to him about her sons that the people who would be the greatest are the ones who serve or help other people.

Moses was a great man because he spent his life in trying to free his people from bondage in Egypt. Solomon was a great king because he tried in every way possible to do things that would be for the good of his people. Paul was a great missionary as he went from place to place even in great danger to tell the people how to live better lives. George Washington and Abraham Lincoln were great Presidents because they spent their lives in serving the people of this nation. The greatest of all men who ever lived on this earth was Jesus because he spent his life in ministering unto the people and then gave his life that everyone might be saved if they would but believe on him and follow his teachings.

Even boys and girls can be great. Who is the girl in school whom every girl loves? She's the one who is always ready to help you with your arithmetic problem; if it's your turn to pass the paper in class and you have a headache, she is the one who asks the teacher if she can't help you by passing the paper for you; if you get hurt on the playground, she rushes to help; if

you don't go to church or Sabbath school or Junior, she's the one who keeps begging you to come, for she wants you to enjoy the greatest things in life with her. Now, boys, you just can't help admiring the boy who, after school, rushes home to see if he can't do something to help mother before he goes to the baseball field; perhaps he knows of some old lady who lives upstairs and has no one to bring in her wood; so rather than going to play with you other boys he first carries in her wood and does her errands, not with any thought of pay, but because he likes to help other people. It's these boys and girls who think of others first that Jesus is going to promote for more work here on earth, for he knows that they are going to make the greatest men and women in his sight, if not in the eyes of the world.

So let us remember that if we want to rise to the top of the ladder in Jesus' eyes we must spend our whole time in trying to help other people, for he says, "Whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

OUR BIRDS

MRS. WELCOME B. LEWIS

The wren and the oriole came today
Oh, they both came to my little garden:
And what do you suppose I heard them say,
While they were making their first visit there?

The wren hopping high in a vine did trill,
"I'm so happy, so happy, so happy."
The other from cherry tree piped with a will,
"Pretty bird, pretty bird, nice little fellow."

The red coated cardinal next I heard
On a peach tree branch, "Peter, Peter, Peter."
Did he mean to chide that very gay bird
For a feeling of, "I'm grander than thou"?

Pray tell me, my dears, what the birds say to you,
As you hear their sweet songs these bright May
days.

Do your feet go skipping, heart singing, too?
For you can't help being glad in the spring!
Battle Creek, Mich.

HOW ANNE AND BERTIE HELPED TO BUILD A HOUSE

The wrens were building a nest in the boxing under the piazza roof, and Anne and Bertie were much interested in watching the little brown birds so busily flying back and

forth, bringing straws, bits of moss, or whatever they could find to help in making their little home.

"How tired they must get, flying so far for their materials," said Anne, pityingly, as the birds came back from a long trip, one carrying a straw longer than itself, and the other a bit of string. "Let's help them, Bertie. I'll put some straw and twigs here on the floor, and we'll get some grass and moss and put it handy for them."

They did, and so friendly were the little birds, that they were soon hopping down to investigate the supplies so conveniently placed, and appropriating what suited their purpose, to the children's great delight. The cunning nest in the boxing was soon finished, so diligently did the small housekeepers work: and before long the children could climb up on the stepladder and peep in at the cozy nest where the little brown mother-bird sat on her eggs.

"That's a funny way to build a house," Bertie commented. "Do all birds make their nests the same way?"

"No," said his mother. "Some like to find a house already built; you have seen in Mr. Brown's yard the tall poles with gourds hung at the top?"

"Oh, yes. Those are for the martins. I saw them flying in and out. I wish we could have some. But we haven't any gourds."

"No; but you might build them a real little house: that would be prettier than the gourds. I will give you a small wooden box and you can cut two holes for doors. Then you and Anne may paint it, and add any improvements you please."

So they set to work at their house-building. Bertie cut the doors and put two boards on top to make a real roof. Then they got some white paint and some green, and painted the little cottage white with green blinds and roof. It was the prettiest little dwelling imaginable when it was finished, and everybody had to come and admire it.

"I am sure that Mr. and Mrs. Martin will be pleased with their new home," said mama. "Now, papa will set it up on the pole, and then we will watch for the new tenants to move in."

The little Cottage in the Air as the children called it, stood empty for a few days. Then the birds discovered it, and Anne and Bertie felt quite repaid for all their work

on the house they had built, when they saw how the Martin family enjoyed living there.
—*Olive Plants.*

NEAT LITTLE STITCHES

Upon my wall a sampler hangs,
All safe within its frame;
Great-grandma worked it when a child;
It tells her age and name.
And that was how she learned to sew,
A little every day;
Each stitch was made so carefully,
Before she went to play.
To make my stitches small like hers
My very best I try,
So my grandchildren will be just
As proud of me bye-n'-bye.
—*Louise Haynes.*

FORTUNE NUMBER FIVE

Of cookies, pies, or cake
Or anything you wish to bake,
No failure shall you know
Wherever you may go.

MY GRANDMA USED TO SAY

"Blood is thicker than water."
Ask your grandma what she thinks my
grandma meant.
MRS. T. J. VAN HORN.

A teacher asked her class of children what a skeleton was. One little fellow, Benny, seven, said: "I know; it's bones with the people rubbed off."

MIXED CONCLUSIONS

It was Robert's first visit to the zoo.
"What do you think of the animals?" inquired Uncle Ben.

After a critical inspection of the exhibit the boy replied: "I think the kangaroo and the elephant should change tails."

A WHITE HORSE OF A DIFFERENT COLOR

Small boys often ask embarrassing questions. A preacher was addressing the Sunday school and explaining the significance of white.

"Why," he asked, "does a bride desire to be clothed in white at her marriage?" As no one answered, he went on: "Because white stands for joy, and the wedding day is the most joyous occasion in a woman's life."

A little fellow piped up: "Please, sir, why do men all wear black?"—*Young People.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

VERONA SABBATH SCHOOL CONVENTION

The Bible schools of the Methodist, Presbyterian, and Seventh Day Baptist churches of the town of Verona, N. Y., are organized as an association, and they hold quarterly and annual conventions. They held on the seventh of April of this year their one hundred twenty-second quarterly—thirty-third annual—session, which means a long time of regular and persistent work. T. Stuart Smith, superintendent of the Seventh Day Baptist Sabbath school, has for several years been superintendent of this association; and I presume he has had much to do in keeping up the work so long and so systematically. It was he who sent an account of this meeting to Dr. A. L. Burdick, secretary of our Sabbath School Board, and I am putting down some of the items for this page of the RECORDER. The convention was held in the Methodist church at Verona, the pastors and other workers of the churches having part in the program. Superintendent Smith was the presiding officer.

A most interesting speaker at this convention was Mrs. S. F. Bates, of Watertown, who had been a delegate to the World's Sunday School Convention at Glasgow, Scotland. "She carried the audience with her across the sea, gave them brief glimpses of the lands, and then held them spellbound while she brought messages from the great convention, its inspirational speakers, its delegates from pagan lands with their pleas for the salvation of their people, also messages from mission lands."

Rev. L. B. Scheel spoke of the need of trained teachers. He said, in part, "The biggest trouble is in our teachers. When high school pupils tell us that the Jordan was a city in the Holy Land, that Martin Luther wrote the Ten Commandments, that St. Paul is a book in the Old Testament, there is evidence of an unbalanced education. We demand high qualifications for

our public school teachers, and should have just as good for the Sunday school."

Rev. Theodore J. Van Horn, of the Seventh Day Baptist Church, spoke upon the Vacation Bible School. He said that in the state of New York there are five million young people with no religious training—enough of them to require three full days and nights to pass a fixed point. We must open the door of the church to them, for, unchristianized, they will be as great a menace to this country as the German army was to France. Unless our great army of young people are Christianized they will paganize us.

Rev. Mr. Scheel spoke very kindly of the work of Mr. and Mrs. Van Horn, during the past six years, in connection with the Sunday School Association; and, as they were before long to move to another pastorate, New Market, N. J., he presented to them a beautiful token in the form of a book containing the names of five hundred sixty-six of the Verona townspeople. Mr. and Mrs. Van Horn accepted the gift with emotion.

Under the auspices of the Town Association prizes had been offered in an essay contest, and fifteen papers were submitted. The essays in the various classes receiving first prizes were read.

On the score cards the Seventh Day Baptist school won the banner and the Presbyterian school the banner for the largest attendance at the convention. The association gave Superintendent Smith a rising vote of thanks for his efficient and faithful work. He was re-elected to his position. The registered attendance at the convention was one hundred sixty-five, the largest number present at any Sunday school town convention.

COMMUNITY VACATION DAY SCHOOL

The churches in Verona united last summer in a community Bible School. Miss Bertrice Baxter of Riverside, Calif., a student in Milton College, was the supervisor. She says that about forty-five children were enrolled, that her work there was very pleasant, the community being in hearty sympathy with it. It seemed to her that the school was a success. It will be continued this summer. Miss Baxter was also supervisor of the Vacation School at DeRuyter, N. Y.

A SABBATH SCHOOL SERMON FOR THE LITTLE SMITHS

UNCLE OLIVER

MY DEAR HEARERS:

When we go to meeting we have, before the sermon, a chapter from the good Book. In this case you are to read the fifth chapter of Second Kings. It has in it a most interesting story—one of the best in the Bible.

And now, having had our scripture reading, we are ready for the text, in the second verse of the chapter you have just read: "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited upon Naaman's wife."

The Syrians often made war on the Israelites. When they went out against them they were apt to do more stealing than fighting. They would drive away cattle and sheep and sometimes taken even women and children and make slaves of them. Our text tells us that once upon a time they brought away as captive a little Hebrew maiden and that Naaman, their general, took her to wait upon his wife. We are told at the very beginning of the story that General Naaman was a great man and that the king thought a great deal of him. He was, no doubt, a good man too; but he was a leper. This means that he had that terrible disease called leprosy, a disease that no man, however good a doctor, could cure. The king was very sorry about this, for he did not want to lose so good a general. Naaman's family and servants were sorry, too, as he was a kind man and gentle master.

One day the little maiden said to Mrs. Naaman, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Some one who heard what she said, perhaps the mistress herself, went and told Naaman. And then in some way the king found out what the little maiden had said to her mistress. Right away he made up his mind that he would send Naaman to the king of Israel and that he would send along with him a letter to the king asking that Naaman be cured of his leprosy. And he sent more than a letter. He had Naaman take along with him for the king of Israel "ten talents of silver and six thousand pieces of gold and ten changes of raiment." This means,

I suppose, ten suits of clothing. This was a very large sum of money, and I suspect that the garments were something very fine. All this was sent in advance to pay the doctor bill.

Now there is very little told in this story about the little girl herself—only just this: She was brought away captive out of the land of Israel and was made servant to Naaman's wife. She said one day to her mistress that she wished her master, Naaman, might be with the prophet in Samaria, for she felt quite sure that he could there be cured of the leprosy. If we wish to know more about her we must think it out or, as we sometimes say, must read between the lines.

I do not know how old this little lady was, yet she seems to me to be about fourteen years of age. As I see her she has black hair, dark brown eyes, and is rather small for her age. You know, she is called a little Hebrew maid. I think her name is Ruth. All this is, of course, just guess work; yet a good guess is worth something. And now let us see if we can not, by reading between the lines, find out something of the character of this little Hebrew maid. I think, in the first place, that she must have been a bright, intelligent girl. I do not believe that General Naaman would have chosen any but the brightest and best to do service in his household; do you?

And I think, too, that had not our little Ruth been a faithful, dependable servant she would not have been kept in that good place. Though she had been made a slave girl, she did not sulk and shirk, but did her work well. She must have come from a Hebrew home where she had been taught not only to work, and work willingly, but to appear well. She must have been in her own home her mother's cheerful helper. She had got so much into the habit of being faithful that she would be faithful everywhere—both faithful and courteous.

Do you understand, my little Smiths, that as you grow up your character will depend very much upon the habits you are forming today? Every thoughtful, grown-up friend of yours will tell you this is so. For this reason try hard to cultivate in yourselves habits of faithfulness and courtesy.

And then there is something between the lines of this story telling us that our Ruth was a truthful little lady, and honest. See

here! at her simple suggestion that her master could, were he with the prophet in Samaria, be cured of his leprosy, her mistress and her master talk the matter over together; and then some one goes even to the king to tell him about it. The king is at once interested and makes inquiry. I would not much wonder if he came himself to see the little captive maiden to ask her questions about the prophet in Samaria; and, finding her bright and honest and straightforward in what she had to say about the man of God in her country, he made up his mind to send Naaman there to be cured. Being a king, he naturally thought, of course, not to send him to the prophet, but to the king of Israel. And so he sent his general away, and with him enough gold and silver and other fine presents to make any man rich. And all this because of the simple word of a little slave girl, even though leprosy was thought to be an incurable disease. I must say that I wonder that this king of Syria should have had so much confidence in a child like her. Don't you? Suppose that she had just once been known to deceive her mistress, had once lied to her—played false to her in any way—do you suppose the king would have done all this? To me the confidence the king and queen put in our little Ruth seems beautiful. How does it seem to you? Nothing is more beautiful than beauty of character.

I read also between the lines of this Bible story that the little maiden must have come from a home where she had been well taught—led by her parents to know about God and the prophets and the Scriptures. She knew all about the Prophet Elisha, that he was a man of God; and she had all faith that as such he could recover a man of the leprosy, even Naaman, commander of the army that had made war against her people and brought her away captive from her home and parents. Do you not believe that, were she living in these days she would attend regularly the Sabbath school and be an active endeavorer?

And now let us notice one more beautiful feature in the character of this little Hebrew maiden. I think she has a sweet, unselfish spirit—much of the love we read about in Paul's beautiful charity chapter. She has been carried away captive from her father and mother and other friends and made a slave. Her master may, if he pleases, pun-

ish her, sell her, or even put her to death; she is, no doubt, homesick, yet when she finds that this same master is suffering from the dreadful disease of leprosy, she is glad to tell who, with God's help, may cure him. I think she can love even her enemies. I suspect that some other little girl might think, "Well, let Naaman suffer as a leper, and let him die as a leper—I don't care! He was mean enough to let me be stolen away from my home and brought here to be his slave. It is good enough for him to suffer from leprosy, so now!" But it was not so with this little maiden.

Leprosy is often spoken of as a type of sin. No physician is sure of a way to cure it. God alone can cure either leprosy or sin. Lepers are not at all common with us in these days. I do not suppose any of you have ever seen one. We know many people who are going in the ways of wickedness and sin. May we not be as glad to tell some one about Christ, the Great Physician, as the little Hebrew maiden was to speak the word that sent Naaman, her master, to the prophet in Samaria to be cured of leprosy?

If we would do this, let us, as she did, gain the confidence of those we would help by faithfulness, honesty, and the manifestation of a sweet Christian spirit.

LESSON VII.—MAY 16

SAUL BECOMES A CHRISTIAN

Golden Text. "If any man is in Christ, he is a new creature." 2 Cor. 5: 17.

DAILY READINGS

May 10—Saul the Persecutor. Acts 8: 1-3; 9: 1, 2.

May 11—Saul Becomes a Christian. Acts 9: 3-18.

May 12—The Story as Told to Agrippa. Acts 26: 12-20.

May 13—Jesus and Nicodemus. John 3: 1-8.

May 14—The Conversion of Zacchæus. Luke 19: 1-10.

May 15—Salvation through Faith. 1 John 5: 1-12.

May 16—Confession and Forgiveness. Psalm 32: 1-7.

(For Lesson Notes, see *Helping Hand*)

One who never turned his back but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
sleep to wake. —Robert Browning.

OUR WEEKLY SERMON

THE SONG AND THE SOIL

REV. AHVA J. C. BOND, PLAINFIELD, N. J.,
FOR "MUSIC WEEK"

Text: How can we sing Jehovah's song in a foreign land? Psalms 137: 4.

It is the very genius of the Bible that it is a divine book because it is so human. It is a record of human experience in which is reflected our own.

In the One hundred thirty-seventh Psalm we have a picture of captive Israel in sore and sorry straits because they can not tune their emotions to suit the songs they are asked to sing. At times there is nothing more difficult. But there must be the necessary harmony between our emotions and our songs if we are to preserve our integrity and enjoy a satisfactory religious life. "How shall we sing Jehovah's song in a foreign land?" was a soul-cry whose character and depth gave evidence of the mighty struggle taking place in the hearts of these alien subjects of idolatrous Babylon. They were asked to sing one of the songs of Zion when they were far removed from that holy hill and from the sacred association of the temple whose courts were wont to resound with their songs of praise. How could they sing Jehovah's songs while they were forcibly held in a land that was not Jehovah's! Every sentiment of their souls rebelled at the suggestion, and they hanged their harps on the willow trees and sat down, and refused to sing. If they were to sing at all in their present mood it must be something other than the songs of Zion. So, in harmony with their emotions, they break forth in the imprecatory psalm against their captors.

"O daughter of Babylon that art to be destroyed,
Happy shall be he, that rewardeth thee
As thou hast served us.
Happy shall be he, that taketh and dasheth
thy little ones against a rock."

Some one has said that their first attempt to sing resulted in a discord. It is a discord on our ears, but it harmonizes perfectly with their own feelings, and it is the only song they could sing consistently and

with spirit. We can not approve their song, but the adjustment had to be made in their thinking before the proper emotions could be aroused for singing the songs of Zion; for music is the language of the emotions. Capable of infinite development as the soul expands and the feelings become refined and softened, singing is one of the primitive instincts of the race. In song the soul gives utterance to the deeper feelings that surge within, or lightly trips in joyous vein its gayer moods.

To have sung Jehovah's song under the circumstances, and for the entertainment of their captors, would have been to betray a shallowness of character of which these Jews were not capable. Their conception of God was too narrow, but their desire to be consistent with themselves and to be loyal to the best religious experiences of the past saved them from the failure of conformity. History has proved that Israel profited by her experience in Babylon in that it gave her a wider religious horizon. No doubt they were later able to sing Jehovah's song even in a foreign land, because they learned through trial that their God was not subject to geographical boundaries, and that no land can be foreign to him when the heart is right. This experience of the sharp conflict between their songs and their feelings resulted in a readjustment of their conception of God. A forward step was then taken in the upward climb of the race. Since they did not violate their feelings, but struggled to retain their religious emotions, the latter became a potent factor in bringing about a larger life for themselves and for the race.

Many Dissenters in England in the seventeenth century did not believe in the use of music in worship, and banished all singing from religious services. The logic of their position is easily understood when we recall the dead formality of the ritualistic services of those days. These non-conformists experienced and taught a spiritual Christianity. They could have no patience with mere formalism. The elaborate ritual of the Established Church seemed to these Independents to be but empty form, and the monotonous intoning of the litany a hollow performance. Hence they refused to include hymn singing in their program of public worship lest some one in the congregation might join in the hymn who was not in

harmony with the sentiment of the song. They gradually began to realize, however, that hymn singing was not only consonant with evangelical Christianity, but could be so engaged in as to enrich religious worship and to promote piety. There is an interesting incident growing out of this situation which took place in the latter part of that century. In a certain Baptist congregation in London there were those who believed in singing hymns in church worship, and others who did not. How to adjust the worship to the spiritual demands of both elements of the church became a problem. It was finally decided to sing one hymn, but to wait until after the closing prayer, in order that those who did not believe in singing "might go freely fourth." The latter faction could not continue to fellowship with hymn-singing Christians however, and soon withdrew, forming a new church in which no such heresy was tolerated.

As the use of hymns increased among the non-conformist and more evangelical churches there arose an evident and conscious need for hymns suited to the use of these free congregations. The period from this time on for a hundred years is the most prolific hymn-writing century of all history. Many of the hymns we sing today had their origin during this time.

The first Baptist hymn-writer was Benjamin Keach, who published a volume of hymns in 1691. His eminent and learned contemporary, Dr. Joseph Stennett, a Seventh Day Baptist, published a volume in 1697. Some of Stennett's hymns are in common use today. A little later "a young Independent minister in London, named Isaac Watts, wrote a few hymns into one of which he 'conveyed' several verses of Stennett's." It seems, therefore, that Isaac Watts, our first great hymn writer, received his inspiration from Joseph Stennett, after whose hymns his own were modeled. Stennett was one who according to the Archbishop of York was skilled in poetry.

The Independents of England revolted from the forms of worship and declared against singing, refusing to practice it in religious assembly lest it should be engaged in by those who were not sincere. But music, like religion itself, being native to the normal human soul, could not long be separated from religious worship. Out of this effort to harmonize the worship of song

with evangelical Christianity developed our great hymn writers, and the modern hymns sung in all evangelical churches.

It is in our hymn singing that denominational lines are forgotten. We sing with the Methodist, "Jesus, Lover of My Soul," with the Episcopalian, "Rock of Ages, Cleft for Me," with a Lutheran, "A Mighty Fortress is Our God," with a Congregationalist, "I Love Thy Kingdom, Lord," with a Presbyterian, "Jesus, and Shall It Ever Be, a Mortal Man Ashamed of Thee," with a Unitarian, "In the Cross of Christ I Glory," with a Quaker, "Immortal Love, Forever Full," with a Roman Catholic, "Lead, Kindly Light," with a Baptist, "Blest be the Tie that Binds," and with the Seventh Day Baptist, "Majestic Sweetness Sits Enthroned Upon a Savior's brow." Music is made a means of worship by all Christians, and on the wings of song our prayers of aspiration and our praise ascend to the throne of heaven.

We are emotional as well as intellectual beings, and to fail to cultivate our deeper feelings is to make a great mistake in our education. It has been aptly said that every emotion should be the child of truth and the mother of duty. Emotion has a large place, therefore, in religion, but so has the intellect and the will. Song is an instrument of divine grace to save men. Often has a truth been sung into the heart where it has awakened a response. The song prepared in the heart the seed-bed which assured speedy germination and a healthy growth, but it also contained a seed-truth capable of producing wholesome fruit in conduct and character.

Of course not all singing will move to immediate action, it may stimulate helpful contemplation, or simply add to the joy of living. In any case the tune as well as the words is important. The value of some of our sacred songs is very much lessened because the jingle of the tune does not jibe with the sublimity of theme.

Many of our hymns about heaven are un-social and sensuous to a certain degree, and such songs are giving place to songs of social-service. We have no other way of picturing heaven however except in material terms, and I never appreciated more than I do now that song which I have known from childhood:

"I will sing you a song
Of that beautiful land,
The far-away home of the soul,
Where no storms ever beat
On that glittering strand,
While the years of eternity roll."

There is room for thought expansion and meditative reflection in that old hymn, and the tune is no less sublime than the words.

Doubtless there are many gains of much value to be derived from the annual observance of "Music Week," which I think was first called the "National Week of Song." I have an interest in good music of every kind and character, but I have adhered this morning to my text, in discussing sacred hymns and songs as sung by a religious congregation.

I am wondering if singing engaged in by the family or the social group holds its rightful place in our modern life with its many concerts and its musical artists. Some of my most helpful memories are associated with the winter Sabbath afternoons of my childhood. After dinner mother would say to father, or to one of us boys, "Make a fire in the other room, and let us go over there and sit awhile." When the "other room," which was not dignified by the name of "parlor," had been made warm by the blazing soft coal fire in an open-grate stove, the family would cross the hall to the room where the organ was; and one of the exercises of the afternoon was the singing of the old hymns in which father's and mother's voices were heard along with the children's. I would give a good deal today for an hour in that family circle, and I would not sell the memory of it for gold. Jesus said, "In my Father's house are many abiding-places," and I wonder if it may not be consistent with our best knowledge of revelation to fancy that in heaven there may be abiding places to which families may withdraw occasionally during the multiplied millenniums of eternity! It may be that our mothers are waiting there in the "other room," bathed in the Sabbath peace of Paradise for us to come over and sit a while. I am sure the joys of eternity will be increased by the memory of such hours on earth, which give us a foretaste of heavenly bliss.

There may be those present today who are held captive in a foreign land, and who can not sing Jehovah's song. It may be a great sorrow you are passing through, so

that you can not sing. You may find God more precious, however, and the songs of Zion may be sung with a deeper appreciation as you realize that in sorrow the Lord does not forsake. Or your foreign land may be one in which it was never meant that you should sojourn. It may be the land of worldly pleasure or of selfish gain. Jehovah's song can not be sung in sincerity and with feeling. You should hasten to forsake the forbidden territory and get back where the songs of Zion can be sung with joy and appreciation. Like Israel of old you will find that it is not a question of geography. It is a proper state of mind, a right attitude of heart, and a conscience void of offence. If you feel a shock of the emotions when you undertake to sing the Lord's song because there is something in your life which is not consistent with a wholesome Christian faith, then do not go on singing until you have asked the Lord to free you from the choking grip of this foreign atmosphere. See that your soul is attuned to the harmonies of heaven, then sing; and sing only the best hymns and the most worth while songs. Life is too short, time is too precious, and the power of song too potent for us to be slack or remiss in this matter.

DEACON HENRY THORNGATE

Henry Thorngate was born in Cattaraugus County, N. Y., September 29, 1829, and died at his home in this village early Wednesday morning, April 15, 1925, aged about ninety-five and one-half years.

In early manhood, while living in New York, he was converted and became a member of the Persia, N. Y., Seventh Day Baptist Church. Among the members of the church were the family of Elder Oscar Babcock, Porter Crandall, father of Alfred Crandall, C. P. Rood, and others who were early settlers at this place.

In 1845 the Thorngates, Roods, Babcocks, and Crandalls moved to Wisconsin, first settling near Milwaukee; later they moved to near Milton, and still later to the central part of the state. Here, near the little village of Dakota, Henry Thorngate and Lorenda Crandall were united in marriage by Rev. George C. Babcock, grandfather of E. J. and A. H. Babcock. Here, too, a Seventh Day Baptist Church was organized of which Mr. Thorngate became a member.

A small building was used for a church and a schoolhouse, and here centered the religious and literary activities of the community. Mr. Thorngate was much interested in the work of the church and in the literary society. He took quite a part in both, especially the literary society, and became quite a debater.

On June 23, 1861, with his brother, David, he enlisted; and his regiment was a part of the famous Iron Brigade, made famous because of its ready service, the physical endurance of its men, and their courage on the battle field. In the Battle of South Mountain Mr. Thorngate was severely wounded, and because of his wound was given an honorable discharge.

After his discharge he returned to his home in Wisconsin, and here he lived until in 1866 when his family together with that of several others, moved to near Brookfield, Mo. At this place a Seventh Day Baptist Church was organized and of this church he became a constituent member, transferring his membership from the Dakota Church. He was chosen to serve the church as deacon, though he was not ordained.

In 1879 he, with his family, came to this place and here his home has since been. Upon coming here he became a member of the church of his faith and was chosen and ordained a deacon. At different times he held many official positions, serving as moderator, treasurer, clerk, and trustee. He was always interested in Sabbath school work and for many years was a teacher in the school.

He was honored by being elected to public office, serving boards of education, and as justice of the peace. It is said of him that he was the best justice ever elected in North Loup township. His was a judicial mind—though outspoken he was just and was anxious that justice should be done at all times.

Mr. Thorngate was not an educated man so far as attending school is concerned and from securing knowledge through school books, but he was an educated man in that he was a great reader, and had a most excellent memory. He always kept abreast of the times and was well informed on current topics. His son, Herbert, says that a day or so before his death he talked with him on current affairs and with him went over events in their lives which the son had

forgotten. His mind was clear to the last—about fifteen minutes before he died he asked the time.

His wife died several years ago, and since her death he had continued to live in his own house, for the past year or so being tenderly cared for by Mr. and Mrs. L. L. Lewis. All of the children born to him are still living: H. H., and Gaylord, of this place; Roy, of Cherry Creek, N. Y.; and Belle Thorngate Rood, at New Smyrna, Fla. He had spent two winters with his daughter and had been for some time an inmate of the Soldiers' Home at Hot Springs, S. D.

Funeral services were held at the Seventh Day Baptist church, Thursday afternoon, conducted by his pastor, Rev. H. L. Polan, and the body was laid to rest in the lot in the Hillside Cemetery with those of his wife, his sister, Mrs. Marianne Rood, and her husband, his brother George and his wife, and his father and his stepmother.

The text used: "In my father's house are many mansions," the songs, "Jesus, Lover of My Soul," and "We are Going Down the Valley," were selected by Mr. Thorngate more than four years ago. The bearers were also selected, and all were here except his grandson, Guy, of Denver, Colo. They were his sons, Herbert and Gaylord, his nephews, R. G. Thorngate and W. G. Rood, his grandsons, Paul and Ernest Thorngate.

The profusion of flowers testified in their way to the kindly feeling his relatives and neighbors had for him, the kindly man. And so another good man has gone—gone after doing the work which was his to do.

The house is dark,
Where not so long ago
We, passing by his window,
Saw the brilliant lights,
And saw him sitting there
Reading, as he waited for the end.
The house is dark;
We would not mourn his going;
The soul has simply
Winged its way unto the brighter home above.
But yet it makes us lonely here
To see the house so darkened,
That was once so bright.

"Do not be fooled by the absurd claim that more liquor is sold than ever before. If this were true, the liquor interests would favor prohibition and not spend millions to discredit it."

DEATHS

THORNGATE.—Deacon Henry Thorngate was born in Cattaraugus county, N. Y., September 29, 1829, and died in North Loup, Neb., April 15, 1925, in the ninety-sixth year of his age. Separate obituary on another page.—Ed.

WHITFORD.—Paul Robnett Whitford, son of Asa Maxon and Almeda J. Whitford, was born April 28, 1911, and departed this life, April 9, 1925, aged 13 years, 11 months and 11 days.
H.

SUPPORT THE CHURCHES

One day we talked with a man who was going into the country to dedicate a church. He said that it was the successor of a small church in which he had been reared. It cost but little money, but it represented great sacrifices on the part of the humble farmers who were then struggling for a livelihood in that new region. His own father had given \$300 toward that first building, mortgaging his farm to raise the cash. Some of the neighbors remonstrated with him for this, but he said: "I have nine children, and my only aim in life is to raise them up to be Christian men and women. This church is

a necessity to me, for my farm would be worthless without it." The church was their home through all the years of their childhood and youth. All grew up to be Christians and members of the church. Two of them became preachers and two preachers' wives. The youngest child became bishop in his church, and he it was who had the rare privilege of dedicating the new church which took the place of the old.—*White Cloud Messenger*.

A WORD OF SYMPATHY

The members of the Salem Aid Society mourn the loss of Mrs. Estella Randolph. She was a faithful worker until failing health prevented her from attending our meetings regularly. She was of a quiet disposition and her simple faith was a help to others.

We extend our heartfelt sympathy to the family in their great loss.

MRS. GEORGE B. SHAW,
MRS. L. R. POLAN,
Committee.

The pilgrim they laid in a large upper chamber, whose window opened towards the sun rising; the name of the chamber was Peace, where he slept till break of day; and then he awoke and sang.—*John Bunyan*.

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SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

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

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

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

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

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

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

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

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

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

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

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

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

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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Being all fashioned of the self-same dust,
Let us be merciful as well as just.

—Longfellow.

No simple word, nor deed of wrong,
Nor thoughts that idly rove;
But simple truth be on our tongue,
And in our hearts be love.

—St. Ambrose.

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THE BURDEN

"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.

Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been?"

And the thorn-crowned and patient One
Replied, "They thronged me too. I too have seen."

"But, Lord, thy other children go at will,"

I said, protesting still,
"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried."

He turned and looked at me;
"But I have died!"

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil;
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not mine."

He looked at them—the look of One divine;
He turned and looked at me. "But they are mine!"

"O God," I said, "I understand at last.
Forgive! And henceforth I will bond-slave be
To thy least, weakest, vilest ones;
I would not more be free."
He smiled and said,

"It is to me."

—Lucy Rider Meyer.

CONTENTS

Editorial.—If We Knew.—The Uncon- scious Verdict.—A Good Sabbath in Plainfield.—We Are Not Alone.—One Never Can Tell, But He "Took a Chance."—A Good Showing in Nor- tonville, Kan.—The Work in Day- tona, Fla.	577-580	Nathan Wardner.—Minutes of the Woman's Board Meeting.—The Prayer of Motherhood.	590
The Early Church	581	Home News	591
Seventh Day Baptist Onward Move- ment.—Our Bulletin Board.—Sab- bath Rally Day.—Onward Move- ment Day at Detroit.—General Con- ference Receipts for April, 1925 . . .	585	The Sabbath in the Bible	592
Pastor Osborn's Message	586	The Day's Work	594
Michigan-Ohio Semi-annual Meeting. Missions.—From the Field.—Letter From Jamaica	586	Young People's Work.—The World's Need.—A Thought for the Quiet Hour.—Intermediate Christian En- deavor.—Christian Endeavor News Notes.—A Study of Seventh Day Baptist Missions in China.	595-599
Some Interesting Relics	588	Children's Page.—Chinese Children.— Mother's Day.—The Prodigal Son.— Fortune Number Six.—My Grandma Used to Say	600-602
The Medium of Forsythia	589	Open Letter to District Attorneys . . .	603
Elder Job J. Scott at Memphis, Michi- gan	589	Notes From My Diary	603
Woman's Work.—The Mother Heart. —Extracts From the Diary of Elder		Buffalo Alfred Alumni Banquet. . . .	604
		Amanda Potter Hamilton, 1837-1925. .	605
		Death	607
		Sabbath School Lesson for May 23, 1925	608