

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.

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.

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"O God, who hast endowed us with personalities and hast awakened within us a consciousness that we belong to thee and to our brethren, we pray for grace to be true. Eradicate from our minds all pride and conceit. Help us to appreciate the service our brother renders, however menial it may appear. Teach us our interdependence. Help us ever to respond to the promptings of thy Spirit. Let Christ be magnified in our bodies and spirits. For his name's sake. Amen."

If We Knew Only three words in this subject! Yet, how suggestive they are! The little word "if" makes them so. Take that away and the other two words would condemn us in many respects. Once a man came to Christ for judgment upon his work and confessed that he "knew" the principles upon which the Lord would decide regarding his work, and the Master took him at his word: "Thou knewest, did you? Then why didn't you do better?" Oh, that we all would do as well as we know! But we do not. We are too prone to keep right on in ways we know will bring no good results—and that too in regard to causes we think we love.

The sad, self-condemning words in the day of accounts for those who have failed to live up to their light will be: "We knew!"

But the "if" is significant now, for it suggests the possibility of our not knowing or not *realizing* the sure future outcome of our present attitude toward the truths we claim to represent and toward the work upon which our future as a people depends. It is also a strongly suggestive word, implying that our action would certainly be quite different *if* we could see things in their true light, *if* we could realize the great importance of our present opportunities, *if* we could only see just how our actions of today will look to the children of tomorrow.

Someway the case seems more hopeful with the "if" restored. As we look at things from the standpoint of today, the "if" gives us hope that a careful consideration may inspire us to change our attitude toward vital questions, so the outcome of our lives may be such as we shall like to see when

the end comes. In the end to which we hasten, there can be no use for the word "if" as a prompter to do better. "If" at that time will only suggest regret—remorse for lost opportunities! The only words then must be "we knew." So then, let us restore that little word and look at the phrase "If we knew" a little more carefully.

If we knew how much God loves the world and fully realized what it meant when he paid such a price to save it, if we stop to think of all the misery among earth's children where Christ is not known, and consider carefully the real transformations that would come by making him known, do you think we would be so indifferent to the cause of evangelism?

If we knew all the suffering in the world about us on account of ignorance, poverty, and sin, if one half of the world really knew how the other half has to live, if we could be brought into close touch with the misery of our fellow mortals, we could not pass by on the other side and leave them to suffer while we enjoy our luxuries; we would be stirred to the very heart's core. Oh! *if we knew*, really knew, how different this old world might be made!

If we knew how much the future of our denomination will be affected by what we are doing today, if we knew all the results sure to follow, with those we love, by our present attitude toward the Sabbath—our manner of keeping it—the interest we take in Sabbath reform, could we be so indifferent and careless as the weeks go by?

If we knew how much our very life as a people depends upon our raising our full budget this year, if we realized what the outcome would be if our boards are all left sorely handicapped by debts, and the causes for which we stand are allowed to suffer on account of our indifference in these flourishing and prosperous times,—oh, if we knew, what would be the effect upon the minds of our young people of today, upon the minds of outside folks who are watching us, upon our future in generations to come, by what we do in these passing days, I am

sure all indifference would disappear, we would arouse in enthusiasm and all together go over the top in a great victory for 1925.

Once more, *if we knew*—we of this generation—how our half-finished work of a memorial building and publishing house will look to coming generations with its empty lot and unfinished front in the finest part of this growing city, we would not leave a stone unturned by which we could help on this good work until the building is completed and left to tell the generations to come how much their fathers loved the Sabbath cause and how much we prized the faith of our fathers.

Unless all the signs about our churches, our associations, our conferences are false, there never was a time in all our history when we were better able to "carry on" valiantly for the Lord's cause than we are today.

The Unconscious Verdict The *Redeemed Hebrew* is the name of a monthly paper published in Philadelphia, Pa., in the interest of the Hebrew Christian Mission. Abraham Silverstein is its editor and publisher.

On the first page of the April number is a remarkable article from a Binghamton, N. Y., paper headed by the question: "What Is Your Verdict?" The article answers this question in several paragraphs, and at the close of each paragraph gives the verdict in large capitals: "*Jesus Christ Is Dead!*" This verdict occurs eight times in the same conspicuously emphatic form and makes rather an uncanny impression as one looks upon the page with those same four words as sub-headlines.

The writer makes it clear that these words reveal the verdict of millions in America today who call themselves Christians! Here is one who shows that he is not much interested in religion. He says frankly: "I used to be, but I have not attended church in twenty years, nor paid any particular attention to religion. Am too busy. My sabbaths are simply my day off."

For such a man, his long excuse might be condensed into four words and state the whole truth in startling effectiveness, so far as he is concerned: "*Jesus Christ is dead.*" For this kind of man Christ has been dead for years and there has been no resurrection. Religion has been neglected, and worship a dream of bygone days.

Upon such a verdict the writer of that article has this to say:

This gentleman, of whom I have spoken is a representative of a group whose numbers run into the millions. His attitude marks one of the danger levels of our modern civilization. It is the spirit of the age—the spirit of an age that has been intent upon demonstrating that humanity can get along fairly well without God and which, despite the tragedies of the past decade, is not yet convinced of its grievous folly. It is the spirit of an age captivated by dazzling wealth, thrilled by the epoch-making miracles of science, and overwhelmed by the multitudinous temptations of pleasure. It is the spirit of an age that has been busy turning luxuries into necessities and interpreting satisfaction in terms of material abundance. It is the spirit of an age that has thought altogether too much about self and too little about the larger and diviner mission of life. It is the spirit of an age that has magnified the human ego to such proportions that even the Almighty is, at times, overshadowed.

In showing where lies the responsibility and stating something of the remedy, this article in the Hebrew paper goes on to say:

It is the business of thinking men and women to think and to think seriously. It is not just the present generation that is concerned. We can exist for a time on the accumulated faith and works of those who have gone before. But unless we pass on to the rising generation the same substantial spiritual heritage that came to us—unless there be instilled into the heart of the rising generation a deep and controlling reverence for religion and for the institution of religion, a real allegiance to God in the affairs of men, then the rising generation and future generations are bound to suffer tragically by reason of our failure.

And the present generation of fathers and mothers is responsible. Like father, like son—like mother, like daughter. You can tell your children what to do for a certain number of years and they will do it; but, after a dozen years or so, when they begin to do a little thinking and wondering on their own account, they will stop following precept and begin following example. It is one thing to say to a child, "Go to church." It is quite another thing to say, "Come on, son, let's go together." The fashion of yesterday was, "Let's go together." The fashion today—if the attitude be not wholly negative or indifferent—is "Go."

And the *new fashion doesn't work*. It is based on the poorest conceivable kind of psychology. You cannot instill into the heart of a child a reverence for the thing which you do not reverence, a love for a thing which you do not love, a passion for the thing for which you have no passion, and allegiance to the thing to which you give no allegiance. Example counts more than precept. By your conduct—you parents of today—will your children decide many of the loyalties

of their lives. You cannot live as though Jesus Christ were dead and expect your children to learn to rejoice in a living Christ. If Jesus Christ is dead so far as you are concerned, the probabilities are that Jesus Christ will be dead so far as they are concerned. There is the crucial difficulty. Parents are saying, "Go" instead of "Come." And it simply does not work!

A Good Sabbath Sabbath day, May 2, in **In Plainfield** the Plainfield church was one of those blessed spiritual, helpful seasons which everybody enjoys and which will cause happy memories whenever we think of them.

The evening before was time for our covenant meeting. This was largely attended, and there was a deep spiritual interest that every one seemed to feel. The meeting was in the main audience room, and three young people from the pastor's preparation class were baptized and accepted for membership.

On Sabbath morning Pastor Bond preached the sermon we gave you last week in the RECORDER entitled, "The Song and the Soil," a sermon "apropos to Music Week." If you did not read it, you will enjoy reading it now. The songs in this communion service were all good old gospel hymns, some of which were written by Seventh Day Baptists. See what Pastor Bond said about these in the sermon mentioned above. Many hearts were touched by the sermon and were well prepared to enjoy the Lord's Supper at its close.

Five new members were welcomed by the hand of fellowship, including two adults besides the young people who were baptized last evening.

Pastor Bond is winning his way with the people here, and our church is enjoying the spiritual meetings.

We Are Not Alone The SABBATH RECORDER is not the only paper that finds itself unable to pay expenses from its subscriptions. We had supposed that religious papers with subscription lists running into hundreds of thousands would find no difficulty in meeting expenses, and we have always thought that our deficits were due alone to the fact that our list was too small.

But it seems that we are not alone in having trouble to meet expenses. The splendid interdenominational paper, *Christian Work*,

finds that "in spite of every economy" it must have \$20,000 this year more than it can receive from subscriptions and advertisements; and it has a two-page display "ad" appeal for churches to make this up by gifts of \$10 a church, with the understanding that the pastors of churches giving that amount shall have the paper free, and these churches shall be placed on an honor roll.

We hope that this splendid, free and independent religious paper will succeed in its great undertaking.

One Never Can Tell Daniel A. Poling tells **But** the story of a **He "Took a Chance"** "chance" he took in the case of a drunken profligate brought to him at the close of an evening service in a New York City church. The man, who was very drunk, told what seemed like an impossible story. His baggage was being held for a hotel bill, and a member of his family was expected to come in a day or two from a distant state to settle the bill and "fix him up." He begged for fifteen dollars, promising to pay soon.

At first Mr. Poling thought the man was lying, and, as the attendant started him for the door to turn him out, the poor fellow exclaimed: "Take a chance!" Something about the case impressed Mr. Poling to give the boy a closer look; whereupon he said: "I will take a chance." It seemed as unpromising a chance as ever a gambler took, but somehow the pastor did not want to take a course that might prevent any other needy fellow from coming to his church for help. So he gave the fifteen dollars, urging the drunk to "make good and play the man."

Well, the boy did make good. He returned, clean and sober, paid the money as he had promised, and took the preacher to the hotel to see the friend of the boy's invalid mother who had been sent to thank the New York pastor "who had gambled with the sin of the city for the soul of her son" and had won.

We can never tell what blessings may follow in cases like this. Had it not been for godly men who were willing to "take a chance" the world would never have had the blessed work of John B. Gough, Jerry McAuley, and many other noble workers for God.

A Good Showing In The *Quarterly Review* of the Seventh Day Baptist Church in Nortonville has just come to hand. It shows that this church is alive and progressing, although somewhat handicapped by bad weather, bad roads, and a good deal of sickness.

Pastor H. L. Cottrell's Easter message is full of good things; his reports regarding the work done by the prayer meetings, Circles No. 1 and 2, the Sabbath school, and by the Woman's Missionary Society, as well as that of the Endeavor societies, are full of interest.

Preparation is begun for a Vacation Bible School this year. In connection with this matter of religious education, the *Bulletin* contains the following very interesting article:

THE BIBLE IN THE NORTONVILLE SCHOOL

An important movement was set on foot at the school meeting at Nortonville, on Friday, April 10, when a resolution was passed requiring that it be placed in every teacher's contract, that a chapter or a part of a chapter of the Bible be read every day, without comment, before the scholars by the teacher, and that a refusal to comply with this requirement be subject to the dismissal of the teacher.

We have come to demand a certain intellectual standard to be maintained in our schools. This standard has become so universally accepted that all teachers willingly comply with the requirements of this standard. If any teacher should refuse to teach the required amount of mathematics, science, or history, the school board would immediately find out the reason why.

But a complete education consists of something more than merely an intellectual standard; it consists of a moral standard. And it is time that Christian people stood for a moral education in our schools, and it seems to me that no better beginning could be made than to have the Bible read by Christian teachers. Scores of children never hear the Bible read at home, principally, I believe, because of the spiritual indifference and the unwillingness of parents to take any time away from their business for such things. The Bible in the school will never supply the lack of the Bible in the home, but it will help to make up that loss. The Bible and its teachings daily inculcated into the minds and hearts of the scholars could not but help in making citizens of character and high ideals. Joseph Cook once said: "Educate a man's body alone, and you have a brute; educate his mind alone, and you have a skeptic; educate his spirit alone, and you have a bigot; educate his body, and his mind, and his spirit, and you have the noblest work of God—a man."

The Work in Daytona, Fla. On another page George A. Main gives the RECORDER readers the outline of a Sabbath lesson he used in the last Sabbath school at the close of its winter services in Daytona. In his introduction to the study of the nineteen questions regarding the Sabbath in the "Early Church" lesson, Mr. Main tells us why he thinks such a lesson was needed.

In regard to the work of Brother Robert Wing during his winter with the Daytona congregation Brother Main writes as follows:

*Rev. Theodore L. Gardiner,
Sabbath Recorder, Plainfield, N. J.*
MY DEAR DR. GARDINER:

The Sabbath school held today marks the close of the winter services, since the last of our northern folk, Dr. and Mrs. Langworthy, leave this week; and it seems to me entirely in place that some one of us should let our people in the North know how much we have all enjoyed having Mr. and Mrs. Robert Wing with us this season as pastor and wife, and that we appreciate very much the assistance given to that end by the Missionary Board.

We have had good attendance throughout the season, several having spent the winter here for the first time. I know you will personally be interested in knowing that we have had these many fine meetings and that this winter has been no exception to the rule of previous seasons in the matter of a pastor, for we have been greatly blessed through the coming of Mr. and Mrs. Wing.

At our last Sabbath school, before Mr. and Mrs. Wing drove back north, we varied a little from the *Helping Hand* lesson, studying the early church from a Seventh Day Baptist standpoint. Thinking that the RECORDER might possibly find a place for the substance of the lesson, I am enclosing an outline, which you may use in the RECORDER if you so desire and as you may see fit.

With kindest regards from all of us, I am
Sincerely yours,
GEORGE A. MAIN.

May 2, 1925.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure."
—1 John 3:2, 3.

Yes, love will often have its pain;
The roses bloom because of rain,
And wintry snows the grasses keep;
Love is not love that can not weep.
—Douglas Malloch.

THE EARLY CHURCH

GEORGE A. MAIN

The following outline of the Sabbath school lesson as discussed by the Daytona Sabbath school at its services, April 18, when the subject of the International Lesson was "Life in the Early Church," it is thought may be of interest to other RECORDER readers. While great credit is due the writers of the several parts of the *Helping Hand*, it seems obvious that in the selection of the Scripture for the lessons and in the usual comments from the pens of Sunday-keeping writers not only is the subject of the Bible Sabbath carefully avoided but even where discussion of it is suggested by the lesson such discussion is not invited by the notes. The International Lessons, selected by Sunday observers and taught by Sunday observers, are, hence, *Sunday school* lessons and should not be given the honor of being called Sabbath school lessons, even if they are slightly modified when copied into our own periodicals.

The lesson of April 18 is a good illustration of this characteristic of the International Lessons. Every reason exists for bringing out under this heading of "The Early Church" the questions of Sabbath and Sunday observance. Instead, we have comments on communistic ownership, in which we evidently in these times do not concur, and a brief narrative of two "black sheep" of the early church. No apology, therefore, seems necessary in making this lesson, when taught to a class composed largely of Sabbath keepers, a lesson showing the early church in its true light as regards the observance of the Sabbath.

Question 1. Why should the study of the early Christian Church be of especial interest to Seventh Day Baptists?

Answer. The Seventh Day Baptist denomination is, so far as we know, the only English-speaking religious sect directly denominationally descended from the early Christian Church. It is a truly wonderful heritage we possess in having our faith brought to us unpoisoned by the sins of paganism.

Almost from the beginnings of human history believers in the one true God have been menaced by the followers of evil. Hardly had the early church got underway when the Roman Catholic compromise between Christianity and the sun-worshiping paganism

was formulated. Not all Christians accepted the compromise however. For we find the pure teachings of Christ and his apostles, beginning with the Nazarenes and continued by many other Sabbath-keeping Christians, preserved untainted by Sundayism even to this day. Modern Protestants can claim no such heritage as is yours as direct denominational descendants of the apostolic church. For modern Protestantism is the result of a split in Catholicism, and Protestants are the descendants of protesting Catholics, who have yet to shake off the pagan sun day before they can lay claim to pure apostolic Christianity.

If I could do no more in this Sabbath school lesson than to inspire you with a greater appreciation of the wonderful heritage that is yours, as the direct denominational descendants of the true early church, of which Christ was the founder and Paul the great apostle, I would feel amply repaid. Yet I would not stop there. No great blessing is ever received, no great heritage handed down, no wealth accumulated, without being accompanied by corresponding responsibilities. Protestantism differs from the Christianity of the early church of which Christianity you Seventh Day Baptists are now the sole direct heirs, primarily in the matter of the Sabbath. The carrying of God's holy day to Protestantism, not the bringing of other Protestants into our church, necessarily, is the pre-eminent duty of Seventh Day Baptists. If I am considered a crank because of over stress on the Sabbath question, I am willing to rest my case on the last part of Matthew 5:19, a part of the greatest sermon ever preached, in which the speaker plainly affirmed that the teaching of even the least of God's commandments, if such the Sabbath Commandment might be found to be, is pleasing to the heavenly Father; whose pleasure we daily pray shall be done on earth as in heaven. Should we not rather ask, "How can a study of the early church be other than interesting to Seventh Day Baptists?" since they are in fact the trustees of one of the great truths accepted by that church?

Question 2. The international lesson text refers to the early church as being of one heart and one soul. What must that mean as regards Sabbath observance?

Answer. It means that they all observed the same day and that the proof that one

of the churches was a Sabbath-observing church establishes the fact that *all* were.

Question 3. *By what two very significant names were the apostles and disciples of the early church called?*

Answer. Christians and Nazarenes. See Acts 11:26 and 24:5.

Question 4. *Was there any difference between these two religious sects?*

Answer. We have no reason to think so. Christ, the Nazarene, was the founder of each. Paul, the great apostle of the Christians, was also a champion of the Nazarenes and could and would not have belonged to different sects. Read Acts 26:28, 29, for definite assurance, if that be needed, that Paul was a Christian and a Nazarene. These two sects were, therefore, the same. And since the Nazarenes were known for one thousand years thereafter as a Sabbath-keeping sect, we can have no doubt that the one-minded early church was also a Sabbath-keeping church.

Question 5. *If we should find any precepts or practices of the early church in disagreement with the teachings or customs of Christ, where should we go for guidance?*

Answer. Fortunately we find no such disagreement, at least in the matter of Sabbath versus Sunday keeping. We shall, therefore, take no issue with those who prefer to follow "apostolic practice" rather than to follow the Jew, the Founder of Christianity; for, as we shall see, so far as the Sabbath and Sunday are concerned both their precepts and practices were identical.

Question 6. *What do we know of the first days of the weeks during the life of Christ prior to his crucifixion?*

Answer. Not a single first day, or Sunday, is mentioned in the records of Christ's life.

Question 7. *Did Christ, either through precept or example, leave anything definite in the matter of the Sabbath for the benefit of the early church of which we are studying?*

Answer. Read Matthew 5:17, 18. Not the most insignificant letter, or even an accent mark, from God's Ten Commandments was ever to pass away. Read Luke 4:16. Not one week, merely, but as a custom, Christ observed the Sabbath.

Question 8. *Do we find any evidence in the New Testament that Christ not only taught and observed the Sabbath, but that*

he considered it of supreme importance to his followers?

Answer. Read Matthew 5:19. Here is a plain statement from the lips of Jesus that the violation of *any* of the Ten Commandments (and either the use of the Sabbath as a work day, or Sunday as a rest day, would be unmistakable disobedience to one of them) placed the individual at least in his kingdom. Read Matthew 24:20. How easy it would have been for Christ, in endeavoring to prepare his followers for the impending destruction of Jerusalem, to say something like this: "Pray to God that your flight may not come in the winter, when you will suffer from cold; but so far as the Sabbath is concerned you need not worry. For there is to be no Sabbath after my death when the covenant is to be sealed with my blood"; (or, the Sabbath of God, the Sabbath of which he claimed to be the Lord, was to be replaced by the sun day of paganism) or whatever else he might have said, but did not. Instead of Christ's indicating that the Sabbath was to be done away or replaced, we have in this verse three clear and unmistakable lessons: First, that the proper observance of God's holy day was of sufficient importance to warrant God's intervention in its behalf. Second, that the Sabbath of the new dispensation, so called, was not to be changed by circumstances, that it was not to be a mere one-day-in-seven, but that it was still to hold not merely a definite place in the week but the same place that it did when he was urging his followers to prayer in its behalf. And third, that this same seventh day, which had always been the Sabbath, was to be the Sabbath of all mankind thereafter, since all were of one mind, in fact were to become one in Christ. Read Galatians 3:28.

The precepts and practices of Christ are unmistakable. He both observed and taught the early church to observe the Sabbath which had always been known as "God's holy day."

Question 9. *Turn now to the beginnings of the early church. How many first days of the week are mentioned in the entire New Testament, beginning with the time of the crucifixion?*

Answer. Just three in all.

Question 10. *What was the occasion of the mention of the first of these three Sundays and in what respect is it noteworthy, if in any?*

Answer. This was the day when Christ's resurrection first became known. Some Bible scholars think that this Sunday was the time when Christ rose from the dead; but Matthew records that he had already risen in the end of the Sabbath, before sunset the day before. It makes little difference, however, when he rose. If it had, Christ would have provided that the exact time of the resurrection would have been preserved and the reasons for its commemoration made plain. Read Matthew 28:1; Luke 23:56. The first mentioned Sunday is noteworthy only in that it emphasizes that the Sabbath was still the day before the first day of the week, even after the beginning of the new dispensation which began at the cross, three days before.

Question 11. *What was the occasion of the second first day mentioned in the New Testament and in what respect is this Sunday noteworthy?*

Answer. Read Acts 20:7. This records a discourse of Paul's, given either after sunset on the evening following the Sabbath or the next evening. This passage is noteworthy in that it is the *only* record of a religious meeting held on Sunday found in the whole Bible, Paul's custom (see Acts 17:2) being Sabbath preaching.

Question 12. *What was the occasion of the mention of the third and last Sunday mentioned in the early church Biblical record, and in what respect is it noteworthy?*

Answer. Read 1 Corinthians 16:2. This was a request from Paul that the people of the church at Corinth should ascertain the extent of their prosperity (that is do their bookkeeping) on the first day of the week and that they lay by a portion for the worthy poor. This work which Paul asked them to do was not appropriate for the Sabbath, since the church at Corinth, like all the rest of the early churches, was a Sabbath-keeping church. Read Acts 18:1, 4, 11. This biblical passage is noteworthy not only as being the only direct command in the whole Bible referring to Sunday but also in that it confirms the Ten Commandments, since it commands definite secular work on the first day of the week.

Question 13. *May not the Lord's day of Revelation 1:10 be the so-called Lord's day of today, Sunday?*

Answer. Read Exodus 20:10 and Mark 2:28. Whether the word "Lord" be applied

to Jehovah or to his Son, we have but one of the week days which can meet that definition. So far as the Bible is concerned, the seventh day of each week is the unchangeable Lord's day.

Question 14. *Turning from the study of the first day to the study of the seventh day, or Sabbath, what do we find was taught the early church concerning the law, a part of which was the command to remember the Sabbath to keep it holy?*

Answer. Read Romans 3:31. Here we find Paul teaching just what Christ had taught (Matthew 5:17-19) that the law of the Decalogue was, even in the new dispensation, as firmly established as ever. No confusion need exist in the matter of Paul's teachings concerning the ceremonial laws and the laws of God: the first had passed away; the laws of God were the everliving guide in the matter of right and wrong. Read Romans 7:7.

Question 15. *Does the New Testament record any churches as having observed the Sabbath?*

Answer. Read Acts 13:27, 42, 44; 16:12, 13. Remembering that the proof that these churches were Sabbath churches establishes the fact that all of the one-minded churches must also have been Sabbath-observing churches and leaves no question on this point. The early church was a Sabbath-keeping church and nothing else. Sunday was nothing but one of the six work days. Read Ezekiel 46:1.

Question 16. *As these Christians, or Nazarenes, spread out over the Old World, what very natural changes came about in the matter of their designations as religious sects?*

Answer. Starting with the designations Christians and Nazarenes, these early churches multiplied in number, taking various names as they branched out, some being called by the names of their greatest leaders, others taking names from the localities where they predominated, and still others being known by the characteristics they possessed. Thus we find that at the close of Biblical history there were various Sabbath-observing Christian sects, differing not so much in their practice or beliefs but in their designations.

Question 17. *In what manner did Socrates, the world's great historian, confirm the foregoing outline concerning the Sabbath keeping of the early church?*

Answer. Socrates records that in the fifth century the whole known world observed the seventh day with the exceptions of Rome and Alexandria, where the partly converted sun worshipers had become so important a part of the semi-Christian churches that they had introduced their great feast day, Sunday, as a part of the church practices. Sunday observance, therefore, came into the church not because of the day on which Christ rose, which is still an undetermined and insolvent question, but as a compromise between the apostolic church and sun-worshiping paganism.

Question 18. Briefly describe a few of the many Sabbath-keeping branches of the early Sabbath-keeping church from which Seventh Day Baptists are denominational descendants.

Answer. *Nazarenes.* This Sabbath-keeping sect took its name directly from its Founder, Christ, the Nazarene, of Nazareth. The prophets had, in fact, foretold that Christ was to be so designated. This name had already become known in Bible times (Acts 24:5) and was even then suffering the persecution which has continued against Sabbath observers down to the present time. This pure Sabbath-observing people were known under this name for over one thousand years after the time of Christ.

Ebionites. This word means "poor people," the class from whom most of the followers of the lowly Jesus were drawn. A certain branch of the Sabbath-keeping early church was known under this name until at least the eighth century.

Cerinthians. Cerinthus, a contemporary of John, from whom the name of this Sabbath-keeping sect was taken. Some think Cerinthus wrote the Gospel of St. John and the Book Revelation.

The Thomas Christians. A Sabbath-keeping sect started by the Apostle Thomas in southern India, known as a Sabbath-keeping sect down to the seventeenth century.

Leonists. A name derived from the name of their founder, Leo, who lived in the third century. These pure apostolic Sabbath-keeping people were considered by the Roman Catholics as especially dangerous for three reasons: because they traced their practices clear back to apostolic days; be-

cause they were so scattered, there being no country where this Sabbath-keeping people had not gained a footing; and because they believed nothing concerning God which was not good, showed "utmost piety" and lived justly before men. As would be expected of so pure a people, this Sabbath-keeping sect was bitterly persecuted by the Roman Church.

Paulicians. This Sabbath-keeping Christian people made a great deal of the teachings of the Apostle Paul, and undoubtedly derived their name from him. They are known to have existed in Russian Armenia as late as the beginning of the nineteenth century.

Waldenses. Originally Sabbath-keeping Paulicians who migrated from France to the Waldensian valleys of the Alps, from which name they derived their designation "Waldenses" in all probability. One historian records that they were at one time "as numerous as the sands of the sea" in France. These pure apostolic Christians were, like the other Sabbath-keeping sects, slaughtered unmercifully by the Roman Church. It has been estimated that there were from one to three million of these Sabbath-keeping Waldenses in England. In the latter part of the fourteenth century these Sabbath-keeping English Waldenses became known as "Lollards," it being recorded that "more than half of the nation" was made up of these Sabbath-keeping Lollards.

Question 19. Have not Seventh Day Baptists a duty as denominational descendants of so pure a line of Christian people as these? What is that duty?

Answer. The preservation of God's holy day is a trust placed in our hands, not to be hid under a bushel, but to be broadcasted among God's people everywhere. Rather than criticise our young people who, knowing almost nothing concerning the Sabbath, have thought it impossible to keep the day in this world of no-sabbatism, let us hang our heads in shame that we have devoted our energies to other causes, no matter how worthy, at the expense of the one great work which has been left to us to do. We well deserve the gradual decay that we are experiencing as a denomination. Let us awaken to our responsibility in promoting the observance of God's holy day, the possibilities of good from which may be beyond our realization.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

May 16—Sabbath Rally day.

Seven more Sabbaths in this Conference year.

Treasurer W. C. Whitford received \$3,139.80 in April. He reports a total of \$29,061.13 in the past ten months—almost *one half* of the Onward Movement budget for this year. Are we going to send him the other half in May and June?

SABBATH RALLY DAY

Possibly some one may think that the Sabbath question is considered so often that there is danger of making Sabbath Rally day services mere formal programs of little practical value. But there are so many interesting questions connected with the Sabbath that we can make every service of the church on that day intensely interesting and practical as we consider different questions connected with the Sabbath question.

The following subjects will probably suggest many others to you that will be worth your consideration.

How important a place does the Sabbath have in the Old Testament teachings? In the New Testament?

What benefits in Sabbath keeping are held out in the Bible?

Multitudes of people, including some nominal Sabbath keepers, feel that it makes little or no difference which day one keeps as Sabbath. What does the Bible say about it?

The importance of choosing a lifework that will aid one in keeping the Sabbath.

How can we encourage our young people to keep the Sabbath?

The privileges and the obligations of the Sabbath keeper connected with the appointments of the church.

Parental example and teachings as aids or hindrances to their children.

What others think of our Sabbath keeping.

The sin of quoting Bible passages that clearly refer to the seventh day of the week to support Sunday as the day that Christians should keep, and the proper observance of Sunday.

What can L. S. K.'s do to interest others in the Bible Sabbath?

How can our denomination enter into a larger service in the interests of Sabbath Reform?

Before Sabbath Rally day it will pay you to read again the article in the SABBATH RECORDER of April 20, "Sabbath Rally Day," by our leader in Sabbath Promotion, Rev. Ahva J. C. Bond.

I believe that you will feel repaid if you spend one of the services of the day in a genuine *Bible study* of the Sabbath.

ONWARD MOVEMENT DAY AT DETROIT

We had a very interesting program for Sabbath, April 26. The laymen took hold of the Onward Movement cause with a zeal. Able addresses on the following subjects by the below mentioned brethren were given:

The Value of a United Budget W. R. Frink
The Work of the Tract Society ... Royal Crouch
The Work of the Missionary Society. M. B. Beers
Relief for Aged Ministers and the Duties of
the Sabbath School Board Job J. Scott
The Young People's Board and the Historical
Society Ralph L. Brooks
The Woman's Board N. L. Maltby

Other interests were mentioned by the pastor.

The congregation gave courteous attention to the entire program, and it is believed that Detroit will, as usual, go over the one hundred per cent mark. Already, it has passed the sixty per cent mark, and the best is yet to come, so the canvassers inform us.

In addition to the offerings for the denominational interests, about \$40 is contributed monthly for workers in Jamaica and other items of expense there. Also, the printing and mailing of the *Voice* falls to a great extent upon the shoulders of the Detroiters.

R. B. ST. C.

GENERAL CONFERENCE

Receipts for April, 1925

Onward Movement—	
Adams Center	\$ 41.50
Albion	5.00
First Alfred	232.04
Second Alfred	33.80
Battle Creek	424.00
First Brookfield	157.50
Chicago	100.00
De Ruyter	55.00
Dodge Center	56.94
Farina	93.19
Fouke	10.50
Friendship	39.00
Gentry	12.00
Independence	36.00
Marlboro	10.00
Milton Junction	315.50
New York	88.39
North Loup	10.00
Pawcatuck	300.00
Plainfield	44.95
Richburg	15.00
Riverside	400.00
Rockville	28.00
Salem	166.49
First Verona	124.00
Waterford	66.00
L. S. K. Mystic	10.00
Reta I. Crouch	5.00
	<hr/>
	\$2,879.80
Forward Movement—	
First Alfred	\$ 5.00
North Loup	16.00
Plainfield	45.00
Rockville	20.00
	<hr/>
	\$ 81.50
Parallel Budget—	
Plainfield	3.00
	<hr/>
Historical Society—	
Detroit	\$ 5.00
Ministerial Relief—	
Detroit	7.00
Sabbath School Board—	
Detroit	5.00
Denominational Building—	
First Alfred	3.00
Detroit	5.00
North Loup	2.00
Walworth	100.00
Tract Society—	
Detroit	5.00
Missionary Society—	
Detroit	18.50
New York	25.00

WM. C. WHITFORD,
Treasurer.

Alfred, N. Y., April 30, 1925.

The torture of a bad conscience is the hell of a living soul.—Calvin.

PASTOR OSBORN'S MESSAGE

[The *Pep-o-gram*, a neat little paper published by the Christian Endeavor society of the Nile, N. Y., Church, should be a great help to all who count Nile as their church home. There are many items of interest in the present number, including the pastor's message, in which he appeals to all the members to unite with him in carrying out "a full program for the rest of the year." He urges a full response to the Roll Call session and pleads for a special effort to make May a real "Go-to-Church" month. His words on "Your Church" are worthy of a wider circulation, and we give them here.—T. L. G.]

YOUR CHURCH

Of all the institutions that minister to the general welfare, your church is probably the only one that depends entirely upon you for its growth and support.

The agencies that protect your life and property have behind them all the power of government. Training for the mind and healing for the body are provided in schools and hospitals, and every citizen shares in their maintenance.

Your church, however, stands alone. It functions or ceases to function according to the way in which those who belong to it—or who should belong to it—uphold its teachings and its works.

Yet it ministers to something quite as important as life, health, or property. It serves the spiritual and moral needs of your community. Its teachings are the most potent influence for good that exist. It does more to make your town a good place to live in than any other institution. It can do more to make your own life broader, more wholesome, and worth while.

Surely you owe it both to yourself and to others to support your church—to attend its services and to take an active interest in its affairs.

MICHIGAN-OHIO SEMI-ANNUAL MEETING

The Semi-Annual Meeting of the Michigan-Ohio Seventh Day Baptist Churches will convene with the Jackson Center, Ohio, Church, May 29-31. General theme: Forward and Upward.

"Oh, come let us worship and bow down. Let us kneel before the Lord, our Maker."
W. D. TICKNER.

Honorable John F. Kramer, when prohibition commissioner of the United States, said, "If the Anti-Saloon League were suddenly withdrawn from the field or rendered powerless, the saloons would be back again inside of two years."—*Ex.*

MISSIONS

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

FROM THE FIELD

I. DETROIT, MICH.

I made a visit to Toledo, Ohio, where an interest is being shown in Seventh Day Baptists. I have kept up a correspondence with persons in Cleveland, Ohio. At this point (Cleveland) about ten or more persons from half a dozen families are expressing desire for services, and we are endeavoring to make the necessary arrangements.

Early in March we started a work in North Detroit and have held one or more services each week; Elder Scott is now taking charge, and the interest is increasing. Possibly there should be tent efforts in both the Ohio cities and North Detroit.

We are developing the work on the Canadian field to the best of our ability and expect shortly to secure a post office box at Windsor, Ontario, to conduct correspondence through that office. We expect, likewise, to issue a quarterly four-page paper, *The British Empire Seventh Day Baptist* (size of the *Voice*), using only Seventh Day Baptist material, ecclesiastical, historical, evangelical, etc. Britishers will be better reached in this way.

The vocational work is being conducted along the same lines as heretofore with quite a number of applications and considerable correspondence. A number of Seventh Day Baptists have been placed at work. Correspondence with East and West Indies, Ceylon, British Isles, Canada, South Africa, and many other places continues. Correspondence conducted with persons in the several states of the American Union has been beneficial, I believe. An item in the *Detroit News* has this week brought an inquiry from a Baptist minister concerning the Sabbath. The inquiry was immediately answered and suitable literature sent. I am conducting a written and printed discussion with an editor of a Disciple (Christian) paper in California, subject: the Sabbath.

The local church is sending in contributions to Treasurer Whitford for different

branches of our work. We have been asked for \$180 but think that this will be doubled. We are contributing at the rate of over \$400 per year to help the work in Jamaica. This is a new work and needs careful nurturing. The Adventists are doing their utmost to break down the esprit de corps of the infant Seventh Day Baptist organization. We have sent \$45 to buy lumber for the temporary building at Mountainside and \$30 for a pony for Evangelist Flynn, who has to travel fifteen miles up the mountain to a congregation of ninety.

ROBERT B. ST. CLAIR.

Detroit, Mich.,

March 31, 1925.

II. JAMAICA

DEAR PASTOR BURDICK:

Just a few lines to you, trusting you are well. We are of good courage in the Lord. The work in Jamaica is onward. There are many calls from different places, and that shows that the missionary spirit has taken hold of our people. Elder Mignott has organized a new company at Luna. This is the result of Brother L. Dalhouse's labors. These dear people were once members of the Seventh Day Adventist denomination. Brother Dalhouse has succeeded in getting them to part company with Mrs. E. G. White's so-called testimony. Then he was able to give them the pure, unadulterated Word of God.

As I said before, there are many calls. If we had another worker with a vehicle, more work could be done; but we have that promise of the Lord to wait patiently, and here we rest.

Enclosed please find the report for the quarter. Some of our churches have not responded financially. Nevertheless they are of good courage, and we hope for better times. I must again make mention of the present of the motorcycle to Elder Mignott for use in the mission field; it was a gift that is worthy of more than a passing thought. In comparing traveling expenses for Elder Mignott for the first quarter of 1925 with that of the first quarter of 1924 there is a great saving. Traveling expenses for the first quarter of 1924, L 5-9-2. Traveling expenses for the first quarter of 1925, L 1-11-8. Thus we have a saving of L 3-17-6, and for this we have to thank our benefactors again in thus helping us to

lower our expenses. Please accept our kind regards. Wishing you much of God's rich blessings, I am

Respectfully yours,
JULIA SMALL.

Kingston,
April 15, 1925.

LETTER FROM JAMAICA

MY DEAR BROTHER BURDICK:

It is quite a long time since I have written to you. I have been waiting to send you a bit of good news. Your good letter regarding the Davis' case I have received and read carefully. I have conceded to your suggestion to let the matter alone, and so I have done.

Well, the work is progressing. I am glad to state that I have just organized a company of twenty-three at Luna a few miles beyond Above Rocks. You will remember Above Rocks. When we came from Guy's Hill to Bog Walk, we traveled in a north-eastern direction to Above Rocks. Well, Luna lies north of Above Rocks. We are glad for what the Lord has been doing for us here and that the people's minds are turning towards the truth. From Ballimonay we have received good tidings of the progress of the school and the general interest there.

A bit of land has been donated by a brother at Luna for a church spot, and pledges to the amount of L 10 have been made to be brought in at the end of the month towards the erection of a church building. The name of the leader of this company is T. A. Coombs, Mount Regale, P. O., Jamaica.

Since I wrote, a letter has just been received from the leader that Elder Hurdon of the Jamaica Conference of Seventh Day Adventists has been to Luna and tried to bring the people back to Adventism. But I am glad to state that he was turned down everywhere and had to beat a hasty retreat. These people have seen the errors of Adventism and the pretensions of Mrs. White.

There is a spirit of inquiry all around regarding our faith and practice and the difference between the two peoples. Now we have a double work to do as Paul in his day. He had to preach the faith to his countrymen to get them out of error and sin and to the Gentiles who did not know God.

In like manner we have to get our former brethren out of error, because we are debtors to them; and have also to set the Word before those who know not the truth. We are thankful to our heavenly Father for his tender mercy in bringing the light to us and for opening our eyes to see it.

Enclosed you will find report for present quarter.

With kind regards,
Yours in hope,
H. LOUIE MIGNOTT.

Guy's Hill, Jamaica,
April 15, 1925.

SOME INTERESTING RELICS

An article by "Art" James in the *Spotlight*, a paper published in Riverside, Calif., calls attention to some interesting ancient relics owned by Olney Moore, who is instructor in matters of printing in the Polytechnic High School of Riverside, Calif.

The first relic mentioned by Mr. James is a page from the famous old Gutenberg Bible. He writes:

"It is safe to say that no other school has access to such a rare and remarkable example of historical interest. It has been truthfully characterized as a noble fragment," stated Mr. Moore.

"This Bible was the first book ever printed in the world with movable type. It was printed in a year somewhere between 1450 and 1455. There are twenty incomplete copies existing in the world. A single page, such as Mr. Moore owns, sold for \$195 just recently in New York. In the year 1923 the last complete copy brought to America was auctioned to a collector for \$43,500. A copy sold for \$50,000 in the year 1911."

Concerning other relics in this collection the writer says:

"Mr. Moore's collection also contains other interesting books. A Benjamin Franklin book printed in 1749 is very valuable. A book printed by Aldus Manutius in 1569 is the first ever printed in italic type. This was copied from the handwriting of the noted author Petrarch. The first textbook on printing is odd. This book was printed in 1687 and contains directions for printing in the minutest detail.

"The most interesting of these 'old-timers' is a worm-eaten medical book printed in 1679. Real honest-to-goodness book-

worms have eaten through the pages of this book. The cover is of old parchment.

"Another object of interest is an old type-specimen sheet. This was printed in London in 1738. It contains every style of Caslon type."

THE MEDIUM OF FORSYTHIA

[The following letter was written by a friend to Cora S. Lupton, Shiloh, N. J., and Mrs. Lupton thought it contained a lesson too good to be kept alone; so she kindly passes it along to others.—ED.]

If gold were for eating or wearing or just to think about, wouldn't forsythia be as good for food, apparel, or thought?

In the spring when the forsythia bushes are a mass of golden beauty I often think they are more valuable than the standard of our money exchange. We can leave them in the open for anyone to enjoy and a letter today tells me their beauty has been shared:

"DEAR FRIEND:

"While clipping a few sprigs of forsythia this morning, the picture of your yellow bush came into my mind. I guess maybe you have no end of mail to look over, but I just thought I would like to tell you how much Edith and I were attracted by the novel shape and full bloom of your lovely forsythia bush. Then, too, it is always a very gratifying and sort of satisfying feeling one has inside, to see and know people who help keep the home town attractive. Your yard was an interesting thing to call Edith's attention to, as we walked along to church; and it is only natural I would want her to love pretty things.

"Now I'd better finish arranging our own little yellow flowers in a brown basket for the diningroom table, then it will be half past ten, and that is church time. You see when not near people of our own belief—there really isn't a thing to hinder one's remembering, no matter what other work he is doing.

"Yours sincerely,
"H. F. H."

How many things there are to connect us with the same God, the one and only God for whom our hearts yearn.

The forsythia which blooms forth so brilliantly before the winter snows are past, proves the beauty of the resurrection and

brings us closer to the world above material things.

Forsythia can be a connecting link for friends—forsythia can be a connecting link with God, the Giver of all good and perfect gifts. Forsythia, forsythia—who would live without a sprig of forsythia to bloom for them in the spring and to use as a golden medium of friendship and of worship?

Surely the spirit of the Lord was in the home and around about its inmates as they looked through nature up to nature's God.

J. A.

ELDER JOB J. SCOTT AT MEMPHIS, MICHIGAN

Elder Job J. Scott, the associate pastor of the Detroit Seventh Day Baptist Church of Christ, in addition to the special lectures he is delivering on Filer Avenue, Detroit, made a trip in company with Mrs. Scott, Sabbath, April 18, to Memphis, Mich. This town is located about forty miles north of Detroit, near the boundaries of Macomb and St. Clair counties. Many years ago, there was a strong Seventh Day Baptist Church at this point. The mighty giants of Adventism, such as Elders James White, Uriah Smith, D. M. Canright, Mrs. Ellen G. White, and others, frequently visited the church in Memphis. Years ago, however, less prosperous days overtook the Memphis society and a congregation of less than a dozen was in attendance about a year ago. The spacious galleries of the church edifice were deserted.

Recently the little group has been meeting from house to house upon the Sabbath days. This may, however, be only an arrangement for the cooler seasons of the year.

When one of our Detroit friends removed to this point, an invitation to visit the place was extended. Elder Scott held a number of conferences on matters pertaining to the Scriptures, and he appears to have made a very favorable impression upon those with whom he came in contact. He expects to visit Memphis again in the near future.

R. B. ST. CLAIR.

"The hotel business, (which many thought would be ruined by prohibition), is enjoying a degree of prosperity that amazes everyone."

WOMAN'S WORK

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

THE MOTHER HEART

There's a song in the heart whose sweet echoes
will roll,

Forever and aye, in the depths of the soul;
For tho' we may wander and widely may roam,
As needle to polestar the heart turns to home.
Home, home, sweet, sweet home!
Wherever we wander, the heart yearns for home.

Far dearer than rubies, their price far above,
The deep mother heart with its well-spring of
love:

No anguish can drain it, neglect cannot dry;
Nor want can consume it; for love can not die.
Home, home, sweet, sweet home!
Oh, priceless the love that wells up in the home.

The great, glowing sun in the dewdrop is caught,
And home mirrors heaven when with love it is
fraught;

And thus as the whole is revealed in the part,
The love of God shines in the dear mother heart.
Home, home, sweet, sweet home!

A foretaste of heaven is the love in our home.
—Ella Gilbert Ives.

EXTRACTS FROM THE DIARY OF ELDER NATHAN WARDNER

SHANGHAI, 1850

(Continued)

May 3rd. A neighboring woman came into our house with burning incense in her hand and without asking went from room to room chanting like a priest. Being asked why she did so she simply replied that she was doing a meritorious deed. After passing through the different parts of the house she left. We were afterwards told that a child who called at our house a few days ago, was taken suddenly ill on the following night and they concluded that he had lost his soul while at our house, and this ceremony was designed to restore it.

6th. Formed a short acquaintance with Rev. Mr. Martin, a Presbyterian minister from the U. S. bound for Ningpo.

16th. Reading in one of the four books Chungsu surrendered the government of the world to others, I asked my teacher why it was that in Chinese books their Emperors are always represented as rulers of the whole world. He replied that it was because

China is the mother country, that all other nations, laws, customs, etc., spring from her, and that formerly all were tributary to her, and if they were filial as they should be they would pay their tribute now. This, he said, was evident from Chinese history which gives account of the first man, who was the first Chinese Emperor.

17th. Sabbath. At our 9 o'clock prayer meeting had a new seeker after religious knowledge, named "Tong-Yen Ches," from Hang-Chow. He is in distressed circumstances, which may be the prompting motive, and was introduced to Bro. C. by his teacher, "Lu," who is a suspicious professor, as a seeker.

19th. Visited the bubbling spring "Ching-ur-ss," where was an annual gathering. We found several thousands assembled to companies of whom we preached several times and distributed many hundred tract calendars.

20th. I see in Mr. Deen's comment upon the passover mentioned in the 25th chapter of Matt. he says, "the day now observed as the sabbath is not the one instituted by Moses, but because Jesus was Lord of the Sabbath, therefore Christians keep the day of his resurrection." Then you are not willing to honor him enough to keep a day of which he is Lord, are you? Is the sacrament of the Lord's Supper therefore, to be changed into something different in order to make it suitable for Christians to observe?

24th. Queen Victoria's birthday was celebrated today on the English ships of war by a grand salute. Have they forgotten that the world is round and that therefore the 24th day of May is a different day in China from what it is in England!

25th. Received a RECORDER by overland containing Mr. Brown's apology for what he wrote in that paper of Mar. 15, '49.

27th. Sent copies of Mr. Morton's tract on the Sabbath question to different missionaries at Canton, Hong Kong, Amoy, Foo-Chow and one to Ningpo.

MINUTES OF THE WOMAN'S BOARD MEETING

The April meeting of the Woman's Board was called to order by the president at the home of Mrs. W. C. Daland.

Others present were Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. J. F. Whitford,

HOME NEWS

FARINA, ILL.—BIRTHDAY SURPRISE.—When the pastor returned from Effingham one day last week he was reminded that it was his birthday by being presented with an angel food cake about the size of President Coolidge's Thanksgiving turkey. It was properly dressed in rose-colored icing over which cocoanut had been sprinkled. In the afternoon, as he handed Grandma Childs her mail, she too remembered the pastor had a birthday and in a very substantial way. We wish to express our thanks for these and other remembrances.

C. E. MEETING

The Christian Endeavor meeting Sabbath afternoon, led by Miss Zinn, from the subject, "Educational Missions," was one of the best. It was educational, inspiring, and spiritual; it only emphasizes the fact that consecration, preparation, and application will result in success. The leader for next week is Ruth Hill, and the subject will be "Home Happiness."

OUR DENOMINATIONAL BUDGET

The treasurer reports that \$1,028 was pledged at our last canvass for denominational purposes and, not counting last week's collection, \$1,058 had been received. That is knocking the "t" out of "can't," isn't it?

SOME OBSERVATIONS

Some folks are like rowboats, for they have to be pulled wherever they go. Sometimes it is a hard struggle to keep them pointed in the right direction. Others are like sailboats; if the wind blows east, that is their direction; if the wind blows west, they go that way. Of course it is possible for them to beat against the wind, but they don't often do it. They are inclined to follow every wind of emotion and popular sentiment. Others still are like power boats; they drive against tide or wind, and in the face of great difficulties keep their even course. Which are you like?

There is never a time when we can say, "It is yesterday"; and there will never be a time when we can say, "It is tomorrow,"—for, ever and ever it is today. The past has ceased to be, and the future does not exist. Therefore, whatever we hope to accomplish must be done in the now. The present is all we have; and somewhere hid-

(Continued on page 594)

Mrs. J. L. Skaggs, Mrs. G. E. Crosley, Mrs. E. D. Coon, Mrs. A. B. Lanphere, and Mrs. Shaw.

Mrs. West read from the Scriptures, and Mrs. Lanphere led in prayer.

The minutes of the March meeting were read.

The treasurer read her monthly and quarterly reports, and they were adopted.

The corresponding secretary reported correspondence from Mrs. C. D. Coon, Riverside; Mrs. A. L. Davis, Ashaway; Mrs. Verney A. Wilson, Birmingham, Ala.; and several letters from the Committee of Reference and Counsel.

Voted that the corresponding secretary order four copies of the Foreign Missions' Annual Conference Report.

Mrs. West read letters from the Federation of Woman's Foreign Mission Boards and the Federal Council.

Voted that the board pay its annual dues to the Woman's Board of Foreign Missions.

Voted that Mrs. W. D. Burdick, Plainfield, N. J., be asked to become our representative on that board.

Extracts from letters from the Misses Mabel and Anna West and Mrs. H. E. Davis, Shanghai, were read by Mrs. West and Mrs. Shaw.

Adjourned to meet with Mrs. A. E. Whitford in May.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

THE PRAYER OF MOTHERHOOD

I fold him, gently, to my wondering heart,—
Some fault has hurt me, and I fain would speak
Yet hide, instead, my face against his cheek,
Lest I should see his sudden bright tears start.
Where shall I find the knowledge that I seek
To teach this unformed soul life's strange new
creed?

What sage is wise enough to guide and lead,
Through ways of safety, these quick, restless
feet?

Much less a woman, whose own heart must beat
With somewhat of a child's impetuous need,
A child's rebellious thought!...Aye—so, indeed,
I can not chide—I can but love thee, Sweet!
And breathe the deep, mute prayer of Mother-
hood

(God hears it often!): "Help me to be good!"
—Madeline Bridges.

THE SABBATH IN THE BIBLE

(For private study and family reading)

AHVA J. C. BOND

Leader in Sabbath Promotion

THE SABBATH IN THE OLD TESTAMENT

- The Sabbath in the Creation story. Genesis 1:1—2:3.
(Written to teach the divine Creation of the earth and the sacredness of the seventh day.)
- The first appearance of the Sabbath in Israel's recorded history. Exodus 16:13-30.
(The manna given. The Sabbath appears as an established institution.)
- The Sabbath in the Decalogue. Exodus 20:8-11.
(It occupies a central place in this world-recognized moral code.)
- The place of the Sabbath in the amplification of the Ten Words. Exodus 31:12-17.
(The severest penalty must be administered to the one who violated the Sabbath law.)
- Moses makes known to Israel the commands of God. Exodus 35:1-3.
(The weekly Sabbath mentioned first.)
- Laws for the governing of Israel, including the Sabbath. Leviticus 19:1-18.
(These are not ceremonial, but ethical.)
- The Sabbath and other sacred festivals. Leviticus 23:1-38.
(The Sabbath has first place. From it other festivals are dated.)
- The Sabbath a time for worship. Leviticus 24:5-9.
(The character of the worship is in keeping with the times.)
- An instance of the recognition of the Sabbath. Numbers 15:32-36.
(The penalty administered according to the law.)
- Sabbath worship again. Numbers 28:9, 10.
(A special offering for the Sabbath day.)
- The Sabbath law in Deuteronomy. Deuteronomy 5:12-15.
(Another version of the Ten Words.)
- One purpose of the new temple is Sabbath worship. 2 Chronicles 2:4.
(In Solomon's time Sabbath worship was taken for granted.)
- In the time of Elisha the Sabbath was recognized. 2 Kings 4:17-25.
(Incidental references the strongest kind of evidence.)
- The temple guards are changed on the Sabbath. 2 Kings 11:4-12.
(Another incidental reference to Sabbath recognition.)
- Amos condemns Sabbath breaking. Amos 8:4-10.
(Amos holds high ethical standards. The sins condemned are not ceremonial.)
- The Sabbath must be hallowed. Jeremiah 17:19-27.
(Sabbath keeping is a test of loyalty. It is so in many instances.)
- A lament over Judah's loss of a Sabbath. Lamentations 2:6.
(Judah is non-religious, having forgotten the Sabbath, etc.)
- Ezekiel rehearses the wilderness history of Israel. Ezekiel 20:10-26.
(Israel was disloyal in failing to keep the Sabbath.)
- Sins of Jerusalem, including Sabbath-breaking, condemned. Ezekiel 22:6-12.
(Not ceremonial failure, but sin, is the charge. See also Ezekiel 22:26; 23:38.)

- The Sabbath in Ezekiel's new temple. Ezekiel 46:1-5.
(Ezekiel was born both priest and prophet.)
- Blessedness of Sabbath keeping. Isa. 56:1-8; 58:13, 14.
(Sabbath keeping an essential of right ethical living.)
- Ezra reads the law to the people, including the Sabbath. Nehemiah 9:13-15.
(The book of the law had just been rediscovered.)
- The keeping of the Sabbath law enforced by a pledge. Nehemiah 10:28-31.
(Commercial interests must not encroach upon the Sabbath.)
- The law more emphatically enforced. Nehemiah 13:15-22.
(Time of the beginning of the Sabbath incidentally indicated. See also Leviticus 23:32.)
- A psalm or song for the Sabbath day. Psalm 92.
(Title of the psalm)

THE SABBATH IN THE NEW TESTAMENT

- It was the Master's custom to attend Sabbath worship. Luke 4:16-21.
(The Old Testament was the basis of his teaching, and he knew how to interpret it.)
- Jesus teaches on the Sabbath day. Mark 1:21, 22; Luke 4:31, 32; Mark 6:1, 2.
(They were in the habit of meeting on the Sabbath day for worship. The authoritative character of the teaching was unusual.)
- The grain-field experience, and Sabbath healing. Matthew 12:1-14; Mark 2:23—3:6; Luke 6:1-11.
(Jesus must have been a faithful Sabbath keeper if the fault-finding Pharisees could find no charges more serious than these.)
- The Sabbath and the resurrection. Matthew 28:1; Mark 16:1; Luke 23:55, 56.
(The devout women, the Master's closest friends, kept the Sabbath according to the commandment.)
- Jesus united temple worship with helpful ministry. John 5:1-18; 7:14-24; 9:1-41.
(John's Gospel was written more than a half-century after the resurrection.)
- Jesus speaks of the Sabbath in connection with the fall of Jerusalem. Matthew 24:20, 21.
(No reference was made to any change of the day of the Sabbath.)
- The Sabbath in Antioch of Pisidia. Acts 13:14-27.
(Paul preaches on the Sabbath and makes reference to the Sabbath in his sermon, but with no suggestion of a change.)
- Successive Sabbath services. Acts 13:42-44.
(The "whole city" doubtless included many Gentiles.)
- The Sabbath in the Jerusalem conference. Acts 15:12-21.
(The Sabbath question was not involved because all Christians, both Jewish and Gentile, were Sabbath keepers.)
- The first church in Europe a Sabbath-keeping church. Acts 16:11-15.
(Lydia was a Gentile woman and a Sabbath keeper, first as a proselyte and then as a Christian.)
- Paul taught in Thessalonica and in Athens on the Sabbath, as was his custom. Acts 17:1-3; 18:1-4.
(Paul preached to Greeks as well as to Jews, delivering the same gospel message to both, with no reference to a change of the Sabbath day.)

(Continued from page 591)
den away in the magic words "today and now" lies the secret of service and happiness. To love God and to seek to serve and please him is the sum of human duty, and it is forever incredible that God should demand any more or be satisfied with any less. We will do so much in the years to come; but what have you done today,—is the ever present question.

THE DAY'S WORK

SELECTED AND EDITED BY DEAN A. E. MAIN

Be thou in the fear of Jehovah all the day long. (Proverbs 23:27.)

Whatsoever ye do, work heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. (Colossians 3:23, 24.)

How infinite and sweet, thou everywhere
And all-abounding Love, thy service is!
Thou liest an ocean round my every world of care,
My petty every-day; and fresh and fair
Pour thy strong tides through all my crevices,
Until the silence ripples into prayer.

And I should fear, but lo! amid the press,
The whirl and hum and pressure of my day,
I hear thy garment's sweep, thy seamless dress,
And close beside my work and weariness
Discern thy gracious form, not far away,
But very near, O Lord, to help and bless.
—Susan Coolidge.

The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the blessed sacrament.—*Brother Lawrence.*

Happy are they, O Lord, who have so much employment that there remains no room for idle thoughts. Happy are they who have so little business that they want not time to attend their souls. Happy yet more are they who in the midst of their work can think sometimes of the rewards above, who while their backs are bowed down with labor can freely raise up their minds to heaven, and while they are tied on their beds with sickness can yet move on towards their eternal rest.

Pray ye; go ye; bring ye—a call to supplication, service, sacrifice.—*L. D. Wishard.*

If any work is really God's giving, and he puts it either into our hearts to devise or into the power of our hands to do, no fear but he will also provide stuff sufficient, whether metal or mental.—*F. R. Havergal.*

The more and the better we know and understand, the more strictly shall we be judged unless our lives are also more holy.—*Thomas à Kempis.*

PRAYER

Glorify thy holy name, O God, through us in a fruit-bearing day. Help us to abide in Christ that we may share his life and do his work. If the channels of our thought and our desire are choked with sin, purge us that we may bring forth more fruit. In morning hours of toil, in noontime rest, in the work that draws to an end with the sun setting, and in our evening thoughts or cares abide thou with us and make our hearts glad in thee. The night's rest and the new strength the morning brings for soul and body are from thee, and thine shall be our praise in every gain and effort, in every joy and grief, through Jesus Christ our Lord.

RED, RAMPANT AND WHOLLY FREE

Attention is arrested by this news note: On February 1, fifteen thousand people crowded into Madison Square Garden, the largest auditorium in New York, to commemorate the memory of Nicola Lenine, the Russian bolshevist premier, who died a year ago. The entrance fee was fifty cents. Thousands of people were turned away. Nearly every person in the audience displayed the color of the communists. Women wore red dresses. Men wore red scarfs or red bands on their hats or arms. The speakers praised Lenine and his achievements with unbounded fervor and just as heartily denounced the American government, and hailed the day when "The flag of the American soviet republic would displace the stars and stripes." That has a parlous sound. But a reassuring fact is that the police did not interrupt the proceedings. American nerves are returning to the normal condition of constitutional freedom, in which everybody may speechify, sing, and wave his happy red rags, to find when the election comes around that not a brick of our national structure has been budged. A republic finds its chief danger not in expression, but in suppression.—*The Baptist.*

YOUNG PEOPLE'S WORK

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

THE WORLD'S NEED

Christian Endeavor Topic for Sabbath Day,
May 30, 1925

DAILY READINGS

Sunday—A lost world (Eph. 2: 1-9)
Monday—The world's hope (Rom. 1: 13-17)
Tuesday—A preaching church (John 17: 20, 21)
Wednesday—Gentle compulsion (Matt. 22: 1-10)
Thursday—A world call (Isa. 40: 9-11)
Friday—Prayer for workers (Matt. 9: 35-38)
Sabbath Day—Topic: The world's need—the unfinished task (Matt. 28: 16-20)

MARJORIE J. BURDICK

In writing this article, I loaded the gun and then got around in front of it with the rest of you.

What is the world's need?

Study your missionary field right at home, within your own heart. Answer the questions herein asked, and see what missionary work you need to do in this "heart" field.

What is the world's need?

We all feel that it needs Christianity. This must be given to the world through Christian men and women. A person need not be a missionary by name to spread Christianity. The need of the world in every country is the Christian who practices his Christianity at all times. There are those who are Christians in name but who, when dealing with non-Christians, or strangers, seem to forget their religion. When we find business people lying about the goods they sell or misrepresenting them, we begin to doubt all business people just because of the few who are not honest. The same thing happens when a non-Christian finds a Christian not practicing his religion. The need of the world is the true, active follower of Christ who is putting first things first. That is missionary work.

The younger people of the world need more of the older people who are strong and active workers in religious work. They need them as ideals, as teachers and leaders. This is a great missionary work. Are you neglecting it?

It is so easy to get careless about the

little things of life. Do you realize that some things that you do that appear little in your sight may be having a wrong influence on some younger person; also, that by giving up something that is questionable you may strengthen him for better service? You may be able to do many things with a clear conscience and a pure mind, but your young friend may not be as strong as you are and in seeing you do these things may be led to others more harmful. That may sound a wee bit old-fashioned, but nevertheless it is true and often we are too willing to overlook our responsibility in being examples to the younger generation.

In watching boys and girls for the last four years, I have marveled many times that they were as good as they were when I realized the conditions in some of their homes.

One ideal lad has a mother who is supposed to be a Christian but who is constantly nagging him and distrusting him. That influence will some day tell on him, and he will lose faith in others and possibly in Christianity. The mothers of many of the girls spend practically every afternoon playing cards. I wonder what sort of women these girls will grow to be. Will they be useful women in the world or thoughtless and selfish in their lives?

Many of the boys and girls come from homes where there is no peace, where parents quarrel, or where the moral standards are low. These boys and girls are calling for friends to take the place of friendship not received at home. Is it not your duty to supply this friendship and show these boys and girls what trust and faith and truth and purity mean? Is not this one of the greatest of missionary tasks?

If you are parents, a greater task is in your hands. Do not leave it to pastors, teachers, and friends. With the boys and girls, Christianity should begin at home. They should find their parents practicing it.

The world needs Seventh Day Baptist young people who are workers. The Sabbath truth can not be put aside; it is a fact proved that the "seventh day is the Sabbath of the Lord thy God." The world needs to see young people who are practicing this belief and sticking to it without giving in. No one likes to see a "wishy-washy" person, but people do rejoice in one who has backbone and principle. John James gave

his life for the Sabbath truth. Others have suffered persecution for this same truth. What are you willing to sacrifice? It takes faith, persistence, and courage to stand by the truth, but strength is renewed after the battle and increased day by day.

Oh, young people, may we be strong and brave in our battle for the truth. Hold the line! Don't go backward!

Dare to be brave!

Dare to be true!

The world needs Seventh Day Baptists

The world needs you!

Plainfield, N. J.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

That which the world needs most today is the religion of Jesus Christ. He is knocking at the door of every person's heart; yet hundreds, even thousands, are refusing to let him in. This is the main reason why the world is in such a chaotic condition today—why there is so much hatred, envy, jealousy, and bloodshed. Jesus does not rule in the hearts and lives of men. The world needs to accept him as its Savior.

What is our duty? Jesus says, "Go ye, therefore, and teach all nations." Our duty then, is to teach people about him. This is what the missionaries of the Cross are trying to do. All of us can be missionaries. Some of us can not go to foreign fields, but we can help those who are there, with our prayers and money. We can be home missionaries, also, in many ways, for there are always those around us who need help. We do not know how much good a kind word or a smile will do. Let us, Christian endeavorers, do our duty in trying to meet the world's need.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, May 30, 1925

HEROIC SERVICE IN PEACE AND WAR. JOHN
15:13-16; ROM. 13:1-8

LESTER G. OSBORN

SUGGESTIONS FOR THE MEETING

Advertise the meeting by a poster. Take a picture of a traffic officer and put it on the cardboard with something like the fol-

lowing: "Stop! You're pinched! Appear at Christian Endeavor (time and place). Topic ——— Leader ———." Or use a picture of a recruiting station with the words "Enlist now for heroic service in peace and war. For further particulars come to Christian Endeavor (time and place). Leader ———."

If you use written invitations, make it a summons to court or a notice to appear before the examining board for enlistment as per poster number 2. Let the leader discuss the Scripture and open the subject for discussion, stressing the words of Jesus, "I have appointed you to go and bring forth fruit," and Paul's plea for good citizenship.

For the general discussion try an "answer box." Distribute paper and pencils and put a question on the board, asking each to answer it on the paper. Then collect and read the answers, discussing each. Some of the following might do: "How can we as Intermediate Christian endeavorers render 'heroic service in our community'?" "Should we take Romans 13:8a literally and never borrow, 'buy on time,' or go into debt in any way?" "Paul says to submit to the authorities. Suppose it were possible and a law should be passed forbidding work on Sunday and requiring Sabbath work, what would you do and why?"

A "surprise debate" in the general discussion is a good participation stimulator. Arrange it beforehand by asking two of the members to be ready to discuss such a question as whether it is right to speed or break other so-called minor ordinances. One will take the wrong side, and during the general discussion will get up and argue for speeding, or whatever it is. Then the other will get up and answer, speaking directly to him part of the time. By the time they have talked back and forth a few moments the others will begin to take a hand in showing the member that he is wrong, and you will soon have a lively discussion started. Don't announce it, keep it secret, but don't forget to explain *afterward* that it was prearranged, for some people will think that the member on the wrong side really meant it.

THOUGHT STARTERS

We think of those who serve in war times, when all is enthusiasm and bustle, as heroes; but what about those who serve quietly in peace times?

Christians are *in* the world; but Jesus de-

sires that they be not conformed to it or, as he says, "of the world." Rom. 12:2.

Everyone has a duty to perform to and for his country, his town, his community in order to be a good citizen and to respect the laws.

A Christian can not conceal taxable goods from the assessor and follow Jesus' teaching to "render unto Cæsar the things that are Cæsar's."

In the light of Paul's words in Romans 13:1-8, was Daniel justified in refusing to bow to the image and in continuing to worship God against the king's edict?

Even though many systems of government and many officials are corrupt, God is the author of government for the restraining of evil.

We should do all in our power to see that bad laws are repealed and that good laws are passed and enforced.

We are to render to every man "his due." When the government requires what is in plain conflict with the Word of God, we must choose between obeying God and obeying man. See Peter and John's answer in Acts 4:19,20.

Nile, N. Y.

CHRISTIAN ENDEAVOR NEWS NOTES

RIVERSIDE, CALIFORNIA

Our Christian endeavor society has been handicapped by its small number of members, but we feel that the interest has been good. We have an enrollment of seven in our Expert Class.

At the time of Christian Endeavor week we conducted the opening exercises at church Sabbath morning. Also during the Pacific Coast Association, we took part in the afternoon program.

We have had two socials this year. Our associate membership has had an increase of two.

There are three or four planning to go to the state Christian Endeavor convention at San Diego, June 24-28.

GLEASON M. CURTIS.

DETROIT CHRISTIAN ENDEAVORERS ACTIVE

The Detroit Seventh Day Baptist Christian Endeavor is maintaining its excellent record. This month at the Detroit conference, which was addressed by Rev. Dr. Mark Sanborn, president of the International Baptist Young People's Union, hearty

applause was given the Seventh Day Baptist society for its successful endeavor to get to the top of the attendance ladder. This it did with a percentage of 93.

An excellent meeting was held, April 23, at the residence of certain West Virginia people on Filer Avenue, where Elder Scott is delivering Biblical lectures. Extra chairs had to be obtained from the neighbors to seat the goodly number which attended.

About sixteen of the Christian Endeavor society visited the Royal Oak Congregational society Sunday night, April 26. President Royal Crouch, the new executive head; Mrs. Eunice Parks, the new chairman of the Social Committee; and most of the older heads of departments were in attendance. The pastor of the church, Rev. Dr. Jones, asked the Seventh Day Baptist pastor to recommend certain speakers to take part in the regular Sunday night church service. He recommended Mr. W. R. Frink, director of religious education, and Mr. Ralph L. Brooks, the secretary. These brethren delivered excellent addresses, making a profound impression for good upon the audience.

At the Christian Endeavor service preceding the regular church service, a goodly number of the Seventh Day Baptist group spoke. Reference having been made to a Congregational missionary who went to China in 1834, the Seventh Day Baptists told of our missionaries going there in 1847 and of the more recent educational work of Rev. Jay Crofoot in Biblical translation. The Chinese schools were mentioned also, as the topic was on "Educational Missions."

R. B. ST. CLAIR.

The first of the year the Detroit Christian Endeavor society adopted as its aims the creating of a greater friendship between our society and the societies of other Detroit churches and the winning of more friends who are not members of any society for ourselves and Christ.

To accomplish the first we have been having an interchange of leaders with other societies. So far we have changes with the Messiah Lutheran and the Royal Oak Congregational societies. We have also visited the Royal Oak society as a society, fourteen going from our group. Other changes are pending, and we hope to carry them through having one interchange a month.

To carry out the second one of our aims we are looking up Sabbath keepers and any who are not Sabbath keepers, but are becoming interested, and are holding our meetings at their homes when opportunity presents itself. So far we have met in three homes outside our own group and have had splendid attendance. At one of these meetings we had eleven visitors, several who had never been to any of our meetings.

At the April conference of the City Union the Detroit Seventh Day Baptists made a splendid showing, having ninety-three per cent and four visitors. The meeting was addressed by Dr. Mark Sanborn, president of the North America Baptist Young People's Union, and was greatly enjoyed by all who were present. We hope to make it one hundred per cent at the May conference.

RALPH L. BROOKS,
Secretary.

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Concluded)

A fund was raised at Conference (1924) to purchase a car for the use of the doctors at Liuho. Dr. Thorngate drove it to the coast, as Dr. Davis was also taking a car back with him.

Just before time for them to sail, reports came to America of war between opposing armies in a political strife, and Liuho was at the center of the fighting. Miss Burdick was with Dr. Crandall when the fighting began, as Dr. Palmborg was taking some clinic work at Peking during her vacation. They refused to leave the hospital, as they had patients and helpers there, but finally, with the aid of Red Cross and Associated Press men, a large bus was secured which brought them all to Shanghai with the exception of two men who volunteered to stay in Liuho to take care of the cows and prevent looting if possible.

Before the fighting ended, about two fifths of the town of Liuho was destroyed. The hospital was very badly damaged by shells; and furniture, instruments, clothing, bedding, etc., were destroyed or stolen. The repairs on the hospital can be made for about \$3,000 (Mexican), but it will take much more to replace the furnishings, instruments, and personal belongings which were destroyed.

As encouraging features, Dr. Palmborg speaks in one of her letters of the splendid co-operation of Chinese and foreigners in the reconstruction work and in caring for the refugees. She has also been enabled to start a little industrial work among the women of Liuho. She and Dr. Crandall are assisting in supervising the cleaning-up of the war districts. (See RECORDERS of November and December, 1924, for more detailed accounts of the war and its results.)

It will be noted that in the early part of this study the name of our mission is spelled *Lieu-oo* and later changed to *Liuho* which is the present official spelling.

In the report of the Missionary Board at the Conference of 1924, it was stated that the budget presented for 1924-25 planned for the re-employment of Miss Mabel West as a teacher in our Girls' School. Later this was adopted, but, as she had already made other plans for her year's work, it could not take effect immediately. In the latter part of the Conference year she arranged to give half of her time to our school.

Miss Mabel West was born in Utica, Wis. After the death of her father William Leman West in 1891, she moved with her mother and sister Anna, to Milton Junction, Wis. She was graduated from the Milton Junction high school in 1901 and from the state normal school at Whitewater, Wis., in 1906. She taught in Wisconsin, Washington (state), and West Virginia from 1906 to 1911 and studied in Teacher's College, New York City, in 1911-12, receiving the degree of M. A. From 1910 to 1920 she was assistant professor of education and supervisor of the training department of Salem College, securing the degree of B. S. at Teacher's College in 1917. In 1920 she was sent to China by Mr. and Mrs. George Trainer, of Salem, W. Va., to teach in the Girls' School for three years.

In closing, a few statistics will help to make definite our knowledge of our missions in China as they are today. The Shanghai Church numbers 125 members, the Liuho Church, 40. The average attendance in the Girls' School for the year 1923-24 was 69; in the Boys' School, 58; in the City Day School, 69; and in the Day School at Zia Jaw, 19. These last two schools are supervised by the teachers of our mission and are taught by native teachers.

At Liuho for this same year the report shows 4,246 different patients treated, 233 patients in the hospital, and 177 out-calls.

1920-1925

What took the place of the Children's Church in Shanghai? Why?

What effect had the automobile road between Shanghai and Liuho upon mission plans?

What changes took place in the mission in 1922-23?

What is Mrs. Nettie West's part in the mission work?

Who took Dr. Sinclair's place in Liuho?

What were some of the results, both disastrous and constructive, of the battles at Liuho?

When did Miss Mabel West return to our mission?

Supplemental work: a search of RECORDER files of recent years will reveal many interesting articles showing the customs of the Chinese and life in the mission.

WHAT CAN WE DO?

A study of any mission falls below its highest possibility if it does not result in action.

It is hoped that a study of our mission work will help us to understand some of the problems of the missionaries and show us how they need and will appreciate our prayers.

We know of the need for money for new buildings, especially for the Girls' and Boys' schools, and for the reconstruction work and extension of the work at Liuho, where our denomination seems to have such a wonderful opportunity, and for salaries for Bible women, native teachers, etc. Let us not forget these when we apportion our tithes.

Besides these there is a number of things which we can make with very little expense that will be of practical help.

The Chinese children delight in picture cards, and the postal cards which we receive in such abundance are very welcome. A piece of paper should be pasted over the writing so that a Bible verse may be written in Chinese on the back of the card.

Supplies for the hospital would be a great convenience. There is always need for towels, wash cloths and hospital jackets. The jackets are made of muslin after the same pattern as those used in hospitals here.

Pieces of old linen are always welcome. Dimity or other light weight bed spreads in half or three-quarter bed sizes would do much to make the hospital attractive, as would also simply framed pictures for the walls.

Pieced quilt tops, 4½ by 6 feet, are acceptable. They are placed on a cotton pad, and a sheet which forms the lining is folded over and basted to the outside of the cover, thus making a quilt which is easily taken apart for laundering.

What better way could there be to close our study than to send a box of such supplies to China?

With all our giving, let us remember and practice what Paul said of the members of the Macedonian churches, 2 Cor. 8:1-15, "but first gave their own selves to the Lord."

BIBLIOGRAPHY.

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Personal letters.

"Apparently, the settling of the Negro in the North is permanent. Many of the factors that brought him North operate to keep him there. . . . There is good ground for believing that the migration of the Negro will have a beneficial effect on the nation. It will be a good thing for the South because the colored population will be more evenly distributed over the entire country and will lessen the Southern fear, real or alleged, of race domination, and will thus remove an outstanding factor that has hampered that section's development. . . .

"The Negro's rise in the scale of occupations has given him a greater purchasing power and a higher standard of living. To his credit it should be said that, for the most part, he tries sincerely to live up to his opportunities in the North. He is usually a law-abiding citizen, buys his own home when possible and gives his children the best schooling his income will permit."—*Information Service, Federal Council.*

It takes a straight party these days to inspire its historic following to vote the straight-party ticket.—*Norfolk Virginian-Pilot.*

CHILDREN'S PAGE

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

CHINESE CHILDREN

ELISABETH KENYON
Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
May 30, 1925

DAILY READINGS

Sunday—Obedient Chinese children (Col. 3: 20)
Monday—Chinese respect for learning (Prov. 5: 1, 2)
Tuesday—Chinese honor parents (Lev. 19: 3)
Wednesday—Chinese ignorant (Gal. 1:13)
Thursday—Chinese religions (Acts 17:23)
Friday—Chinese teachable (Ps. 34: 11)
Sabbath Day—Topic: Visiting Chinese boys and girls (Mark 10: 13, 14)

[The following story was taken from *Everyland* issue of October, 1923. E. K.]

Her real name was Elizabeth Jeannette Larson, but you couldn't expect her Chinese friends to call her all that, now, could you, especially when they were rejoicing over her just as much as if she had been a boy? You will have to think and study a good while before you can realize what that means in China and in other countries of the Far East.

Sen Ai Jen was very new. It was only three days since she first saw the sunshine, and she could only wink and blink at it and make up funny faces and wiggle her little fingers and toes. But the Chinese are the world's baby lovers. All the missionaries say that. And the third day is the regular day for gift-giving to a new baby and for feasting in its honor. So Sen Ai Jen's father and mother let their Chinese friends do things according to their long-time custom.

First of all, the boys from the boys' school appeared with gorgeous silk banners flying. They had one for Sen Ai Jen's mother with this happy motto in gilt letters a foot high: "The stars have shone on the handmaiden," (and some folks say the Chinese have no imagination!). The boys had another magnificent banner for Sen Ai Jen's father, inscribed: "The Holy Spirit's Gift."

All day long little packages kept coming

with everything for a baby in them, such as lockets with good wishes engraved on them, little blue cotton trousers, embroidered padded shoes, and so on, and eggs—eggs by the handful, by the handkerchief-full, by the basketful for the mother, according to the Chinese custom.

All of this called for feasts according to the inflexible Chinese custom—one for the Christian women, one for the men, one for the schoolboys, and one for the girls.

Now a feast in China is a fearful and wonderful thing and delicious (sometimes!). The one for the women had fifteen courses, some of which offered half a dozen different dishes. It lasted four hours by the clock. It was perfectly prepared and beautifully served with black and silver chopsticks. There were twenty-three guests, and the cost was, possibly, five dollars. Five dollars for each guest? No, sir, five dollars for the whole feast! I wish there were room for the whole menu. It's interesting. First course: watermelon seed, one grape apiece, celery and bean salad, shredded chicken with rice and celery, candy (!), apricot relish, sliced pear with sugar. How's that for a starter?

Then, when it was all over, they went outdoors and sat on benches and had a wonderful meeting. Some one, speaking for Sen Ai Jen's mother, according to custom told the story of Samuel, the baby dedicated to God. A little Chinese nurse told the mothers how to care for new babies, and another told about the babies in heaven.

So, you see that, though Sen Ai Jen was only three days old, she was already beginning to be a missionary.

Ashaway, R. I.

MOTHER'S DAY

They say today is Mother's Day,
And everybody knows
She's told us stories, games to play,
And washed and ironed our clothes.

She tells us what is best to do,
Forgives us when we're wrong,
She helps us practice till we're through,
And teaches us a song.

Of course I'm glad they chose a day,
But anyone can see
That every day is Mother's Day;
At least it is with me.

—Selected.

THE PRODIGAL SON

PREPARED FOR DRAMATIZATION BY RUTH
GREENE OF ALFRED

Scene I

PLACE: In the father's home.

CHARACTERS: The father, the elder brother, the younger brother, servants.

(The father and elder son come into the room together. The younger son comes in by another door.)

YOUNGER SON: Father, give me the portion of goods that falleth unto me. I am weary of living at home. I will go into some far country and make my fortune.

FATHER: My son, why is it that thou desirest this? Hast thou not everything at home?

YOUNGER SON: Yes, father, but I beg of thee to divide thy living between us. I must have my share.

FATHER: Thou art very foolish; nevertheless, I will do as thou askest. (To servant) Bring my money bags. (To elder son) And dost thou intend to take thy living also and leave thy father?

ELDER SON: Nay, father, I am fully content to live with thee; I do not want my portion. (Servant returns with money bags. Father gives money to younger son.)

FATHER: This is thy share—use it wisely.

YOUNGER SON: I thank thee, father. I shall become a rich man with this; but now I must leave thee. I can stay here no longer.

FATHER: This grieves me, my son, for I know that thou art foolish—but go, and learn your lesson. (Father stretches out his hands toward his son as if blessing him. Son leaves.)

Scene II

PLACE: Along the roadside in a distant country.

CHARACTERS: The prodigal son, a farmer. (The prodigal son comes down the road, tired and hungry. He sits down on a rock and mumbles to himself.)

PRODIGAL SON: Would that I had something to eat! My money is all gone, and there is famine in the land. What shall I do? I am sick and feel that I may soon die. If I could but find something to do that I might get something, a little food. (He sees a man coming along the road. He goes toward him and falls down before him.) Oh, sir, I am starving. Wilt thou

give me any task that I may make enough to keep me alive?

MAN: I have no work to be done—unless it be to take care of my swine. Thou wilt find them in yon field; they need a keeper.

PRODIGAL SON: I will gladly do this. (He goes off joyfully.)

Scene III

PLACE: In the field of the farmer.

CHARACTER: The prodigal son (coming in driving the pigs. He sits down.)

PRODIGAL SON: How horrible is this life; I am dying of hunger. No man will give me anything—all I get to eat is the food that I feed to the swine. Oh, I wish that I had never left home! How many of my father's hired servants have bread enough to spare, and I perish with hunger! I will arise and go to my father, and I will say unto him, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me one of thy hired servants." (He rises and goes away hurriedly.)

Scene IV

PLACE: In front of the father's home.

CHARACTERS: The father, the prodigal son, servants.

(The father stands looking down the road.)

FATHER: It seemeth to me that I see my son coming home! I knew that he would come! I will go to meet him! (He meets him.) It is my son! (The father shows great joy. The son falls on his knees before his father.)

PRODIGAL SON: Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.

FATHER: Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and be merry, for this my son was dead and is alive again; he was lost and is found!

The moonbeams like rare diamonds spread
The earth with heavenly splendor,
And turn the valleys and the hills to gold,
A gift from him, the Giver!

ANDREA BREEMAN.

Alfred, New York.

FORTUNE NUMBER SIX

Full many a bridal gown prepare,
Yet only one shalt thou wear.

MY GRANDMA USED TO SAY

"A friend in need is a friend indeed."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

BRAVE TELEPHONE GIRLS

Little Mary—Why do they keep lions at the central office?

Teacher—Why do you ask such a question, Mary?

Little Mary—Well, when I call up my papa, sometimes the central girl says, "The lion is busy."

Professor: "I am going to speak on liars today. How many of you have read the twenty-fifth chapter of the text?"

Nearly every student raised his hand.

Professor: "Good. You are the very group to whom I wish to speak. There is no twenty-fifth chapter."—*Exchange.*

CURIOUS

Scout Tom: "My brother had a scare yesterday! A lizard ran up his arm!"

Scout Jim: "That's nothing! I had a sewing machine run up the seam of my trousers!"

OPEN LETTER TO DISTRICT ATTORNEYS

Under Volstead Law any county district attorney may bring an action to enjoin and padlock a place selling liquor. We urge that you do so.

DEAR SIRs:

It has generally been assumed that only United States district attorneys or their assistants could institute proceedings under the National Prohibition Act, known as the Volstead Law, to suppress violations of that law, yet Title II, Section 22, of that law provides that any county district attorney may institute proceedings against a liquor law violator for an injunction against and padlocking of his place.

There are liquor men in probably every county of the state who have been convicted one or more times in Federal courts of violating the National Prohibition Act and who are still doing business. All such places should be promptly proceeded against and enjoined as a nuisance and padlocked for one year. We call upon you, district

attorneys of the counties—you who have taken oath of office to support not only the State Constitution but also the National Constitution—to institute padlock proceedings before the United States judge in your district against all such places.

The part of Title II, Section 22, of the National Prohibition Act authorizing any county prosecuting district attorney to act under this section to have a place enjoined as a nuisance, reads as follows:

"An action to enjoin any nuisance defined in this title may be brought in the name of the United States by the Attorney General of the United States or by any United States Attorney or any prosecuting attorney of any State or any subdivision thereof or by the Commissioner or his deputies or assistants."

We have heard of at least one county district attorney in this state who has already proceeded under this section; namely, Hon. Arthur G. Adams of Tompkins County, who only a few days ago applied to Judge Frank Cooper of Albany, United States district judge, for injunctions against ten places in Ithaca, N. Y., where the National Prohibition Act was being violated; and he received temporary injunctions against ten such places from Judge Cooper, and the question will doubtless soon be settled whether the injunctions shall be made permanent and the places padlocked for one year.

This is a weapon which can be used by any county district attorney in the United States, and it should be used in every place where the United States district attorney is too busy or too indifferent to use it or is opposed to proceeding under this section of the law against those who persist in violating the law. We hope that every county district attorney in our state will do his duty in this regard and start padlock proceedings immediately against every place that continues to sell liquor after its owner or proprietor has been once convicted of violating the law.

Sincerely yours for better law enforcement,

NEW YORK CIVIC LEAGUE,
O. R. MILLER,
State Superintendent.
F. A. GATES,
Superintendent Law and
Order Department.
—In Reform Bulletin.

NOTES FROM MY DIARY

E. R. AKERS

"As ye have done it unto one of the least of these, a bird, a fish, an apple, or a stone, ye have done it unto me." If I take the life of a bird or of a fish for my amusement, or if I eat an apple gluttonously, or use a stone as an instrument of injury, forgive me loving Creator for my sin. I know they cry out to thee because of the offense.

I am expecting a letter. But I am not anxious and impatient for it; for, is not a thing often of most value for the hope and anticipation it engenders?

I am ill. But I am not bemoaning the fact. I am not irritable, fretful, or melancholy about it. I am patient and willing to be sick, to suffer, to give up my fond plans, because I know I need the lessons my illness has for me—the training in patience, self-control, self-sacrifice, and submission to the corrective chastening of my Maker. I know that sin—the selfish indulgences of myself and of my parents—has brought disease into my body, has made it necessary, yes, indispensable and unavoidable. It is the Lord's will that it has come to me, but it was my own selfish indulgent will which made it necessary for the Lord to will it so. Surely it grieves my loving Father to see me suffer; but I refused to learn obedience without suffering, so I will be patient. I will not despise the chastening of the Lord. And oh! I know that I shall suffer no more than is necessary, just enough to annul the evil which makes it necessary, thus to maintain the universal harmony. Praise the Lord for his wonderful mercy!

I am disappointed. But I need to be, else I could not be. I rave no more 'gainst time, nor fate, nor wind, nor tide, nor sea; I am assured that only what I need can come to me.

Christ and Barabbas are in our custody, and both desire to be released at the word of Pilate; that is our will. Every day, we, like the people at that Passover feast in Pilate's day, are confronted by the problem of sacrificing Barabbas and releasing Jesus or of sacrificing Jesus and releasing Barabbas. Which will we release? In every

word and act we release one or the other. We can not release both; that is, our will is not able to release both, as a fountain can not send forth both sweet water and bitter. If we could release both there would be continual discord and confusion, because they could not work together, being opposites. The one whom we release becomes increasingly powerful as an expression of our life, until finally the other is completely slain. Which shall we release and which crucify? Dear Father, may I always pray: "Let self be crucified and slain and buried deep; and all in vain may efforts be to rise again. Amen."

The training in the principles of self-control, honesty, and co-operation, which will enable a boy to use a thousand dollars wisely, is a more valuable legacy than a thousand dollars, cash. Teach him the qualities and habits which constitute the coins of character; then he will be able not only to acquire the metal coins himself, if he needs them, but he will be able to use them wisely.

Today it came to me this way: that the wrong acts committed by conscientious persons are like the sudden outbursts or blowing-off of steam by a steam engine. When steam accumulates and the pressure goes high, then for safety the engine must blow off. So it is with men in the matters of wrong-doing. The trouble is not with the steam—our energy; but in that we fail to give our energy a proper outlet. It should be devoted to useful work. There is never a surplus of energy; there is always an abundance of work to be done. But often we are mentally lazy or indifferent; and presently, when a wrong plan of action presents itself, the accumulated energy, since it must find something to do, drives us into the wrong course of action. Then oh, the bitter remorse! How we wish we had not done it! When our force is spent, then in calmness we think, but how painful to think! Is there not a better way? How could that energy have been used? Would the engine have blown off if its steam were being used in work? No. Then would not our problem be solved if we properly engineered our steam? God help us to be willing to learn to engineer ourselves for good.

BUFFALO ALFRED ALUMNI BANQUET

That Alfred alumni are still wide awake and boosting their Alma Mater was evidenced in the Georgian room of the Hotel Statler in Buffalo last Saturday night when seventy-five Alfredites gathered around four tables placed in the form of a huge U, one half of each stem for the older and younger graduates and the two smaller tables for the speakers to make the capital part of the letter.

Miss Edna Bliss of East Aurora and a member of the class of 1890, was toastmistress, and, after a splendid meal was over, she received some peppy responses which kept the secretary, Mrs. Jessie Gibbs, extremely busy. A rest was forthcoming however every now and then by the singing, which was in charge of Mrs. Taber and her daughter, Mildred Taber Clausen. Solos, duets, and general group singing made up an enjoyable musical program.

The main feature of the evening was the fact that, more than an alumni banquet, the occasion was a dedication to the success of Rev. William Leach of Buffalo, who is soon to go to New York City to take charge of religious editorial work for the George H. Doran Publishing Company. For a number of years Rev. Mr. Leach has been pastor of the Walden Avenue Presbyterian Church of Buffalo and editor of "Church Management," a magazine devoted to the problems of church organization. Recently he wrote a book entitled, "Putting It Across," and dedicated this volume to President Davis. Miss. Norah Binns, Dean Norwood, and Allan Williams, the last a classmate of his in the 1911 ranks, paid fine tributes to this prominent alumnus and connected his success with the ideals of Alfred University. President Davis continued this idea in his speech, when he mentioned the long list of Alfred graduates who had gone out during the quarter century of his presidency and made good.

Another prominent clergyman and alumnus of Alfred is Rev. Andrew Purdy of Buffalo, now pastor of a Presbyterian Church there, who also gave a toast to the success of his brother minister and on the influence of his Alma Mater.

More songs, original ones composed by Miss Bliss, who has written some of our best loved songs today, including "By the Old Steinheim a Dreaming," were then sung,

followed as always by the Alma Mater which always seem to wind up any Alfred gathering with the right key; and everybody started for home with the feeling that the evening had been really worth while.

Saturday night in Rochester the Alfred alumni from that section of the state, who are no less loyal than the Buffalonians, will gather together and hold their annual alumni banquet, and next week there will be a few more inches of news concerning Alfred's progress.—*Alfred Sun.*

A FAREWELL AND A WELCOME

Sabbath morning, April 25, Rev. T. J. Van Horn preached his farewell sermon to the Seventh Day Baptists of Verona. I say, to the Seventh Day Baptists; but there were several visitors, for many outside the church have come to hold Pastor and Mrs. Van Horn in highest esteem.

Never had we so appreciated the Van Horns as we did the last few weeks of their stay with us. They were busy to the last hour, doing for us all and leaving with us many tender memories.

On the night of April 25 a farewell reception was held at the church. Many outsiders, as well as church members, were present and took part in the program, including the orchestra from the Verona Presbyterian Church, which furnished several pleasing selections. There were musical numbers, readings and speeches of appreciation. Gifts were presented to Mrs. Van Horn by the Sunday School Association and by the Ladies' Aid society of the church, and to Pastor Van Horn by the church. Refreshments were served by the ladies and young people.

It was with much regret we gave up our dear Pastor and Mrs. Van Horn to the New Market Church. Yet realizing the great help and blessing they have given us, we would not selfishly keep them from our sister church. Our thoughts and our hearts turn often to them and our prayers go with them to their new work.

Sabbath morning, May 2, a program of welcome to the new pastor, Rev. James Hurley, and his wife, was carried out. Addresses of welcome were extended from the church by Deacon Ira Newey, from the Ladies' Aid society by Mrs. William Vierow, and from the young people by Mrs. Stanley Warner. Pastor Hurley responded

in a most pleasing manner to these welcomes.

On the night of May 2 a welcome reception was held at the church. Although the night was chilly and unpleasant, a good crowd gathered to make the new pastor welcome and to become acquainted with him and his wife. An interesting program was presented and refreshments served by the ladies. The social hour which followed was enjoyed by all.

We are glad to have Pastor and Mrs. Hurley with us, and so promptly. We would not have them find us lacking in interest and zeal in Christ's work.

PRESS COMMITTEE.

AMANDA POTTER HAMILTON—1837-1925

Amanda Potter Hamilton, daughter of Ezra and Content (Sisson) Potter, was born at Five Corners, near Alfred, N. Y., December 1, 1837. The family soon moved from Five Corners to Railroad Valley, near Alfred Station, to the farm now owned by C. W. Lewis. Here Mrs. Hamilton lived to womanhood, enjoying the privileges of the public schools and of Alfred Academy. At seventeen years of age she was baptized and united with the First Seventh Day Baptist Church of Alfred. A few years later, however, after her marriage, she transferred her membership to the Second Alfred Church.

On May 11, 1857, she was united in marriage to Freeborn W. Hamilton, and they began their home-making on the farm on which Freeborn Hamilton's father had settled in 1814, clearing it from the forest and making it the Hamilton homestead. For fifty-four years Mr. and Mrs. Freeborn W. Hamilton resided on this homestead and lived their beautiful, happy, and useful life together, surrounded by their family and a community which loved and respected them. Mr. Hamilton was chosen a deacon in the Second Alfred Church, and his devoted wife was a true helpmeet in the church as in the home. Mrs. Hamilton was a long time superintendent of the Sabbath school and for many years taught a Sabbath school class of young people. Probably no person wielded a greater or more permanent influence in the community than Mrs. Hamilton through that class. Many of the leaders of the church and community, in more

recent years, have been from its membership.

The Hamilton home was noted for its hospitality and for the cheery, happy life of its members. Four children blessed this union: Flora E., who died when about five years of age; Elwood E., who died in 1913; Eola L., Mrs. H. G. Whipple of Yonkers, N. Y., surviving; and Ezra P., who died in 1916. The husband and father, Deacon Freeborn W. Hamilton, died in 1911, and since that time, for the most part, Mrs. Hamilton has resided with her daughter, Mrs. Whipple, in Yonkers.

For a number of years Mrs. Hamilton has been in declining health, but her Christian faith and her beautiful spirit sustained her to the last. She entered into rest April 25, 1925. Besides her daughter Eola, she is survived by three grandchildren, Hamilton Whipple, Georgeola Whipple, and Harold Hamilton. Farewell services were held at the Second Alfred Church, Alfred Station, N. Y., on Tuesday, April 28, conducted by President B. C. Davis, assisted by Dean A. E. Main. Interment at the Alfred Rural Cemetery.

JAPAN'S FRIENDSHIP IS ASSURED

Praising Christian missionaries and declaring that both Japan and the United States owe them a deep debt of gratitude, Ambassador Matsudaira of Japan told the guests at a dinner given him by the Commission on International Justice and Goodwill of the Federal Council of Churches in New York that because of them, he did not feel a stranger. He stated plainly that Japan has no secret agreement with Russia, that Shantung has been restored to China, and that Japan is faithfully carrying out her part of the treaty adopted at the Conference on Limitation of Armaments.

Ambassador Matsudaira made clear the effects of legislation recently enacted by Japan regarding dual citizenship and the ownership of property by foreigners. "We are determined to live in peace for all time," he said in conclusion, after declaring "there are no issues between the United States and Japan awaiting settlement by force of arms."

"Knowing as I do quite a number of the missionaries and school teachers you have sent to the East, and having closely followed, with a deep sense of admiration, the

painstaking and noble activities of these spiritual workers, I do not feel that I am a stranger among you," said Ambassador Matsudaira. "The single-hearted devotion to their faith and the spirit of self-sacrifice in which the missionaries are carrying on the task of promoting the general welfare of the people in our part of the world can hardly be praised too highly. The service they render in the uplift of the inner life of my countrymen, as well as in the promotion of better understanding between our two nations, is widely recognized and we owe them a deep debt of gratitude.

"It has been charged recently that certain clauses in the new Russo-Japanese treaty transgressed the principle of the open door in Russia. This is certainly a far-fetched interpretation; and I was very glad to observe, during the last week, that a fair interpretation was made by Americans themselves.

"There is another point in connection with this treaty about which apprehensions appear to be entertained. The report is circulated in the press from time to time that Russia and Japan have concluded a secret agreement of a more or less militaristic character. Secret diplomacy, gentlemen, is a thing of the past. It is an idea repugnant to the spirit of the treaties made at the Washington Conference, to which we are a party. I am happy to be able to assure you that Japan has no secret treaty or agreement with Russia or with any other country.

"Japan today is deeply permeated with the desire to live in peace with all the nations of the world. She is determined to be fair and above board in all her international dealings; and she is ready to adjust her own affairs in such a manner that they will be in keeping with the demands of the times and the progress of the world. It was in pursuance of this policy that we took part most gladly in that memorable Conference on Limitation of Armaments; and, as you all know, Japan, like the United States and Great Britain, completed the scrapping program within the time prescribed by the naval treaty. With the sinking of the battleship *Tosa* on February 9 this year, Japan has scrapped fifteen capital ships such as *Satsuma*, *Aki*, etc., doomed by the Washington treaty. If there were any basis whatever for the idea so often noised about that there is danger of war between us, this would not

have been done by us, nor would you have similarly scrapped scores of millions of dollars of fighting vessels.

"We have withdrawn our garrisons from China; we have restored Shantung to China; we have pursued and still intend to pursue the attitude of non-interference concerning the internal affairs of China. We are doing all that lies in our power to observe both the letter and spirit of the Washington pacts in all our dealings with other nations.

"I am glad to be able to tell you that Japan is doing her utmost to be fair and conciliatory in all her dealings with this country. The amendment of the law of nationality, effected last year, and the enactment of the law of foreign ownership of land, this year, are instances which may well be regarded as manifestations of that attitude."—*Arthur E. Hungerford, Federal Council.*

HIS BIT OF WORK

"O John, John," exclaimed the father shaking his head sadly, "what slithering work you do!"

"It's all right, father," replied the boy. "I get it past the boss and get my pay too!"

"There's more in the work, my boy, than in the pay," said the father.

"The pay's the main thing," retorted John.

"No, John, it is not the main thing either. Let me tell you something that I heard today.

"In the stone works, a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiseled out a stem here, a leaf there, and flowers above. The master workman approved the job, and the stone left the works. Some months passed.

"Today the young man was walking through the great and beautiful building that the city has just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. 'Why,' he exclaimed, 'there's my bit of work!' And, taking off his cap, he gazed at it and said reverently, 'Thank God, I did that job well!'

"I happened to overhear the remark, and I spoke to him. Then he told me the story

of that bit of work. When I heard the young man's remark and saw the light in his eye, John, I knew then, if I had never known before, that work is a holy thing! Right wages and just treatment for workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.

"The Bible speaks of the 'workman that needeth not to be ashamed.' That young man toiling in the dirt and din of the stone works fashioned his bit with his soul in his job and found at last his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then who can measure the joy of the workman? And if that bit of work happens to be the crowning piece of a well-hewn character calling forth the praise of the great Master, 'Well done, good and faithful servant!' the joy of the workman will not be measured by time or by anything that belongs to the world of time!"—*Youth's Companion.*

THE VOICES OF THE FATHERS SPEAK AGAIN

We thought as we listened to the President's inaugural address that we heard the voices of the fathers and the founders of the Republic speak again. It seemed to us almost that we were listening to Washington himself, to Franklin, to Hamilton, Madison, Jefferson, and Monroe. This man whose hand is now upon the helm of our Ship of State sprang from the very loins of these fathers. Their blood is in his veins. The great soul that was theirs has been transmitted down through the generations to him.

As we listened to President Coolidge speaking over the radio upon that wonderful morning of his inauguration, our mind went back to that dim midnight hour when, at a time before, he first took the oath of the Presidency.

Our thoughts went winging back to the quiet Vermont farm where he was born and where he was spending a few days of rest with his father among the scenes of his boyhood. And a messenger had come in the midnight hour of the night to the quiet farmhouse with its household deep in peaceful sleep saying that President Harding had passed away in San Francisco to the Great Beyond and that it devolved upon Calvin

Coolidge, as the Vice-President of the nation, to take a step higher and become the nation's head.

Surely everybody remembers what happened then. The household in the farmhouse was awakened to the stress of that great and solemn moment. The elder Coolidge, who was clothed with the authority of a local justice of the peace, brought forth into the living-room of the house the old, well-worn family Bible. And, by the dim light of a kerosene oil lamp, the father administered to his son the simple but tremendous obligation of the Presidency.

To our mind it was one of the most stupendously dramatic moments in all human history.

Later on, the people by their votes elected Calvin Coolidge to fill for the full term of four years the office to which he had been formerly called by the accident of death. And he made this second occasion almost as simple as the first.

There was only the slightest semblance of pomp or power at the inauguration of President Calvin Coolidge. A marine band played some popular American airs. Just a little handful of troopers rode with sheathed sabers beside his carriage. There was none of the panoply of thrones, nothing of the pomp of kings. It was all as simple as it possibly could have been made.

The President spoke not to his "liege subjects" or to vassals. He addressed the throng as his "countrymen." He spoke as simply as old Benjamin Franklin would have spoken. He swept away all semblance of the mighty power invested in him as Washington had put aside a crown when it was offered to him.

He was the son of his fathers, and he spoke as his fathers would have him speak.—*John S. McGroarty, in Los Angeles Times.*

"A good guest at the hearthstone warms the home as much as the fire on the hearth."

DEATH

HAMILTON.—Mrs. Amanda P. Hamilton, daughter of Ezra and Content (Sisson) Potter, and widow of the late Deacon Freeborn W. Hamilton of Alfred Station, N. Y., was born in the town of Alfred, N. Y., December 1, 1837, and died at the home of her daughter, Mrs. H. G. Whipple, in Yonkers, N. Y., April 25, 1925. B. C. D.

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, V. 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

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L. H. North, Business Manager

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Sabbath School. Lesson VIII.—May 23, 1925

SAUL BEGINS HIS GREAT CAREER

Golden Text.—"I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2: 2.

DAILY READINGS

May 17—The Early Life of Saul. Acts 26: 4-11.

May 18—Saul Begins his Great Career. Acts 9: 20-31.

May 19—A Scene from the First Missionary Journey. Acts 13: 44-52.

May 20—A Scene from the Second Missionary Journey. Acts 16: 1-10.

May 21—A Scene from the Third Missionary Journey. Acts 19: 1-10.

May 22—The Missionary Spirit. Rom. 1: 8-17.

May 23—Strong through Faith. Joshua 1: 1-9.

(For Lesson Notes, see *Helping Hand*)

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evidence of the Sabbath truth.

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so make known your faith?

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

If I had thought of all the stormy days,
That fill some lives that tread less favored ways,
How little sunshine through their shadows gleamed,
My own dull life had much the brighter seemed;
If I had thought of all the eyes that weep
Through desolations, and still smiling keep,
That see so little pleasure, so much woe,
My own had laughed more often long ago;
If I had thought how leaden was the weight
Adversity lays at my kinsman's gate,
Of that great cross my next-door neighbor bears,
My thanks had been more frequent in my prayers;
If I had watched the woman o'er the way,
Workworn and old, who labors day by day,
Who has no rest, no joy to call her own,
My tasks, my heart, had much the lighter grown.

—E. Pauline Johnson.

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