

# 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.

## FREEDOM

Freedom, thou wast not born of earth.  
Thine was a higher, nobler birth  
In God's great plan.  
Unvexed by finite bonds and bars,  
Thy banner waved above the stars  
Ere time began.

Not by a gilded path of ease  
Thou camest down the centuries,  
To this, our day;  
But ceaseless conflict, and a flood  
Of sorrow's tears, and martyrs' blood  
Have marked thy way.

Thou wast ordained the heritage  
Of man in every land and age;  
And to be found  
Wherever conscience on her throne  
Asserts her right to stand alone,  
The world around.

Oh, sacred legacy, that stands  
By time committed to our hands;  
We still must fight  
The banded foes of liberty,  
Who seek by force and sophistry  
To quench its light.

But when at last the work is done—  
The conflict o'er, the victory won—  
Lord, grant that we  
Beyond where despot's feet hath trod,  
The freedom of the sons of God  
Shall know with thee.  
—L. A. Smith, in Liberty.

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

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Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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WHOLE No. 4,174

*"O God, we believe: help thou our unbelief! Teach us to trust thine omnipotence, to believe that he who is for us is mightier than all who can be against us! Help us also to become missionaries of the gospel, to go forth into life bearing witness to the purpose and the power of God! We pray for sincerity in our devotion to thee! Forgive us if our worship has been no more than lip service, if we have thought proudly of our places of worship, rather than of the wondrous condescension which inclines our God to listen when we call! Teach us how to render the devotion of our hearts to thee! Amen."*

## Narrow Intolerance Would Have Killed Us As a People Long Ago

The question of Christian tolerance in matters of religious doctrine and personal belief is no new thing among us as a denomination. Many shades of belief would naturally come to a people made up of converts from several other faiths, and nothing but the spirit of forbearance and Christian toleration could save such a people from going to pieces long ago.

The Sabbath truth has proved to be a strong bond of fellowship that has held us together as a denomination many generations, in spite of the natural differences due to the fact that many Seventh Day Baptists were brought up and educated with peoples of other and different faiths.

Had the spirit of intolerance and bitterness, which has distracted and nearly broken up some other communions, been cultivated and pushed to the limit among us, as it has been among some of them in recent years, the Seventh Day Baptist cause would long ago have been only a thing of the past.

We have reason to thank God that with all our different shades of belief, inherited from different denominations, the spirit of Christian toleration and brotherly love has been strong enough to hold in one communion the members and churches of our good cause.

There have been those who stood for the five points of Calvinism, and the faith of John Wesley; strong millenarians; believers in open and close communion; those who

strenuously refused to baptize converts who would not promise to keep the Sabbath; believers in the evolution of the universe; those who have pleaded for chanting the Psalms of David rather than the singing of hymns; those who differ widely as to how much of the Bible is due to human authors; indeed there have long been among us strong advocates for many views not held by the majority. And yet as a people all parties have come up to our annual gatherings year after year in the spirit of Christian brotherhood, planned for our work, sat on our boards and committees in faithful, loyal service, looked upon their differences in the spirit of toleration and brotherly love; and by such work, forward movements have been prospered.

Thus in a wonderful way Seventh Day Baptists of varying beliefs have borne with one another, worked together for the common cause and for the glory of God, and have died leaving a noble inheritance to their children.

Fortunate, indeed, has it been for us that our church has been broad minded enough to hold in kindly fellowship so many men and women who have differed widely in their views on many points. Had many of those regarded as "heterodox" on some points of interpretation been fought and cast out, we should have lost some of our very best men.

I am thankful that in keeping with the spirit of a progressive revelation, the followers of Christ are learning to interpret their Master's teachings in terms of modern thought, and that individuals who are loyal to God the Creator and who love Christ the Savior, do not need to rise up and fight one another over the *modus operandi* of God's creative work, or over the peculiarities of the terms "Son of man" and "Son of God," or over the question of how much of the Bible is due to human authorship.

So long as they place God above and behind every created thing, and so long as men regard Christ as their only Savior, why not quit quarreling with them about dog-

mas and human theories, and all go to work together in the line of Christ's great commission to save men? I am rejoicing over the news that comes from some of our churches about revivals. Working together to evangelize the world is the real thing. United in this work we shall be strong. Divided by controversies over dogmas and human theories, we shall fail.

**Absent Members Respond** One of the most impressive illustrations of the blessings that come by the church's keeping in touch with its absent members, appeared in the *Bulletin* of the North Loup, Neb., Church. Under the heading, "Extracts From Letters," were these gems of love and loyalty that must touch the heart of every one. They were written by North Loup's scattered ones, evidently in reply to letters the church had sent to them.

#### EXTRACTS FROM LETTERS

"\* \* \* We enjoyed seeing so many of you at Milton and later the visit of Brother Barber. We enjoy the *Bulletin* and especially when it brings good news as the last one did of young people giving their hearts to Christ and uniting with the church in our great mission of winning souls from "Death to Life." The last RECORDER brought a lot of good news. Did you all read it? We hope we shall have a lot of good news the coming year. It cheers us on to higher tasks. \* \* \*

"We would be more than pleased to come and enjoy the dinner and social time, but would be more pleased to join with you in the church work and fellowship. We often long for the church and the blessings it brings, but with the Bible, RECORDER, and our old hymn books, we believe we maintain a real Christian spirit."

"Sometimes, we almost feel we are losing the best things in life but by keeping the Sabbath and living the best we can, we are helping spread the Sabbath truth and helping to show some others the right way.

"\* \* \* For about four or five years we have received dinner invitations from you which we were unable to accept on account of the distance between us, but we are always with you in spirit, wishing we were able to help devour the eats and see and visit with our old friends. \* \* \* Well, I would love to slip back in the old home church for prayer meeting some Friday evening and be there for Sabbath morning worship and Sabbath school and see all the old friends again. \* \* \*

"Many times we wish that we might meet with you as a church and as friends of the past. We are trying to live consistent Christian lives and be of some good in our part of the world. \* \* \*

"\* \* \* Please give my New Year's greet-

ings to all at the church dinner. I can not be there in person but will be there in thoughts and spirit. \* \* \*

"\* \* \* The annual church dinner never comes to North Loup without creating a huge lump in my throat, which is very hard to swallow. We love our home and the people here, but no one can fill the places of the old time dear ones. Our little church dinner is more like a family gathering but we always enjoy getting together, too. We always feel that we belong to the home church and wish only the best of things for you all, for the coming year.

"May it be a prosperous as well as a profitable year for the church and society is the wish of  
"ONE OF THE OLD TIMERS."

We all thank God for the home ties that bind our scattered ones and our lone Sabbath keepers to their church homes, and so to the faith of their fathers.

**The Recorder Thinks** A friend in one of our large country churches, who has long been an active leader in Sabbath school and Christian Endeavor work, asked my opinion as to the propriety of using lessons in the men's class other than those given in the regular international helps, such as the *Helping Hand* and similar works.

He says: "Does the end justify the means? Is it well to use subjects which will keep a lot of men in Sabbath school who would not attend otherwise?"

I am free to say that in certain cases the end does justify the means, and that in my opinion it is a good thing for an organized class in Sabbath school to have liberty to select timely, current topics on living questions for some, if not all, of their work.

The class in hand is one of those cases. First, I happen to know the teacher well, and am sure that wisdom will be exercised in selecting subjects for study. Second, I know that such a plan will be more likely to hold several men of the community loyal to the school and to the church and society.

The teacher of this class writes: "The men certainly take a lot of interest in the class and it is growing in attendance."

Without any disloyalty to the international system, I feel sure that certain communities will find important local interests and moral questions that are not treated in the general helps, which adult classes can study with great profit; and I, for one, bid such classes God speed in their work.

Since writing the above my attention has

been called to a list of subjects chosen by this class for several weeks in advance. Each subject is printed at the head of a page in a little booklet, with blank space below for notes, comments, and questions.

I give some of these subjects here.

1. Ways and Means of Helping our Sabbath School and Church—Particularly our Church.

NOTES COMMENTS QUESTIONS

2. How Develop the Spiritual Side of our Lives if they Need Developing.

3. Our Denominational Leaders. Who is who?

4. Does the Church Owe us Anything, if so What? Do we Owe the Church Anything, if so What?

5. What Do You Know About the Bible? How Much Do You Read It?

6. Who, Aside From the Christ, is the Greatest, Strongest Character in the Bible as you Know Them?

7. What Makes Them Strong Characters?

8. Reasons For the Children of Israel going into Egypt, Who Was their Leader?

9. Getting Them out of Egypt.

**Supremacy of the Inner Man** In modern times the

science of psychology has shed much light upon the power of religion to transform a life. Conclusions are reached which are well calculated to inspire new hope in the sinner, because they reveal a hidden self in man which assures him of victory when properly understood and rightly used.

My friend, you must know, if you think of it, that you have two distinct parts to your being. There is your physical body, which I can see and touch; but that is not all of you. There is an unseen, intangible something about you that is just as real as your body and vastly more important. It reveals itself by using your bodily members to show the kind of life it desires to live. It is the power behind the visible that determines the quality of the man. And when this power—this inner self—is stirred into action, we find that new energies come to our aid giving new courage, stronger hope, a better poise for the work before us.

Many a man gains physical strength by thinking he is strong, or loses power by thinking himself to be weak. This has been proved many times in the laboratory of science. This belief about a man's self has a wonderful effect upon his character and upon his ability to do.

Some of the world's proverbs must be based upon this law of the relation between

mind and matter. One proverb says: "He wins who *thinks* he can." Jesus said: "According to your faith be it unto you." "As he thinketh so is he" has always been true in an important sense.

Let a man insist over and over that he is weak, and he will be likely to lose what power he has. Fears and worries are sure to rob you of power, and while you indulge them, you can never get all your better self into action.

On this same principle, if a man is haunted by a deep sense of guilt—chided and smitten by his conscience—he must have an insurmountable barrier preventing him from doing his best. The one who thinks himself guilty and seeks not the true remedy, need not hope to bring all his powers into action, for these can not be concentrated while he has a guilty conscience. Mind moves the man.

In many cases fears and worries, a sense of guilt, a treasured grudge, or an undue prejudice, build barriers across our way to a Christian life, or imprison beyond our control powers for good, without the aid of which the man can not mend his ways.

Jesus must have foreseen our helplessness and our great need when he taught men to lay aside their worries, to let not their hearts be troubled, and to be pure in heart. He it was who taught that the power of sin lay in the inner man. In other words, try his way of living; and all the powers of the inner man will be able to help the outer man in right ways of living.

After all, is not this the secret of success in revivals? Sudden sense of need, suddenly aroused emotions and aspirations summon to your aid the hidden, unused power of the inner man, and thus re-enforced you gain the victory.

**Pastors Changing** Rev. Theodore J. Van Horn and wife, who have been doing such good work in the Verona, N. Y., Church and community, are to leave that field soon, as Brother Van Horn has accepted a call from the New Market Church in New Jersey. Verona is anxiously seeking an under-shepherd.

Rev. William Simpson who has served the Second Alfred Church so well for several years has accepted the call of the Brookfield, N. Y., Church, and is already getting settled there.

## JESUS AND THE SABBATH

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

### "AS HIS CUSTOM WAS"

It is sometimes said that since Jesus was a Jew, therefore in attending the synagogue worship on the Sabbath he was simply following the family custom. Over against this, statement may be set this other saying which seems equally pertinent: "While Jesus was a Jew, what he said he said for the world to hear."

It is true that Jesus was brought up in a Jewish home and was reared in the Hebrew faith. It could not have been by a mere accident that the Son of God should have come of Hebrew stock; but it was manifestly in the plan and providence of God. No other race than the Jewish race could have given him birth; in no other home but a Hebrew home could he have received his early training; in no other school except in a Jewish synagogue could he have learned the truths which became the basis of his teaching, for they were to be found only in the Hebrew Scriptures.

While it was as a Jewish boy that Jesus was taught the law of Moses and the religion and ethics of the prophets, it will be remembered that in him these teachings found unique understanding and profound acceptance, and that in his life they were given their true interpretation.

At the age of twelve years he felt himself peculiarly at home in his Father's house, and especially called to be about his Father's business. If at that early age he was conscious of his unique relationship with his Father in heaven, what may we not very properly imagine with respect to his personal and vital communion with the Father during the eighteen silent years following the experience in the temple at Jerusalem.

With the insight and understanding which Jesus displayed at the age of twelve, we may confidently assume that when he had spent eighteen years of maturing life in preparation for his public ministry, nothing in that ministry could have been contrary to his Father's will, or out of harmony with the principles and practices of the kingdom which he came to establish.

The evangelists who set out to give an account of the life of the Master, in order that those who should come after them

might find in him the way of life, record the fact that it was his custom to attend public worship on the Sabbath day. And this was his custom not only during his early years, but after his baptism, and when he was speaking for the world to hear, and living his life as the acknowledged Messiah.

### JESUS WENT BACK OF THE PHARISEES FOR HIS SABBATH SANCTIONS

The Sabbath which is meant to be a help may become a hindrance to man in his approach to God; meant to be a means of worship it may become an object of worship, and thus defeat the spiritual ends for which it was instituted.

The Pharisees had so hedged the Sabbath about with their own traditions that it had ceased to symbolize to them the abiding presence of a Father, or to promote reverent and joyous worship. Instead of helping them to find spiritual rest it had become a burden and a hindrance.

But the Sabbath of the Pharisees was not the Sabbath of the Old Testament. The rules which governed their Sabbath keeping were the product of the spiritually barren years which intervene between the date of the last of the Old Testament writings and the birth of Jesus. Jesus, who came not to destroy the law or the prophets, went back to the Old Testament teachings and history for his Sabbath sanctions. This brought him into repeated conflict with the Jews of his time. But the question at issue was never the sanctity of the seventh day, but always the manner in which it should be kept. The conduct of Jesus on the Sabbath, and his claims for the day, all are such as we would expect from one who held it in high regard.

To keep the Sabbath according to numberless set rules imposed from without is to secularize the day. Jesus, who is Lord of the Sabbath, would make it a day for doing good. The Jews, who sought to condemn him by their own strict Sabbath rules, could find no fault with him beyond the fact that he healed the sick on the Sabbath day.

The very fact that he justified his conduct, so greatly at variance with that of his accusers, and took great pains to make clear the grounds of his justification, is evidence that he held to, and believed in, the spiritual value and the permanent character of the holy day.

(Concluded next week)

## "THE HOMELAND"

MRS. ELLEN W. SOCWELL RAMSEY

"The shadows lie across the dim old room,  
The firelight glows and fades into the gloom.  
While mem'ry sails to childhood's distant shore,  
And dreams, and dreams of days that are no more."

At an early date Seventh Day Baptist homes began to dot the Illinois prairies from West Hallock on north. Through Marshall, Stark and Bureau counties spread this "peculiar people." Still farther towards the Wisconsin line was one home near Shabbona's Grove, so named for that good old Indian chief, Shabbona, who unwaveringly gave his friendship and aid to the whites, during the Black Hawk War and other Indian troubles of Illinois' early days.

My father, Charles C. Socwell, came from Shiloh, N. J., to Illinois in May, 1856. Finding no opening at either Farmington or West Hallock, he continued on to Marshall County next north. Here a number of Seventh Day Baptist homes were already established. It was a very rich and likable country. After teaching school and doing other work for the remainder of that year, he sent for my mother, who arrived in May, 1857. Their home was quickly made, but it did not take long for their hope of a permanent Seventh Day Baptist settlement here to be dashed. The summer of 1857 saw Samuel Petty sell out and move by ox team to Pardee, Kan. Another family left the Sabbath and openly joined the first day Baptist Church of that neighborhood.

Disappointed, but not discouraged, they bided their time; and in the spring of 1864 my parents moved to West Hallock. Here, too, in later years they were followed by the Edgar Ayres and John Davis families. The balance of the Seventh Day Baptist scattered families made no effort to reach people of their own faith, and their descendants are not known in the denomination.

Being only one and a half mile from church was a treat; and for thirty years there were very few Sabbaths that my parents failed to be present at sermon and Sabbath school, although their distance varied from that mile and a half to eleven miles. In those early days lumber wagons were the only vehicles, but people went to church just the same.

In the earliest days, Rev. J. C. Rogers had been the West Hallock pastor; and I am quite sure that now, after better than sixty years, his house is standing, although long since in a ruinous condition.

After him came Rev. Anthony Hakes, who as a popular and much appreciated pastor, led the church in its steady, upward course. A revival during his ministry resulted in a large number of additions to the church by baptism, which was held at a point where Kickapoo Creek crossed Uncle Asa Potter's farm. It was in midwinter but every one attended in spite of the cold. Two of the boys who were baptized at this time, afterwards entered the ministry from the membership of this church, Rev. E. H. Socwell and the late Rev. E. B. Saunders.

Our Sabbath school under the direction of William Spicer was a continued success. But no Sabbath school could help being successful with such a courteous Christian gentleman as was William Spicer, for its superintendent. His hands were upheld by a corps of efficient teachers, two of whom were Mrs. John G. Spicer and Mrs. S. E. R. Babcock. Under Mr. Spicer's supervision the first Christmas tree was procured, and the program carried out. It was a task to locate a "wild" evergreen, as no such trees were to be found under cultivation at that time. This was done, however, and a committee of men and boys drove a number of miles one bitter cold day to bring home the beauty that had been located away down in the timber. There it stood, high on a rocky, precipitous bluff, overlooking a brawling, ill-tempered creek of no mean dimensions. After much endeavor it was cut and lowered; but not until poor Joe Morton had taken an unpremeditated slide down the rocks and a much unwished for icy plunge into sullen, wicked, old Senachwine. On Christmas eve the tree and everything pertaining to it was a decided success, even to the fright of us small people making our first stage appearance.

Later on Mr. Spicer and my mother were appointed to select and purchase new books for the Sabbath school library. The large packing cases of books were brought from Peoria to the home of my parents. And here, evening after evening, came Mr. and Mrs. Spicer to help sort and label the books. Enough had been purchased to not only fill the library, but to present one to each child and young person in the Sabbath school,

which was done at the near-by Christmas time.

One summer plans were made for a picnic to be held by the church and Sabbath school. The spot chosen was eleven miles away, in a grove along the Illinois River. Rain halted the long wagon train and Mr. Spicer transferred the picnic to his near-by home. Here, shelter was soon found for horses and wagons, as well as for people and well filled baskets. His barnyard presented a lively scene. The program was carried out in the floored driveway of the barn. After this, here were placed long tables improvised from work benches, saw horses, and boards. A combination dinner was then eaten from these groaning tables. On one side well filled bins of grain, on the other a long line of horses in their stalls, contentedly munching their hay and grain, with an occasional velvety nose poked across the manger with an inquisitive sniff at the passing people. Above us was a well filled mow of sweet smelling hay, while high on the roof the rain beat a steady tattoo. But every one was happy, so why worry about the rain?

A "Sewing Society," organized during these early years, continued through the history of the church. Mrs. Thomas Vars and my mother, Mrs. Sarah S. Socwell, were for years, the president and recording secretary, respectively, of this society.

A little past the middle sixties Rev. Anthony Hakes resigned, and for some months the church was pastorless. During this time prayer meetings were held each Sabbath morning and a sermon from the SABBATH RECORDER was read by first one and then another of the deacons, of whom there were three: Deacon Truman Saunders, Henry Estee, and Daniel Potter.

At length Rev. Nathan Wardner was secured as pastor; and he and his wife, Mrs. Olive B. Wardner, were received with much joy. They purchased the house formerly owned by Uncle Perry and Aunt Sena Stillman, who had moved several years before, to Pardee, Kan. Elder Wardner organized the prayer meeting for young people, and this carried on down to the closing of the church, except that the name was changed to Christian Endeavor in later years. A great revival was held during the winter of 1869. Elder Wardner was assisted by Elder Hakes and by Rev. Leman Andrus, of Farina, and Rev. M. B. Kelley,

Sr., of Villa Ridge, Ill. A large number of children and young people were received into the church. The baptism was once more held in midwinter on the Uncle Asa Potter farm. During the pastorate of Elder Wardner the new church was built and much other good accomplished.

Following him came Rev. G. J. Crandall and his gentle, sweet-faced wife. They, too, were wonderful, and the good done by them can never be computed. They worked hard and faithfully and today I look back with much pleasure to the many months I spent helping with the work in this dear family. His decision to leave there was a bitter disappointment to their many friends.

Then came Rev. W. H. Ernst, who did not see his way clear to cope with the difficulties of the church for over a year and a half or two years.

Following him came Rev. G. M. Cottrell and wife with their inexhaustible fund of enthusiasm and determination. They took the place by storm and it seemed for a time that they would be able to upbuild and create anew the dying church. They visited far and near with friend and stranger, and many were the pleasant memories they thus distributed.

They discovered and visited a man in the last stages of tuberculosis, a man with no religion and no hope for the future. Strangers, they became friends. Step by step the way opened for a chapter, a prayer, or a hymn at his bedside. Eager, sunken eyes watched daily for the coming of Elder and Mrs. Cottrell, and they never disappointed him. As the summer waned, there came a day when his Pilot beckoned; and he followed willingly, with a hope in his heart and a prayer on his lips, because of Elder Cottrell.

During his pastorate there sat week by week in the congregation, a young girl who became intensely interested in his sermons about tithing, foreign missions, and the need of more foreign missionaries. She carefully considered these matters, and often visited her pastor for the purpose of gaining further knowledge. Once she showed me a small box in her room. In it were several pieces of money. Out of her income of one dollar and fifty cents per week, she placed fifteen cents in this little box. "And I always have something for every collection." The missions and

their needs also received her offering, for, as the result of all this, Dr. Rosa Palmborg has for years been on the China field, from the membership of the West Hallock Church, because of Elder Cottrell.

Rev. Stephen Burdick, Rev. T. J. Van Horn and Rev. F. E. Peterson followed after Elder Cottrell; but in spite of earnest prayers and hard work on their part, the church died out, and is left desolate.

A select school was started at the time of the coming of the early settlers. Of it Seventh Day Baptists were justly proud. No teachers but Seventh Day Baptists were employed, unless it has been of late years. My mother taught here in 1858, and then followed Professor Thompson, Charles Estee, Miss Evans, Morton Wardner, Mrs. S. E. R. Babcock, Truman A. Saunders, Mrs. Arvilla Witter Potter, Moses Crosley, Charity Burdick. By them was laid the foundation for college with a long line of young people, who from time to time attended school at Milton and Alfred. During its history the church has furnished very near fifty students for these two schools.

Some day I hope to go home and visit this dear old church. I'll open the doors, and, as though once more a child, I'll walk behind my mother down the middle aisle. Again I'll sit in the next to the front seat on the left, where we two sat better than fifty years ago. Shadowy forms will be there, filling the room as then. Across from us will be Dr. Phineas Crouch and wife, Uncle Asa and Aunt Lucy Potter, Riley Potter, John Spicer, Deacon Estee, Daniel Hakes, Chauncy Dye, with their families. Behind us will be Deacon Saunders, Uncle Luman Mattison, William Spicer, George Butts, Alfred Satterlee, Ransome Tallet, Edgar Ayres, William Saunders, with their families. And numerous other families will appear as of old until the house is filled. A silent form will stand in the pulpit. Over yonder the choir will rise as Lillie Vars plays, and presently I shall hear my brother's beautiful voice in baritone solo, "They Shall Be Abundantly Satisfied." After sermon and benediction I shall hear the hum of long silent voices as I pass down the aisle and leave the dim old room for the sunlight. Again in memory, I shall run—a barefooted little girl—to and fro along the road between home and school, sit once more on the huge sill in the door of Niles Burdick's blacksmith shop, and watch him

work the bellows and pound sparks from his anvil. And here I'll walk so softly on holy ground in the little enclosure where quietly sleep so many of those I have known and loved; I'll tell them a soft good-bye and say, "God Bless Us, Every One."

As I consider the West Hallock I knew as a child, I ask myself how it comes to be now so deserted and desolate as far as Seventh Day Baptists are concerned. Just as often as this question presents itself, there come to mind a picture and accompanying story from the "Well Spring" of sixty years ago.

An Arab with his camel was overtaken by a sand storm in the Sahara Desert. After making the camel kneel and thrust the end of its nose in the sand for protection against the blowing sand, the Arab covered himself with a canvas, alongside the camel. As the storm raged, the camel presently thrust his nose under the Arab's canvas. Presently his head went under, then his neck, shoulders, and so on. When the storm abated, the selfish camel was carefully covered with the canvas, while the poor Arab lay uncovered and dead.

Something not just right creeps into a church, unnoticed by it. But at length the outside wrong has crept in so far that the church is filled by it and the right lies outside, dead. Then it is too late to revive it, and desolation follows. Just what crept into the West Hallock Church would be most difficult to decide. But its desolation seems so complete that to think of its revival would be to hope against hope. But however that may be—

"Tender memories 'round thee twine  
Like the ivy green 'round the pine.  
Over land and sea we may roam,  
Still will we cherish thee our own dear home."

"Now thanks be unto God, which always causeth us to triumph in Christ!" 2 Corinthians 2:14.

"Always," and so there is apparently but one difference between constant victory and frequent victory. But that one difference constitutes a world of success or failure, "in Christ."—A. B. Simpson.

When the world gets through broadening the minds of the younger generation, how about doing a little something in the matter of their depth?—*Detroit News.*

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Many of our churches are reporting revival meetings. May every church realize a spiritual refreshing!

A half dozen denominational calendars remain unsold. The price is fifteen cents each.

Pray for, and give for, the continuation of our established denominational work; pray for, and give that the work may be carried on in the new and inviting fields.

### BIBLES NEEDED

Several calls have come for Bibles; but, as there is no fund provided to furnish them, I am in this way asking that persons who have Bibles that have been used, but that still are in good condition, and are willing to send them to those who are asking for them, to write to me and I will send the name and address of some one who is asking for a Bible.

It is desired that the Bibles have concordances and maps.

### DENOMINATIONAL FINANCES

There are not many among us who would have any line of our denominational work discontinued. There may be certain lines of our work that appeal more strongly to us than do others; but we know that there are other persons who are just as loyal as are we who are interested in the lines of work that we are not much concerned about; and so we unite in carrying on these different denominational activities.

Our boards have carefully considered the actual financial needs for carrying on the known work entrusted to their supervision, and have given in their estimated budgets to the Commission; the Commission has considered these various budgets and brought them together into a single budget that they recommend to our General Conference; a special committee appointed by

Conference considered the entire report of the Commission, including the denominational budget, and on the recommendation of this committee the entire report was adopted by the General Conference.

An important item in the recommendation of this committee was the following: "The committee would report that with the limited time and information available it has no change to suggest, and therefore recommends the adoption of the budget as printed.

"It urges the fullest co-operation and support in each church that the apportionment as named may be secured, and the grand total \$58,264 for the coming Conference year be realized."

By these steps the financial budget was voted, quite in harmony with our system of denominational government.

The Commission carefully apportioned this budget among the churches, and Conference adopted their recommendation. In various ways the churches have been informed as to the amount of their quotas.

In the SABBATH RECORDER of December 22, I called attention to the payments made by the churches on their quotas for the Onward Movement, my summarized statement being based on the monthly statements of the Onward Movement treasurer. At that time just one-half of our churches had paid something on their quotas during the first five months of the Conference year.

In the SABBATH RECORDERS of February 2, and 9, the treasurer, Rev. William C. Whitford, reports the money received in December and January; and during that time ten more churches paid something on their Onward Movement quotas; but this leaves twenty-four churches that have not paid anything on their quotas during the seven months.

The churches that have sent in money for the Onward Movement budget are reported as having paid \$10,034.66—but the amount that ought to have been realized during the seven months, from all of the churches, was \$33,987.33.

But it is only fair that I state that during these months some of the churches that have not paid on the Onward Movement budget have paid something on their last year's Forward Movement quota and for the Parallel budget and for special objects.

Many of us are deeply moved by the promising fields that are opening to us, and

we desire that our denomination shall enter them and help the people in them to build up strong Sabbath-keeping churches, but we are confident that it would not be right to enter these fields and neglect the work that we have been carrying on for many years in this and other lands. Let us gladly respond to the needs of our long-established activities, meeting our financial responsibilities on these various fields; and then, with the spiritual refreshing that we are enjoying in our churches, we shall the more eagerly and sacrificially assist in the work on the new fields.

### LETTER FROM SOUTH AMERICA

MY DEAR FELLOW WORKER:

Have you ever learned to pray like this: "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him," etc., Hebrews 5:7; "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him," Psalm 126:6?

During the last few months our work has been very trying in a variety of ways. The unprecedented excessive heat in December last, the first month of summer, was very hard not only on us but even on the natives, and many died. I am glad to say, however, that none of our little flock was taken away.

On December 24, last, we held special services. In spite of my wife's run down condition, she trained the children and young people to sing and recite appropriate selections. The secretary of the City Council loaned us a large street light. Two business men loaned us lumber to construct a temporary platform on our ground close to our meeting room. The children and young people all did well in their respective parts; and I had the privilege to announce the gospel to over five hundred people, more than half of whom were standing, as our seating accommodation was limited. Gifts were distributed to the members of the Sabbath school, and prizes to the boy and girl who did the best. The blessing of the Lord was with us.

On New Year's Day the little church here gave a little refreshment to the poor of the town, when another opportunity was seized for preaching to those who had never been to our meetings before. The

Tuesday previous, I had the privilege of baptizing nine more in the River Uruguay, as the drought here had dried up the stream in Brother Mello's farm, where we had formerly baptized. It was a source of pleasure to see a young man, sympathetic with our work, leading his own mother into the water to take this step of obedience.

On the fifth of this month I went to Concepcion Misiones, where we have started our young brother, Roberto K. Siskoski, and his wife in colportage work. The town has about two thousand people and no gospel work whatever has ever been done apart from colportage, and that many years ago. I took with me a good supply of Scriptures, religious books, handsome wall-texts, etc., which Brother K. will sell in that district. Pray for him.

Our next door neighbor is a Roman Catholic who never comes to our meetings, but her children sing our hymns with considerable accuracy, having listened to them from their garden.

Although my wife stood up splendidly under the strain of the special meeting, I regret to say that she is now down again; and I fear that I shall have to send her away for a perfect rest. This will handicap me considerably, but it seems there is no alternative. Your prayers will be much appreciated.

With our united love,

Your brother and sister in Christ Jesus,  
THE ROBINSONS,  
Per W. R.

Santo Toma, Corrientes,  
Argentina, S. A.,  
January 19, 1925.

The light of the sun does not spread over all the earth at once, it is a gradual process, a growth. Beginning at Jerusalem, the circles of light go widening out, taking in Judea and Samaria and reaching on and on to the uttermost parts of the earth. From the faint glimmerings of the twilight dawn there is a growth into the brightness of the daybreak, and that soon is forgotten in the glory of the full noon. One precept of Jesus lays hold upon the will of a single man, then slowly the principles and demands of the Son of God percolate into the soul of that man until he comes a living epistle known and read of all men, a shaft of light revealing and dispelling the darkness of a whole community.—R. Freeman.

**MILTON COLLEGE BROADCASTING**

DEAR FRIEND:

I am glad to announce that the Milton College Glee Club will broadcast a program by radio on Wednesday evening, March 11, 1925, at ten o'clock, Central Time, from Station WGN, Chicago Tribune, Chicago, Ill. The wave length of this station is 370 meters.

Please extend this notice as widely as you can, especially among those who will be interested. If you hear the program and enjoy it, please write Professor L. H. Stringer or myself. We shall appreciate your comments.

You will enjoy looking over the itinerary of the Glee Club for their annual concert tour. The club will sing at the dinner in Chicago for Milton College friends in the early part of the evening of March eleventh.

Very truly,

ALFRED E. WHITFORD.

February 24, 1925.

ITINERARY OF THE MILTON COLLEGE GLEE CLUB  
Season, 1925

- Hebron, Wis., Tuesday, February 24, Methodist Church.  
Whitewater, Monday, March 9, Congregational Church.  
Beloit, Tuesday, March 10, Baptist Church.  
Radio Concert, WGN, Wednesday, March 11, Drake Hotel, Chicago.  
Oak Park, Ill., Thursday, March 12.  
Battle Creek, Mich., Saturday, March 14, Sanitarium Auditorium.  
Battle Creek, Mich., Sunday, P. M., March 15, Downtown Auditorium (Sac.).  
Battle Creek, Mich., Sunday Evening, March 15, Presbyterian Church (Sac.).  
Kenosha, Wis., Monday, March 16, St. James Auditorium, Auspices Hi Y.  
Milwaukee, Tuesday, March 17, Church—Auspices Hi Y. of North Division High School.  
West Allis, Wednesday, March 18, High School.  
Hartland, Thursday, March 19, High School, Auditorium.  
Janesville, Sunday, March 22, High School Auditorium, Auspices Y. M. C. A.  
Watertown, Monday, March 23, Fourth Street Church, Auspices Men's Club.  
Hartford, Tuesday, March 24, High School.  
Randolph, Wednesday, March 25.  
Green Lake, Thursday, March 26, Methodist Church, E. C. Hise, Pastor.  
Oshkosh, Saturday, March 28, High School, Auspices of the Band.  
Neenah, Sunday, March 29, Methodist Church (Sac.).  
Wisconsin Rapids, Monday, March 30, High School.

Port Edwards, Tuesday, March 31, Auditorium.  
Jefferson, Wednesday, April 1.  
Milton Junction, Thursday, April 2, Methodist Church, Auspices Ladies' Society.  
Milton, Wednesday, April 8, College Auditorium.

**ALFRED THEOLOGICAL SEMINARY**

DEAN A. E. MAIN

Our school has not ceased to be a seminary, but it is, besides this, a school of religious education. College students who elect this subject are, for the most part, in our classes. We have this year forty students, eighteen men and twenty-two women.

The subjects taught are: Old Testament Hebrew; New Testament Greek; the English Bible; History of Religions; Theological Survey, that is, a brief survey of education for the ministry; Christian Sociology; Pastoral Theology, including the specific work of a pastor, various departments of church work, the preparation and delivery of sermons, and the public reading of the Bible; Philosophy of Religion; and Christian Theology.

At least four of our students are definitely committed to the work of the ministry, and two or three to some form of definite Christian and Church work. What the plans and ideals of others are, we do not yet know; but we encourage them to look forward to lives of service.

In the interests of recruiting for the ministry we have asked the Conference Committee on the work of the seminary to provide for addresses to be given during the year before our three colleges—addresses that shall seek to magnify the opportunities of the Christian ministry.

According to the Phoenix Horse Shoe Company of Chicago there are today in the United States, 27,283,413 horses and mules. Twenty years ago we had 300,000 less horses and 2,370,000 less mules. In spite of these facts *Collier's Weekly* figures out that by 1966 there will be no horses left. We believe our friend, Manager Frank B. Rutherford of the Pennsylvania S. P. C. A., has the truth of the matter when he says: "Dobbin is of more importance than is imagined these days. While people have been talking about the extinction of the species he has been slipping slowly back into harness."—*Our Dumb Animals*.

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

[In the absence of Rev. William L. Burdick of this department, Brother A. S. Babcock of Rockville, R. I., kindly furnishes the material for this week.—T. L. G.]

**CONTROVERSY NEVER PAYS**

Truth can not be changed by it. Argue as some will over life; a rotten timber never becomes fit. The soul that grows smaller and smaller every day in this life, will not require an eternity to become a cipher. And the Creator knows the sort of timber to put into a kingdom that shall be everlasting. He will build it.

It is fruitless to debate the Miraculous Birth; the greatest of all miracles would be that I should clearly understand a miracle and could explain it. Any simpleton may deny what he, with limited capacity, is unable to comprehend.

Casting aside all contentions, the soul that takes Jesus Christ as the model for his own life and trusts the Father whom Jesus came to make known to us, that soul is a Christian soul, whether or not it subscribes to some one's creed or is able to pronounce another man's shibboleth. "I am the resurrection and the life"—let's leave it there. The heart filled with criticism of men can not acceptably appreciate and praise God. We spend our powers in criticising Peter, when we should be praising John.

Two persons do not see alike; perhaps neither is just right; the truth lies between the two. In coming together lies their only chance of finding it. What a world this will be when each thinks the other honest; when neighbor sees in his neighbor a Christian disciple; when we lay less stress on our own guesses and all of us learn of Christ!

Much of religious controversy lies in misunderstanding some writings of Paul; but little over the words spoken by Jesus. And it is Jesus and his gospel that our missionaries are to introduce to lost souls—Jesus only.

A. S. B.

**FIRST EVANGELIZE**

The Church of Christ should take up the work that its Founder instituted—the redemption of the world through salvation from sin. Our watchword is *salvation*, not moral reform. The Church is the light when it reflects Christ—the Light of the world. If the "salt" has lost its saving quality, how shall the world be salted? If the Christian has left the Christ out, of what use is he to souls whom Christ would save through him? How shall the world be saved?

In a recent address in Providence, R. I., Rev. H. I. Wang, of Taianfu, Shantung, China, a native Methodist minister, said, "Evangelize China before you industrialize it; or else, like Japan, which in sixty years has become very rich and pugnacious in its adoption of Western science and materialism, China's peaceful traditions may be changed into a militaristic spirit that could easily raise an army of twenty million soldiers. If America pours missionaries into China and wins over the official and student classes," said Mr. Wang, "the country would be rapidly evangelized. If the \$300,000,000 spent every year in idol worship could be diverted to Christianity, there would be no need of America sending money to support Christian churches in China."

Mr. Wang further stated: "There are few atheists in China, and most of them are persons who have believed in superstitions and then gone to Europe and America for their education."

The object of a Christian mission is to present Christ, the Savior, to lost men, and the teaching in our schools should be as evangelical as the preaching and the teaching of our missionaries, who, in a way, represent Christian America.

And Mr. Wang is right; evangelism first, let industrialism follow. A. S. B.

**SOME DAY**

I like to think that some day this world is going to get back into its place; that, of all the universe of worlds, ours is the only one that has gone wrong. Why? If here Jesus was crucified for sin, he will not again die for sin. And, with the reclamation of this world of ours, harmony will be restored, the kingdom will be established forever, and the morning stars will sing together again as of old. Just when, we need not inquire; but surely, some day.

When the great ledge obstructing passage in the East River was to be blown out, didn't the people ask what was being done with the thousands of dollars expended under the surface, out of sight of men? President Cleveland's little girl in Washington touched a button, and in a moment there was no ledge in East River.

Hundreds of thousands of dollars were expended in building the foundations for the Brooklyn Bridge—all under water, out of sight,—while men were muttering, "Nothing doing." The bridge stands today upon that foundation which we can not see.

Maybe, when the world isn't looking for it and cynics tell us so little is being done, our Lord will set up his eternal kingdom on the sure foundation. Meantime we have some part to do.

God has clearly shown his love for this lost world: is our love to lost ones manifest? Do we not pray, "Make me to love thee more," rather than, "May we show our love to thee by loving those whom thou dost love"?

The way to increase our love for him is in helpfully interesting ourselves in his. And who are his? Of course, we are; don't you think our neighbors are? Does not the Savior of men want them in the kingdom also? Do we?

A. S. B.

### THE YOKE

It is time that we cease to so exaggerate the trials to be borne by young Christians. The burdens of life, all must meet; but, as Professor Drummond once pointed out so clearly, while they are too great and too heavy for us except as we take upon us the yoke that Jesus offers to all, his yoke is not an added burden; it is the only thing by which one can carry his load. Taking it, one finds it as Jesus says, easy to wear, and it makes life burdens light. And the longer one wears this gift of Christ the better it fits, the easier it becomes, life's trials become light, and one's life becomes gladder and more satisfactory; until all the load is laid by. We attempt to carry tomorrow's load which he has told us to let alone; with the help he promises we can do all we ought to do today.

Taking the cross is holding up one end of any Christian duty while Christ carries the other; but it is he who has sacrificed, and not we. His yoke is Christ's gift to us.

A. S. B.

### WHERE WERE YOU?

Some one, recently addressing parents, has said that the laxity in Church going and in religious observance among young men is not all to be charged up to the World War; and he pointedly asks: "Parents, where have you been?" Yes, where have we been since within a decade the majority of young men have absented themselves from the Bible school, then from other church services?

Did they once go regularly with us, but today do not find us there?

When the roll is called by and by, it will not be the names of honorary members kept on our book on account of respectability; it will be those of the actual, active members of God's division of his kingdom on earth—the real living parts of the Church of Jesus, his Son. Does our name belong there? Will it be spoken? We need not judge another; I am a slacker, self-convicted, if I regularly attend my club, grange, or lodge, and spend not one hour of the fifty-two weeks in God's house of prayer. These young people, who once went with us, are they not doing precisely as we are doing today? Where were we? It may be some of these young men who ought to be saved will answer this question for us. What shall be our record for 1925,—we decide.

A. S. B.

### A PASTOR'S GOOD LETTER

[In the *Ashaway Messenger* for January and February, the church paper of the old First Hopkinton Church, Pastor Davis publishes the following letter of greeting to his people.—T. L. G.]

DEAR FRIENDS:

This is an old world, but it is also always new. Old generations are passing off, new generations coming on. Old people sometimes forget that children and youth are always looking at life as if it were a new thing. It has not become stale or worn out to them, as it sometimes has become to those who have been fighting its battles and trying to answer its problems. For millions of those who are now living the world is unworn and like a new creation, its adventure and wonder and beauty untried, and beckoning with ambition and enthusiasm and promise to those who are beholding it

with hearts and minds not yet disillusioned by disappointment or defeat.

To all those who read this greeting, I wish to send my desire for you that, whether you are old or young in years, you may all have a truly new year of life. Why should it not be the best year, and the happiest year, and the most useful year you have ever known? To those who look on life as a new thing every day, let me give this message: I pray for all of you the joy of beginning the year of our Lord 1925, in the spirit of faith that God will make its history, that right will prevail over wrong, that wars will cease, that laws will be enforced and obeyed, that men will learn to love instead of hate, and that the Church and the home may be the two greatest forces in the world to shape the conduct of mankind.

It will not be a *new year* unless we make it new in our thought and our conduct. It will be simply a dull repetition of all the miserable blunders and disappointments and self-seekings that have marred the pages of the old year. All hail to you, New Year! We pledge to you the best and the bravest and the happiest and the strongest that is in us, with faith in God and faith in men, and assurance of the final victory to those who overcome. I hope for all of you, and of all who are dear to you everywhere, a truly new year, because every day of it will be a new day of faith, hope and love. "And the greatest of these is love."

Cordially yours,

A. L. DAVIS.

### AN EDUCATION UNDER DIFFICULTIES

Eugene Serebrennikoff is a young Russian.

Less than four years ago he was in Harbin, China, a refugee without friends, without money, without experience.

Today he is an assistant instructor at the University of Idaho, with an education along agricultural lines that will enable him some day, perhaps, to help in the rebuilding of his native land.

His present place has been hard won. After completing his high school training with the help of the Harbin Y. M. C. A., he sailed for the United States and landed in Seattle with just \$50 in his pocket. Part of the money he spent for a railroad ticket

to Pullman, where the Washington State College is located. With the aid of the Russian Student Fund and odd jobs ranging from dishwashing to potato digging, from peddling razors to blacking boots, he gained his education.

"Often," he says, "I had to go without my dinner and supper. I do not mention breakfast. As I turn the pages of my diary, I see the following remarks: 'I did not have my dinner today.' The statement appears several times. Then there are a few blank pages. Then 'I had my dinner today!'"

[This is one of the very many lines of good work being done by the Young Men's Christian Association, the world over, in these days. Its workers are constantly looking for the worth-while boys who are anxious to help themselves and who are willing to be made strong men in humanity's service.—Ed.]

### MOTHER'S POWER

There is desperate danger that the future will draw away our youth from old moorings. Can they remember the righteousness and the love of God, "knowing of whom they have learned them"? Because of dislike and persecution, Timothy must have been tempted many times to give up his task; but he remembered his mother and his grandmother, and he held on.—*W. W. White.*

"As thy days, so shall thy strength be!" Deuteronomy 33:25.

It is a blessed secret, this of living by the day. Any one can carry his burdens, however heavy, until nightfall. Any one can do his work, however heavy, for a day. Any one can live sweetly, patiently, lovingly and purely until the sun goes down. And this is all that life really means to us: just one little day!

Do today's duties, fight today's temptations, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them! God gave us nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—*New York Tribune.*



## EDUCATION SOCIETY'S PAGE

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

### PERVERTED PATRIOTISM

The subject of perverted patriotism is old to many in Salem College. To a few it is perhaps new. But old or new, it reflects an idea which should become so well known to all of us that we would never think of questioning its truth.

The new era, *internationalism*, ushered in by the World War, is being handicapped on every hand by this old, wornout spirit of perverted patriotism. Possibly to define it would here be in order. It is the patriotism which previous to 1914 was almost universally taught in our schools, and which to a great extent has been continued since. It is more or less spurious. It is the sort of patriotism which seeks to present distorted ideas of the past with the aim of glorifying one's own country at the possible expense of the truth.

This spirit of patriotism is a grievous mistake and certainly is a real hindrance to education. Education should involve a process of development which would enable us to see things from the standpoint of their cause and effect and relative importance, and above all should make us broadminded enough to be able to understand the other fellow's view of the situation. This, our old system of education largely failed to accomplish. Why? Largely because it was dominated by this spirit of perverted patriotism. If you want proof, refer to the pre-war French educational system. It was nationalistic to the extreme. French heroes and French glory were extolled and re-extolled. Not France as just one of the nations of the earth, but France supreme. And so in Germany: "Germany over all" was the cry there. Try to imagine how many high school people of the old school would have questioned the attitude of the United States in the Mexican War or in the Panama affair. I didn't until I took college American history with Professor Boughter. And it has been not quite four years since I had American history in high school, and my

teacher was a graduate of Salem College, too.

Perverted patriotism is a mistake from another point of view. It is a serious handicap to the development of the spirit of the universal brotherhood of man. Review the results of this sort of patriotism and you will readily see that it can not be otherwise. It develops a narrow nationalism which is dominated by three main characteristics: The first of these is a selfish greed for wealth and power. We have had this greed reflected in two especially important movements, pan-Germanism and pan-Slavism, and in the delicate relations between envious sovereign states and their jealous zeal to maintain a "balance of power." What happened in 1914 when one of the great powers of Europe succeeded in getting the edge on the others? What happened when pan-Germanism and pan-Slavism met down there is central Europe?

Another characteristic of narrow nationalism is a spirit of hatred and envious rivalry among the nations. Such an attitude can result only from strong national prejudices, such as we have seen existing between France and Germany.

A third outstanding result is carelessness of the rights of others. How long do you suppose Germany hesitated before she began her invasion of Belgium?

Again, perverted patriotism is a mistake because it is a constant menace to the peace of the world. The Great War was a direct result of narrow nationalism and its handmaidens, imperialism and militarism. The unregulated growth of these three forces led to the exploitation of the weak by the strong. All things, natural resources, machinery, and even human beings, were exploited in a mad scramble for a greater share of the world's wealth and the world's prestige. Professor Hayes of Columbia University most aptly described the situation when he said, "It was truly a race of the strong, and the devil take the hindmost." That is the very essence of perverted patriotism. That spirit plunged us into world anarchy.

Now we have emerged to some extent from this state of anarchy and the stage is set for internationalism. Perverted patriotism can not measure up to the demands of the new era because those two words within themselves signify three things which make it impossible for it to do so. They signify

a one-sided mental development, a bitter, narrow nationalism and a constant menace to the peace and progress of the world. We have outgrown the old system based on this mistaken idea. It can not expand to meet the new conditions because the *counterfeit* will not serve the purpose. Consequently civilization demands that we relegate it to the past.—*Loretta Findley, in The Green and White.*

### AN EXPERT ON YOUTH

After all the moaning and groaning over the young people of today and the dire predictions which have been made for their future, it rather relieves the monotony to find someone who believes in them and is willing to say so, as William M. Kingsley does in a recent issue of the *New York Evening Post*.

Mr. Kingsley, who is vice-president of the United States Trust Company, is well qualified to express an opinion on youth, especially on young men. He has for sixteen years been chairman of the New York State Y. M. C. A. Committee and for the past six years has been president of the New York City Y. M. C. A., which deals annually with over fifty thousand young men and boys in Manhattan and the Bronx.

"In spite of some talk to the contrary," said Mr. Kingsley, "young folks in New York City are today working harder and more seriously to make notable successes of themselves than ever before. . . . The number of arrests and arraignments in the children's court indicates that juvenile delinquency is on the wane. . . . Most of the youthful offenders against the law who have committed crimes have done so because of inferior associates and because they were not under wholesome influences in their formative years when the foundations of character are established."

Mr. Kingsley stressed the importance of proper guidance for boys in the teen age and of the provision of healthful recreational opportunities for young people. A good deal along these lines is being done, he said, by the Y. M. C. A. and other organizations, but not enough. Religious training, through attendance at Sunday schools, reaches only twenty-four per cent of the boys in New York City between twelve and eighteen years of age.—*Y. M. C. A. Council.*

### GOOD WORK BY THE Y. M. C. A.

Tom was one of the most popular features of the American Navy Y. M. C. A. in Paris last summer. He gave the place a homelike touch that was irresistible. Smiling and friendly, this Negro ex-service man dispensed real American shoe shines and real American talk to the hundreds who went to Navy Y headquarters for information about sightseeing, hotels, restaurants, theaters, train schedules, and barber shops.

The Navy Y. M. C. A. branch in Paris operated for the benefit of the men from the fleet who had shore leave at the French capital. It distributed *Je Cherche* cards, on which the secretaries wrote in French the name of the place or thing the puzzled sailor wished to find. Hotel slips with directions for taxi drivers were also in demand. The *Let's Eat* cards brought smiles of satisfaction, for on these were listed the American dishes dear to the hearts of sailors and, in a parallel column, the French equivalent of each. Such things as roast beef, fried potatoes, pork chops, ice cream, strawberries and cream, and ham and eggs were there; and at the bottom of the card was a note to the effect that a tip of ten per cent of the bill was quite sufficient and a warning against trying to drink "all the booze in Paris."

But no matter what they came for, the boys, particularly those from below the Mason and Dixon line, ended by patronizing Tom's stand, not so much, it is suspected to have their shoes cleaned, as to have the chance for a chat with the colored bootblack.—*Y. M. C. A. Council.*

It is only when men begin to worship that they begin to grow. A wholesome regard for the memory of the great men of long ago is the best assurance to a people of a continuation of great men to come, who shall still be able to instruct, to lead, and to inspire. A people who worship at the shrine of true greatness will themselves be truly great.—*Ashaway Messenger.*

Christ will not remain in a life that is filled up with things which he hates. How can the Son of God be expected to dwell amid a crowd of selfish, evil desires, mean prejudices, and greedy cares? He can do nothing until the place is cleared for his presence and his work.—*Lost Creek Booster.*

## WOMAN'S WORK

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

### A DOUBTING HEART

Where are the swallows fled?  
Frozen and dead  
Perchance upon some bleak and stony shore,  
O doubting heart!  
Far over purple seas  
They wait, in sunny ease,  
The balmy southern breeze,  
To bring them to their northern homes once more.

Why must the flowers die?  
Prisoned they lie  
In the cold tomb, heedless of tears or rain.  
O doubting heart!  
They only sleep below  
The soft white ermine snow  
While winter winds shall blow,  
To breathe the smile upon you soon again.

The sun has hid its rays  
These many days;  
Will dreary hours never leave the earth?  
O doubting heart!  
The stormy clouds on high  
Veil the same sunny sky  
That soon (for spring is nigh)  
Shall wake the summer into golden mirth.

Fair hope is dead, and light  
Is quenched in the night.  
What sound can break the silence of despair?  
O doubting heart!  
The sky is overcast,  
Yet stars shall rise at last,  
Brighter for darkness past,  
And angels' silver voices stir the air.  
—*Adelaide Anne Proctor.*

### EXTRACTS FROM THE DIARY OF ELDER NATHAN WARDNER

(Continued)

February, 1850

Shanghai, February 5th—First day of spring with the Chinese, being the thirty-second of their twelfth month. This evening they are to burn a quantity of paper sedan chairs for the use of their dead relatives.

6th—Learn that the pope has given the Chinese converts to Catholicism a dispensation allowing them to work on Sundays as on other days. If he has power to make Sunday holy, he also has power to make it common when it suits his purpose.

9th—Having lost four weeks in attending upon Mrs. W., I commenced studying a little today. During the four weeks though, I have with my own hands fitted up one of our back rooms for a study except building the chimney, besides putting up a long line of eave troughs.

The Chinese imagine that owls are evil spirits.

10th, Sabbath—It being so near the Chinese new year we get no congregation.

12th—The death of the emperor's mother has just been announced with a decree that the common people must wear no gay clothing and engage in no amusements for twenty-four days after the date of her death, and must wear black or dark colored clothing. The mandarins are to abstain from all these for one hundred days. It is also decreed that no marriage shall be contracted or solemnized for a whole year. In consequence of this news the common festivities of the new year will be omitted on the first day.

15th—While walking on the wall I met three beggars, one of whom entreated me to buy his child (three or four years old), fearing she would starve. I told him I felt for the child but was not in a situation to take it, and gave him all the cash I had by me. He turned sadly away.

17th—This morning found the snow an inch deep on our roof, rather unusual for Shanghai.

19th—Word has come that by the intervention of Russia the Hungarians have been subjugated to the Austrians and large numbers driven from their country. Multitudes have fled to Turkey and embraced the Mohammedan religion for the sake of being protected. The persecuting spirit of Russia has been developed to such a pitch that England and France have threatened to interfere if they do not desist.

25th—Mr. Yate's teacher called today, and speaking about the doctrine of Confucius, thought it would be an excellent thing for missionaries after they made themselves familiar with it to return and teach it to their own countrymen.

27th—Visited the Bubbling Well about four miles west of the city. There are three temples near it, in one of which is an idol with forty-two arms. A congregation of about one hundred fifty assembled, to whom we proclaimed the gospel.

### MARLBORO LADIES' AID SOCIETY

Another year has rolled around and the Aid society has proved itself as heretofore a useful auxiliary of the church. The society has met at the church sometimes, and with the following ladies for regular or special meetings: Mrs. John Geisinger, Mrs. Sarah Bivins, Mrs. Leslie Tomlinson, Miss Lucy Campbell, Mrs. Wilbert Davis, Mrs. Albert Ayars, Mrs. James Hurley, Mrs. Victor Olsen, Mrs. E. B. Fisher.

The society has raised money by the following methods: quilting, dinners served at quiltings, sewing carpet rags, food sales, Easter offering, birthday dues, annual dues, thankoffering, sale of extracts, five-cent collection, and a May banquet.

The usual apportionments to the Woman's Board and on pastor's salary have been paid; gifts of money and various articles sent to Mrs. George Thorngate; fruit, flowers, and sunshine boxes sent to sick and shut-ins; a sink put in the kitchen, and new tables made for dining purposes; also a special offering has been sent to aid in the rebuilding at Liuho.

Two members who were highly esteemed have passed to their reward since the last report,—Mrs. Sophronia Schaible and Mrs. Paula Tolar.

E. F. D.

### "ABOUT THE BURDICKS AGAIN"

*The Sabbath Recorder,*  
*Plainfield, N. J.*

DEAR EDITOR GARDINER:

There appears in the RECORDER of February 16, a letter under the heading, "To Burdicks and Descendants." Since this letter is printed without any date, it may be that some will gain the impression that Mr. Harcourt is still working on the Burdick genealogy. As a matter of fact, so I am informed by his daughter, Miss Ruth Burdick Harcourt of Baltimore, Mr. Harcourt passed away some years ago. It seems that there is no one at present to carry on the ambitious task that Mr. Harcourt set himself, although there are some who are working on their own particular branch of the Burdick family tree. Mr. Harcourt evidently collected a large amount of material. There is also a good deal to

be found in the town records of Westerly, Hopkinton, Charlestown, and other Rhode Island towns. These await the hand of the patient investigator, but so far there seems to be no one with the leisure or inclination to undertake the work.

This explanation is offered only with the desire of bringing the matter up to date, and in the hope that Mrs. Burdick of Lincklaen Center, who sent the letter, will pardon the seeming intrusiveness of the present writer in making these additions to her very interesting letter.

Sincerely yours,  
REV. PAUL S. BURDICK.

Rockville, R. I.,

February 24, 1925.

### PITY THE PREACHER

A Texas paper comments as follows: "The preacher has a great time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, some one could have told him to do better."—*The Churchman.*

A religion that is a true religion, must consist of ideas and facts both; not of ideas alone without facts, for then it would be mere philosophy; not of facts alone without ideas of which these facts are the symbols, or out of which they arise, or upon which they are grounded, for then it would be mere history.—*Coleridge.*

The belief in force is one reckless folly of modern life. But it has no future, and there is no salvation. It moves ever more and more towards the edge of the precipice. There is in it no healing and no restoration. Only in the cross and what it stands for can that come.—*Sidney M. Berry.*

## YOUNG PEOPLE'S WORK

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

### SOUL WINNING METHODS

Christian Endeavor Topic for Sabbath Day,  
March 21, 1925

#### DAILY READINGS

Sunday—Invite friends to Christ (John 14:40-42)  
Monday—Pray for friends (Matt. 15:22-28)  
Tuesday—Live Christ-like lives (2 Cor. 4:1-6)  
Wednesday—Manifest friendly interest (1 Cor. 9:19-23)  
Thursday—Write letters (Luke 1:1-4)  
Friday—Support preachers (Gal. 6:6)  
Sabbath Day—Topic: What can we do to win others to Christ? (1 Pet. 3:8-16; 1 Thess. 1:8)

REV. G. D. HARGIS

Soul winning is, in a nutshell, the complete program of Christianity. All Christians must be soul winners because God has commanded it. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5.

"He that winneth souls is wise." Prov. 11:30.

"And he said unto them, Follow me, and I will make you fishers of men." Matt. 4:19. Also Luke 5:10; Dan. 12:3; 1 Cor. 9:19; etc.

Many men and women today have removed themselves from the duty of soul winning, and hence are shirking a God-given job, and are liable to reap a shirker's reward. The need of the denomination as well as the Christian world is to awaken people to this great responsibility.

The methods are many, but one stands out above and before all others,—life,—how do you live? The very fact that Christians are the lovers of the world,—in a very real sense because love is the first and last requisite to being Christ-like,—makes the obligation of meeting the need of the world that of the Christian. One real living Christian can do more than many half-hearted, pretending, so-called Christians. The life counts above words, written or spoken, above every interest of man. The greatest thing we can do then,

to win souls, is to live a Christ-like life, for that involves all else.

The winning of souls requires the highest type of skill and understanding of human nature, as well as the highest type of living. The methods to be used are many. Try a few of these:

1. Use God's Word and God's Word only to convince and convict.

2. You are doing the highest work of the kingdom and are Christ's representative in bringing a soul back to God. Keep this in mind.

3. Possess the spirit of Christ and do nothing that would wound or injure the feelings of anyone with whom you labor. Jesus was always a gentleman.

4. Never approach a person without asking divine guidance; and compile a prayer list, praying for the list regularly.

5. Do not argue. Argument is a devil's trap and you must avoid it. Urge God's Word and avoid issues.

6. Seek your enemies first, and if you have wronged anyone, make it right; you can not imagine the blessing waiting you after that act. A refusal to do this will cripple your power.

7. Do your personal work alone as much as possible.

8. Use tact and good common sense in choosing anyone to publicly invite to give their lives to Christ.

9. Do not seek to be conspicuous; be quiet, sincere, alert, neglecting no one, always manifesting an absolute interest in your brother or sister in sin.

10. Urge immediate decision. Procrastination is the thief of souls as well as the thief of time.

11. Write letters; be brief. Only recently the power of letter writing evangelism manifested itself to me powerfully.

12. Beware of inconsistencies, clear your records. Reconsecrate your life publicly and then seek to save.

Remember, saving souls is the greatest business in the world; be enthusiastic, having proper pride, dependent upon God, and your work will count. If you are not interested, or if you have not a passion for the souls of your family, neighbors, and friends, you have lost the essence of your Christian obligations.

I believe we can save ourselves only by

saving others, or rather if we are to be saved it will be because we sought to save. That is the Christ spirit and we must follow it.

Pray the Lord of the harvest that soul winners may be awakened in all of our churches for the great need before them. Let us arouse ourselves lest we perish amidst an unfinished work.

*Little Genesee, N. Y.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

If we wish to win others to Christ we must live Christ-like lives. We do not know how great an influence we are having over others. Every day we influence some lives with whom we come in contact, either for Christ or against him. We do this by our conduct, by our dealings with men and women. Let us try to live like Christ—practice Christianity in our daily lives, so that those around us will want to follow him.

Then we must manifest a friendly interest in the sinner if we are to win him to Christ. Paul, in his missionary work, tried to adapt himself to all classes of people, that he might win them. He said, "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake." We can not hope to win the sinner to Christ if we shun him. We must show him that we are his friend and wish to help him. Let us try to do this.

*Battle Creek, Mich.*

### INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, March 14, 1925

FIFTH TOPIC ON CHINA: THE STRUGGLE FOR  
FAITH, I PETER I: 3-9

There is a revolution going on in China that is deeper, more intense, and far more determining for the future of that great country than the political revolution that has recently attracted so much notice. That deeper revolution is one which is raging in the minds and hearts of the rising generation in China; it is the *struggle for faith*. It is not, as one might at first guess, a conflict or competition between the religions that have long held sway in

China, and Christianity. It is a struggle to determine whether China is to have any religion at all or not. Thousands of the educated young Chinese are completely skeptical of religion of any sort. Sad to relate, the contact which so many of these have had with our own so-called Christian America has made them honestly question the claims of Christianity. Is it not a burning shame to our nation that the sojourning Chinaman in our land is far less likely to be won for Christ than those in China? It seems that about the best way to permanently prejudice the Chinese against Christianity is to let them try to live for a while in America. The sample of Christianity which they most often get here is most unfortunate for our cause, indeed. What a challenge this presents to Christians in America to *Christianize our home base!* How much unchristian Americans undo the work which our missionaries do, no one can ever estimate.

The encouraging part of this struggle for faith in China is that there is real hope that they will decide for Christianity sooner or later. In his new book, *China's Real Revolution*, Paul Hutchinson says: "The growth of the Christian Church in China has been phenomenal." From 179,000 in 1900, the Protestant Church members in China have grown to more than 400,000 in 1922, with 25,000 Chinese pastors caring for the churches. Hutchinson further says: "It is said that the Church is growing at a more rapid rate in China today than in any other part of the Protestant world."

"But the great opposition that the Christian worker has to face in China just now is not that of the old faiths. It is the opposition of those who say that all religion tends to superstition, and that a modern and enlightened nation will build its life without giving religion a place."

So it is that China's real revolution is the *struggle for faith*. "The Christianity of China's future will be Chinese Christianity. It will be expressed by Chinese minds. It will emphasize the teachings that are most needed to meet China's spiritual needs. \* \* \* In loyalty to Christ and in determination to exalt him as Lord, Chinese Christianity will be as genuine an expression of faith as the Christianity of any other part of the world."

**INTERMEDIATE CHRISTIAN ENDEAVOR**

Topic for Sabbath Day, March 21, 1928

FINAL TOPIC ON CHINA: AMERICA AND CHINA'S REVOLUTION, GAL. 6: 1-10

The leader's talk should very briefly review the five preceding topics on China. China's revolution has been passing through a military phase, but there is increasing evidence of the much deeper phases of that revolution: the growing supremacy of the educated man; the growth of democratic education; the leadership of China's students, who are now rising to the fore; the new day for womanhood; the new order in industry; deepest and most intense of all, the religious crisis—the struggle for faith “with men hesitating between committing their spiritual welfare to a new faith or rejecting all belief in religion.” (1) Speak of the need for sympathy, understanding, and help from Christian nations. Point out the great need for increased missionary effort. In one of the best worked provinces of western China there are but ten missionaries to serve a population there of 12,500,000. One-fourth of the total area of China lies entirely uncared for by Protestant missionary agencies. (The leader is referred to the book entitled *China's Real Revolution*, by Paul Hutchinson, from which the above quotation (1) is taken.)

## SUGGESTED SUBJECTS FOR BRIEF TALKS IN THE MEETING

1. Reasons (other than religious) why America should be interested in China's prosperity.
2. The Christian attitude toward China in her present need.
3. The need of our increased support of the Christian enterprise in China.

## THE FOLLOWING QUESTIONS MAY BE DISCUSSED IN THE MEETING

1. The need of Christianizing our national relationships with China.
2. Christianizing our commercial relations.
3. Christianizing our personal contacts with Chinese students who are temporarily in our country.
4. The effect of the indifference (toward religion) on the part of Americans on the Chinese who come into contact with them.

5. Christians can materially aid the cause of missions by strengthening the “home base.” How may this be done?

6. What bearing has the more complete Christianizing of our own country on China's struggle for faith?

7. How can we as intermediates help the cause in China now?

**INTERMEDIATE C. E. NEWS NOTES**

NORTH LOUP, NEB.—New officers have been elected as follows: president, Lois Green; vice president, Velma Cox; secretary, Louisa Green; treasurer, Lenore Van Horn; music committee, Ruth Lane and Ruby Babcock; social committee, Inez Hutchins; superintendent, W. G. Rood.

New work is being planned, and it is hoped the plans will be carried out and we will accomplish much work in the coming year.

Several new members have come into the society lately: Arvada Van Horn, Doris Davis, Margaret Johnson, Keith Davis, Ruby and Orville Babcock, Esther Bee, Erlow Cox, and Elna Davis.

The Thanksgiving offering of \$3.50 was sent to Milton College.

Two socials have been held at the home of the superintendent, W. G. Rood. The November social was held in the latter part of November and everyone enjoyed the evening playing progressive parlor games. The December social was held Christmas night, when we enjoyed a Christmas tree and other amusements. The intermediates vote Mr. and Mrs. Rood royal entertainers.  
—L. G. in *Bulletin*.

**JUNIOR WORK**

ELISABETH KENYON

Junior Christian Endeavor Superintendent

## SUGGESTIONS FOR MARCH 21

Use a magnet (you can purchase one for ten cents), a tack, a small nail, and a large nail, to bring this lesson to the boys and girls.

At this meeting have the testimonies first and let each junior tell why he or she thinks boys and girls should be Christians. Then when the superintendent's talk comes she can speak of some of the testimonies. This encourages those who took part. Then impress the thought that boys and girls

should be Christians while they are still boys and girls and not wait until they are grown men and women, for the Bible tells us to “Remember thy Creator in the days of thy youth.” They should come to Jesus while their hearts are still pure and free from the spots of sin, then they can spend their whole life working for him; but if they wait until their hearts are full of sin, it will be harder to come to Jesus and a part of their life will be wasted.

Explain how the tack is attracted by the magnet very quickly, the small nail less quickly, and the large nail very slowly, if at all. So it is easier and better to give their hearts to Jesus while they are young; it is a little harder when they become big boys and girls, for by that time they have learned some of the ways of the world and it is harder to give them up; but the biggest mistake is to wait until they are old men and women, when they will have a lot to regret.

Also explain how for a short time they may enjoy the things of the world, but in the end they will have nothing to show for it; but if they will decide to follow Jesus they will be happy at the end of their life when they go to receive their great reward in heaven with Jesus.

Ashaway, R. I.

**A LETTER FROM FOUKE**

GOOD FRIENDS OF FOUKE:

Very soon after I wrote you in November, Miss Isaphene Allen was obliged to give up teaching on account of her health. Fortunately for her, she had been taking treatments of a Dr. Johnson in Texarkana, who at that time was in need of an assistant in her office; so Miss Allen has been with her ever since. We see her occasionally, and with frequent treatments she keeps well, but we miss her sorely here. Her absence necessitated several changes in school. Miss Elva Scouten had not secured a school, so she took up the fourth, fifth, and sixth grades; Miss Greene was given the seventh and eighth grades and high school spelling. The public school principal very kindly offered to assist us in any way possible, so the geometry and American history classes go over there to recite, and I have the remainder of the

high school classes, which keep me busy from nine till four. The first half of the school year is over, and tomorrow we begin the last part of our work. I expect to start an extra class, so my day in school will not end till four-forty. Our attendance is keeping up unusually well; we have had very little sickness among the pupils and fewer rainy days than usual to keep children at home. Our present enrollment is sixty-two. One of our seventh day families, the Finchers, have moved to town, Texarkana, taking five children out of school; the Easons have moved to Fouke so their little boy is in school and Inez Moman can be at home. Ohnie Jones was unable to secure admittance to the hospital this fall, so she came back to us six weeks late. Catherine Miller is now staying at home except in rainy weather, so our “hall family” numbers only six.

The usual Thanksgiving and New Year's dinners, both held at Dr. Smith's, were occasions of great enjoyment to all. An excellent Thanksgiving program was presented, after which a church meeting was held to make the last payment on the church building. Fouke people are also helping financially in the support of the school as never before, in addition to furnishing wood and various things from their own supplies for the living of the family at the hall. Some repairs on the house are also being made, clothes presses put into four rooms, some new sills, siding, and window casings, where needed. We try to do a little each year to put our home in better shape.

Gifts from friends in different places are indeed much appreciated. There have been boxes or packages from New York City, North Loup, Milton Junction, Alfred, Little Genesee, Nile, Adams Center, and Nortonville, containing things too numerous to mention from “eats” to clothing and house furnishings, which have contributed very much to our pleasure and comfort and that of others, too. Then money has been sent us from Westerly, Dunellen, Battle Creek, Alfred, and Chicago. We do thank you all and hope these gifts may be used to the help of as many as possible. There is constant need for new books and supplies, that we meet as we can.

School life has held some interesting diversions for us all. Before the Christmas recess of three days, we gave a program that was enjoyed by as many as could leave the holiday preparations. Our boys and girls have both played matched basketball games this year, and we frequently practice with the public school girls, too. One evening we planned a party, but it rained so that only a few came.

Perhaps another time I may write about the Junior work. We are striving hard to accomplish all we can on our goal. We plan to have promotion day a little later. Christian Endeavor week has been celebrated with several extra events, of which others may tell you.

Most sincerely yours,

FUCIA FITZ RANDOLPH.

Fouke, Ark., February 1, 1925.

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

(Continued)

1880-1890

The new missionaries started at once to learn the language and to do such work as was possible by means of interpreters. The old mission house was rebuilt and arranged for two families. A Bible school and two day schools were soon organized. At this time, 1881, there were ten Sabbath keeping families connected with the Shanghai Church.

On June 6, 1882, Miss Nelson was married to Mr. John Fryer, professor of Chinese in the department of translation of foreign scientific books at the Kiangnan Arsenal of Shanghai. While the mission lost one of its active workers, Mrs. Fryer continued to help in its work as much as possible and never lost her interest in the mission and its missionaries. Mrs. Fryer died in Berkeley, Calif., May 10, 1910.

In 1883, Dr. Ella Swinney, of Smyrna, Del., was sent to Shanghai, as a medical missionary. Dr. Swinney was born in Shiloh, N. J., September 25, 1840. After attending Union Academy (Shiloh) and Alfred University, she taught for several years, then took a medical course in the Woman's Medical College, New York City,

graduating in 1876. She practiced medicine with her brothers, Dr. J. G. and Dr. C. O. Swinney, in Smyrna, Del., for several years.

It had been her mother's custom whenever she led in prayer at the family altar to plead that one of her children might become a missionary. In 1883, Dr. Swinney offered herself for medical missionary work and went at once to Shanghai.

Plans for the erection of a medical mission building were immediately inaugurated. Dr. Swinney started her medical work at once and in the year 1886 reported 8,122 patients. She treated coolies, mandarins, and soldiers, and even the commander in chief of the imperial forces, who came in disguise and who, when cured, returned with a vast retinue in gilt and splendor and took her to the emperor. Many sick missionaries also came to her from all parts of the empire.

The early efforts at school work were not neglected; and in 1887, we find a Girls' Boarding School in operation with nine pupils, while forty-five boys were enrolled in two day schools.

Reinforcements were again necessary as the work of the mission increased, and in 1888, Rev. and Mrs. G. H. F. Randolph were called to its force.

Gideon Henry Fitz Randolph was born in Salem, W. Va., August 5, 1855. He attended subscription, district, and select schools, and then went to Alfred to fit himself for the ministry. His first purchase in Alfred was a buck-saw and axe, and he worked his way through school by cutting wood, working on farms, teaching, and preaching. He had decided when four years old, from hearing his father and Elder Clawson talk of Elders Carpenter and Wardner, that he wanted to be a missionary to China.

He was married in 1884, to Miss Lucy Jane Greene. Miss Greene was born in Independence, N. Y., March 16, 1864. She was baptized and joined the church in August, 1880. She attended school in Alfred.

Mr. and Mrs. Randolph went to China immediately after Mr. Randolph's graduation from Alfred.

Soon after their arrival a Boys' Boarding School was organized with sixteen pu-

#### HOME NEWS

ASHAWAY, R. I.—*The Pastor's Annual Report.* In submitting this, his fourth annual report, the pastor would acknowledge with a deep sense of gratitude, God's mercy and goodness to us as a people. While death has entered some of our homes and has removed from us six of our beloved and faithful members, we bow to our Father's will and thank him for his never-failing faithfulness. And while we shall miss our loved ones their memory will long linger with us.

While the visible results of the year's work fall far short of what we had hoped, planned, and prayed for, yet there are many encouraging things, and many reasons why we should be hopeful and optimistic as we face the duties of the coming year. For whatever progress we may have made let us give the praise to God, our Father.

The pastor has preached one hundred twenty-three sermons. Forty-four of these have been preached in our own church, while seventy-nine have been preached in other churches. He has conducted seventeen funerals, led forty-five prayer meetings, made two hundred ten pastoral calls. He has edited the *Messenger* during the year, and supervised its distribution. He has also been closely identified with the work both of the Sabbath school and Christian Endeavor.

Aside from these church and community duties, the pastor attended the Anti-Saloon League Convention in Washington, in January. As a member of the Commission he attended its two sessions, one at Lake Geneva, Wis., the other at Pittsburgh, Pa. He served as president of the General Conference, visiting during the year, in the interest of the Conference, Plainfield, N. J., Battle Creek, Mich., and Milton, Wis. He prepared the program for the General Conference, writing more than three hundred fifty letters in reference to denominational matters.

The pastor has been absent on six Sabbath days during the year, two of which were spent in West Virginia on his vacation. Other speakers, aside from the pastor, at the Sabbath morning services have been: Mr. Vernon Rice, secretary of the State Sabbath School Association; Rev. William L. Burdick, secretary of the Seventh Day Baptist Missionary Society; Dr. George Thorngate, missionary to China;

pils. Mr. Davis had charge of the instruction in Chinese, and Mr. and Mrs. Randolph taught the English classes.

The Girls' Boarding School in charge of Mrs. Davis had increased to thirteen pupils; and in 1889, Miss Susie Burdick of Alfred, N. Y., was sent to China by the Woman's Board to assist and eventually to take charge of it.

Miss Burdick was born in Alfred, N. Y., December 18, 1861. She was graduated from Alfred University in 1883, after which she attended Wellesley College for one year and took some work in a missionary training school in Chicago. In 1887, the need of our schools in China was called to her attention, and the suggestion made that she should go. The suggestion was unwelcome at the time, but the conviction that it was her work persisted until, in November, 1888, she offered herself for the position. Miss Burdick's Chinese name is Bai-Di-Kuh.

1880-1890

1. Who was our first medical missionary?
2. What was one of the things that influenced her toward missionary work?
3. Who were Dr. Swinney's patients?
4. What gave Rev. G. H. F. Randolph the desire to become a missionary?
5. What influenced Miss Susie Burdick to become a missionary?

In all the history of the world there is no picture such as that on Golgotha, the patient, upturned face of the sufferer destined to change the world, the Roman soldiers at the foot of the cross gambling for his scanty garments, the rabble hooting, the thieves on either side denouncing him because the miracle they hoped for did not come; the faithful women, Mary Clopas, Mary of Magdala, Joanna, wife of Chuza, and Mary, the mother of Jesus, watching patiently until death should come and give his body back to them.

Many are the wonderful scenes of heroism and self-sacrifice painted in history by men willing to die for the truth. But there is nothing to compare with that one great picture, the crucifixion and the last words of Christ: "Father forgive them, for they know not what they do."—*Arthur Brisbane.*

Rev. M. S. Stocking, of Westerly, R. I.; Rev. E. S. Ballenger, Riverside, Calif., and Rev. Parmilee.

The pastor has been encouraged by the increased attendance at the Sabbath morning service. The average attendance for the year has been ninety-nine, an increase of twelve and one-half per cent over that of last year. The same can not be said concerning our prayer meetings. The average attendance for the year has been only eighteen, a decrease of twenty-five per cent. Again the pastor asks for your prayers for, and your attendance at, these services.

Faithfully your pastor,  
A. L. DAVIS.

*Action of Appreciation.*—At the annual meeting of the church, the following resolution was unanimously passed:

*Resolved.*

"1. That as a church we express to our pastor, the Rev. A. L. Davis, our appreciation of his efficient and most valuable services as pastor and friend.

"2. That we assure him of our unanimous desire that he continue as our pastor.

"3. That we increase his salary at the rate of one hundred dollars per year."

L. GERTRUDE STILLMAN,  
Church Clerk.

MARLBORO, N. J.—At the close of services last Sabbath morning, February 21, our pastor, Rev. James H. Hurley, tendered his resignation to take effect April 25. Pastor Hurley stated that this has been one of the pleasantest pastorates in his experience, but the Missionary Board feels that his health may be benefited and his years of usefulness extended by a change of scenes, climate, and work. The three years of work together as pastor and people have been happy ones to the Marlboro congregation, and his announcement was heard with decided regret.

Our oldest deacon, in point of years and service, Deacon Richard P. Jones, passed away in February, after only a day's serious illness. He was a man of sterling Christian character, whom we miss greatly.

The Sabbath school is progressing well under Superintendent William R. Lawrence, while the Christian Endeavor with Elmer Sanford, president, meets regularly at the parsonage and holds good meetings,

often every person present taking part in prayer.

The Social Committee of the Teacher Training Class—Misses Emily Clarke and Mary Davis—arranged a very enjoyable social for the evening of February 16. The social celebrated three different events—Valentine's day, Lincoln's and Washington's birthdays,—and the guests were entertained in three different homes.

The annual church business meeting and dinner, the first Sunday in January, was well attended. After the bountiful dinner a short program was given: singing by the company, remarks by Pastor Hurley and Deacon Henry L. Davis, "Forward Look" for the Sabbath school and the trustees by William Lawrence and Leslie Tomlinson respectively, "What Our Church Should Mean to the Community" by Mr. Eber Davis, readings by Mrs. Colwell Hoffman and Mrs. Howard L. Davis, recitation by Mrs. E. B. Fisher. Mr. and Mrs. Robert Wing of New York State, who were visiting Pastor and Mrs. Hurley, each contributed helpful remarks, and the program ended by singing "Blest be the tie that binds." Rev. Wilbert Davis announced the program.

E. F. D.

### WHO WANTS BETTER FILMS?

It is the Wichita (Kansas) *Beacon* which asks the question editorially and it goes on to point out that some of the finest moving pictures ever produced fail to secure sufficient patronage to justify their managers in keeping them before the public. Will H. Hays is finding one of his greatest obstacles in the fact that while "the public" is constantly demanding better films, that same public gives its larger patronage to the inferior, even the objectionable, productions—not to the high-grade pictures. Even such an unusual movie as "Abraham Lincoln" is reported by papers in Indiana, Illinois and Iowa as not calling forth attendance sufficient to justify the cost. Do church people really want better films? If all of them—not to include "outsiders"—patronized such exhibitions rather than those which are at least questionable in their effect, would not the situation be changed in many communities?

## CHILDREN'S PAGE

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

### WHY BE CHRISTIANS?

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
March 21, 1925

#### DAILY READINGS

Sunday—Because Jesus saves (Matt. 1: 21)  
Monday—Because Jesus helps us (John 15: 7)  
Tuesday—Because Jesus gives eternal life (John 10: 27, 28)  
Wednesday—Because Jesus gives happiness (John 15: 11, 12)  
Thursday—Because Christians help others (Rom. 12: 17-21)  
Friday—Because God loves us (John 3: 16)  
Sabbath Day—Topic: Why boys and girls should be Christians (Eccl. 12: 1; Matt. 22: 37)

EULA WARNER

Junior Superintendent of the Verona Society

There are many, many reasons why Junior boys and girls should be Christians and we all want to be Christians, I know. Here are some of the reasons why we should be Christians; and I am sure if we find the following verses in our Bibles and read them, we will find it easier to give our hearts to God and become Christians, if we aren't already.

First: Because Jesus saves. If we look for a verse in our Bibles about Jesus' saving, we will find it says, "His name shall be Jesus for he shall save his people." Just think what it means to have Jesus say he will save us. We can be sure that he will, for, whatever he says he will do, we can depend on him to do it.

Second: Because Jesus helps us. "If ye abide in me, and my words in you, ye shall ask what ye will and it shall be done unto you." All we have to do is abide in Jesus, and whatever we want he will see to it that we have it; that is, of course, if it is for our own good and Jesus thinks we really need it. I think this is a wonderful promise. Oh! don't you think we ought to trust him and be willing to be Christians just for him?

Third: Because Jesus gives eternal life. In John 11: 27-28, he calls us his sheep,

and he says if we hear his voice and follow him he will give us eternal life and we shall never perish. This is another of his wonderful promises to us. There are so many of them, but what could be better than eternal life with Jesus?

Fourth: Because Jesus gives happiness. Jesus is always a joy to us, isn't he? We all want him to be, and he wants us to love one another as he has loved us. If we love one another and Jesus loves us, how can we help but be happy.

Fifth: Because God loves us. God gave his only Son that "whosoever believeth on him should have everlasting life." I wonder how many of us realize just how much God loves us and has done for us. He must have loved us a great deal to give his only Son that we might live. Don't you think it is a small thing for us to do to love him when we know how much he loves us and has done for us?

Let us try with all our hearts to do just as he wants us to do and be better Christian boys and girls.

Durhamville, N. Y.

### THE FLIGHT OF THE FLYING FISH

All day the sun had shone brightly, and the winds had blown high, just as well-behaved March winds should blow. The ground was clear of snow, and it looked as though spring was on its way. Sandy brought out the bright fish kite that his uncle had sent him from California. It was the first chance he had had to fly it. The wind caught the kite and lifted it high, high and higher, tossing it about but keeping it in the air where it dipped and jerked about. The boys called it the "flying fish."

All morning long Sandy sailed the kite. When lunch time came, he handed the string to Billy Gale and told him he might fly it until he came out again.

"Hold it tight," cried Sandy, as he went into the house.

"Yes," replied Billy, and, of course, he meant to hold it very, very tight. But just as Sandy entered the house, the wind gave an extra hard jerk to the kite, and the string slipped through Billy's little fingers.

"Oh!" cried Billy, "the flying fish has blown away!"

His cries brought Sandy from the house, and together they watched the flying fish bob about high in the air. Sandy tried hard not to be cross with Billy, for he felt very badly over losing Sandy's kite.

"I'll buy you another," said he.

But Sandy knew that Billy could not buy him another flying fish kite. They came from California. They stood and watched the wind playing pranks with the kite.

"It's comin' down, it's comin' down!" shouted Billy suddenly.

Floating and flopping foolishly the flying fish drifted down, down, down. Sandy and Billy ran along the road to see where it would fall. At last they saw it float right into the top of old Mrs. Ellery's prize cherry tree.

"Well," sighed Sandy, his heart like lead. "Now it *has* gone. I'd rather it had blown away where I could never see it again than in that cherry tree." No boy was ever known to climb one of Mrs. Ellery's trees. She did not allow that.

Sandy went to bed that night thinking about the kite.

In the night a strange thing happened. The wind shifted about and 'grew cold. The clouds covered the moon, and soon little white snowflakes began to float down.

Sandy woke next morning to find that winter had come back. From his window he could see snow everywhere, on roofs, fields, trees; and then he thought of Mrs. Ellery's cherry tree and his kite. He ran to a window to look for the bright bit of color that had been there the night before. It was gone; the wind had blown it away. Sandy's last hope of getting his kite back was lost.

He did not think of the kite again until Monday morning when he started down the road to school. As he passed Mrs. Ellery's house he looked with wistful eyes at her orchard. Then, to his surprise, her door opened, and she stood there beckoning to him.

"Hey, little boy!" she called. "Have you time to shovel a path for me for my clothesline? I'll pay you a nickel."

Sandy laid his books on the porch and took the shovel she gave him. From house to a post, from a post to her grape arbor,

from the arbor to one of her cherry trees, Sandy shoveled a path for the clothesline, all the time watching for traces of his lost kite. From the tree to the barn a path must be dug.

At last Sandy reached the barn and stood in its open door. The door had not been closed the night before, and a great drift of snow had blown in the doorway. Then, just beyond it, not even touched by the snow, Sandy caught a glimpse of something bright and red. His heart leaped, for Sandy knew that the bit of red on the barn floor was nothing else than his flying fish. It had been blown from the cherry tree into the barn the night before by the March wind before the snow came.

*Elinor Fairchild Pease.*

#### WINTER BUTTERFLIES

"The snowflakes all around  
Drop to rest upon the ground;  
And, if you see them with my eyes,  
You'll know they are white butterflies  
That float from sunny fields above  
To visit boys and girls they love."

#### WHERE GASOLINE COMES FROM

Do you know where the gasoline comes from that is used to run automobiles and gasoline engines and sometimes to cook with? It is used also for light and for cleaning clothes that can not very well be washed.

You probably have heard of oil wells. In certain places there is oil under the ground in big hollows in the rocks. Men bore holes through the ground and rock to get the oil. From it many things are made. Gasoline is made from the oil that comes from the oil wells.—*Storyland*.

#### MY GRANDMA USED TO SAY

"It is too late to lock the barn door after the horse is stolen."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

#### RIGHT

"Now Elsie," briskly said the teacher of the juvenile class, "what is the meal we eat in the morning called?"

"Oatmeal," responded Elsie promptly.

## Lone Sabbath Keeper's Page

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

DEAR FRIEND:

Your last letter was forwarded to me while I was visiting my son and his family. If all your friends enjoy your letters as much as I do, we will try to keep you busy with your pen. It seems I can write better on a day when there is enough snow to add freshness to the air, yet not enough to cause more suffering than the excessive heat does; but our weather has not been snowy at all yet. Many days have been so dark and cloudy that it was useless for me with my poor sight to try to sew or read, except when the sun shone out for a few hours. Some days I could pick out cotton, and other days rain kept me indoors, and the only work I could see how to do was rug-making; but since that is profitable work, I like to do it. I like to do anything that adds comfort to anyone, and I find my hand-made rugs are easily disposed of. With a part of the income from them I can send many a gospel message in the form of tract, religious paper, or personal letter.

I think this desire for the on-going of the gospel is an essential in the character of everyone that has been born from above. See how quickly Andrew brought his own brother, Simon, to Jesus, and Philip found Nathanael and invited him to come and see Jesus for himself. This everburning fire of desire will manifest itself in more ways than one.

Several years ago a new house was built near this place, and it was plainly visible from where I am sitting now. How often, as I turn my eyes in that direction, I recall the suffering, blind woman who lived in that house, and was often alone till near midnight, her husband being absent till late, and her only child married and living about twenty miles away. With her eyesight gone, what hours of loneliness must have been her lot as she waited for her husband's return each night!

One day I asked her if she was not afraid when she was by herself at night, especially when there was a thunder storm. But she replied, "No, I am not afraid, for I know

that the One who made me is able to take care of me."

On another occasion she said to me, "Of nights when I am by myself, I can hear beautiful music, and sometimes I know the tunes." How beautiful for her child-like mind to recall the beautiful congregational singing which she had heard as a member of the Free Will Baptist Church in the village that was her girlhood home. That same village was my mother's home for two years, and many times I have heard her speak of the beautiful singing they had in the churches of that village.

This poor blind friend was like many other girls of her time, untaught in school; she could not read at all, yet her mind was stored with Bible truths which she had heard in sermons, prayers, and hymns; and in her daily living she manifested the everburning desire for the on-going of the kingdom.

If every believer should manifest this characteristic of the regenerated, it would not be very long before the world would be turned "upside down," though unbelievers will ever accuse the Pauls and Silases of "turning the world upside down." (See Acts 17:6.) But Psalm 146:9 says, "The Lord preserveth the fatherless and widows; but the way of the wicked he turneth upside down."

With Protestantism filled with world-conformity and pride, it will never be able to turn the way of the wicked upside down. That work will be accomplished by the sincere, humble, devoted followers of the Lord Jesus Christ, not by those who by daylight pretend to fear the Lord, but under cover of night observe the heathen festivals of ancient Rome, after the manner of those remnants of Israel who feared the Lord and served their own gods.

I must close for this time and shall look for word from you soon.

YOUR FRIEND IN THE SOUTH.

### REPLY FROM THE NORTH

DEAR FRIEND:

In this northern climate I think it is easier to write in the summer time, than when snow and cold prevail. I find it so in my own case, and not far from us lives an author who publishes a book every year, doing the greater part of this work in the summer. With piles of snow as high as one's head beside our roads, we are of

necessity indoors most of the time now, in close intimacy with other members of the family, all occupied with varieties of duties, and all striving to keep warm and comfortable. The hum of industry, with the cheerful but necessary interruptions attendant upon keeping wood fires, are disturbing to the continuity of thought a writer needs. I find it much more difficult to get my pen to moving unhesitatingly at this time of year; and I can also see how the greater heat of your summer would be as much of a hindrance to easy writing as the greater cold of our winter.

Your letter came just as I was being led by circumstances to think more than usual about the decline of the power of Protestantism in the performance of works of faith for the betterment of civilization. I am spending a few weeks with a woman who has been sick, and her house is so near the Congregational church that I could easily attend without neglecting my duties. I have not had an opportunity just like this in many years—practically since accepting the Sabbath of Jehovah, and I debated in my mind quite seriously whether I would form the habit of attending or not. I finally decided not to, but to devote the spare time and influence to the perpetuation of the knowledge of the Sabbath. The extra hour and a half last Sunday gave me time to get my letter to you completed sooner; this was my first reason for deciding as I did, while deeper than this was my conviction of long standing, that when the Sabbath and Sunday are in the balance, awaiting decision, my influence and resources should go to the side of the Sabbath. So your letter strengthened my decision, that I ought to reserve my influence and time and tithes for God's side of the balance, instead of swelling the treasury and the attendance at Sunday observance, which is on the decline, as the following occurrence shows.

Your comment on a Protestantism that serves God by day and heathen rites by night, came in appropriate in this instance also, for on New Year's Eve the pastor of this same church appointed a prayer meeting and religious study class. He is a devout man, and striving to revive interest in the church among the inhabitants of this neighborhood, where he has been settled less than a year.

On the same evening one of the members

of the church, a woman very active in social affairs, invited all the available young people to her house, to close the old year with dancing and cards. Christian Endeavor leaders and prospective church members predominated among the number. I suppose Christian endeavorers, to be true to their ideals, should have given the church meeting precedence; but as this influential woman was a church member, they accepted her invitation to dance the old year out.

If, during the immediate future, there is a decline in the spiritual growth of this church, who is to blame? If I, a Sabbath keeper, give time and influence to this group, can I save it from disintegration? Will not I myself have championed the losing side of the balance?

One of my L. S. K. correspondents is looking for the end of the world February 5—before this letter reaches you. If it does come, as she thinks, you and I will meet in heaven I am assured, for those who do not set time are nearer the Lord than those who do. If it does not come, you and I will continue our earthly labors in everlasting joy and hope of the triumph of the gospel.

Sincerely,

YOUR FRIEND IN THE NORTH.

#### IN THE NAME OF SCIENCE

The men who threw two or three little guinea pigs into a burning furnace, in the alleged attempt to fathom the mystery connected with the recent death of a woman in Ohio whose body was found in this same furnace, undoubtedly justified themselves in the name of science. We have yet to learn that any knowledge was gained from the brutal experiment that ordinary common sense could not have determined unaided by any such deed of cruelty. We are more than confident that here was an attempt to pose as exceedingly scientific by men who have needlessly outraged multitudes of intelligent and humane people throughout the country. According to the last reports no value at all was placed upon the results of the torture to which the little victims were submitted.—*Our Dumb Animals.*

The future of the world is pivoted on the question whether the Protestant Church of America can hold, enlighten, and purify the peoples born or gathered into its compass.—*Richard S. Storrs.*

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### A LETTER TO SABBATH SCHOOL WORKERS

The following letter has been sent to all Sabbath school workers by the secretary of the Sabbath School Board. It is printed here for all RECORDER readers, which is supposed to mean all Seventh Day Baptists above the third grade:

"The time has come to begin making arrangements for the Vacation Religious Day Schools for the coming summer.

"To bring this matter the more forcibly to your attention I am sending to you a reprint of the report of the Vacation Schools held last summer. This report shows several very interesting things. I hope you will give it a careful reading.

"We feel that in no other way can the investment of a few hundred dollars bring better results. Will you please write to me after you have read the report again and tell me just how it impresses you? And then will you kindly let me know just what you are planning for such a school in your society next summer?

"The Sabbath School Board stands ready to help you finance a Vacation School if it is necessary; however we hope the larger schools will be as nearly self-supporting as possible so that we may give our assistance to the smaller societies, and to those that have not yet held such a school.

"The same general plans will be followed as were pursued last year, but there will be some changes in the curriculum. A committee of the Sabbath School Board is now engaged in revising it, and you will be

notified later of such changes as will be made.

"It will be necessary for us to secure our supervisors for next summer at once, so that they may be preparing themselves for the work, and we must know how many people will be needed.

"So, if you will kindly let me know *at once* what you are planning to do and how the Sabbath School Board can best serve you, I shall be greatly obliged to you.

"Please consider this as a personal appeal to you, and give it prompt and careful attention.

"Sincerely yours,

"A. L. BURDICK,  
"Secretary."

### THE SCHOOL AT MILTON LAST SUMMER

I had a good opportunity to observe the work of the Vacation Day School last summer, and must say that I believe it was most interesting and profitable. Children are supposed to think the school vacation is about the most enjoyable time in the year just because there is no school and all there is to do is to play, play. I have not, however, seen children play more heartily and have more fun than the boys and girls did there. When they went out at recess, their teachers went to play with them; and the young folks seemed to find especial pleasure in having their teachers in their games. And I must say that those teachers played as hard as their pupils. As a matter of fact, some of those teachers were not so very far from their childhood. And how they did run!

I asked some of the boys and girls which they liked better, playing all day long, nothing else to do, or go to the church and study a part of the time and then play. The answer every time was that they liked better to study some and then play, having





their teachers with them in their fun. They seemed to enjoy their lessons, their Bible stories, and their singing. And I am sure that such recreation along with some serious responsibility was good for the older girls who were leading the younger folks in their classes. It was a good time for all concerned, working together for the good things in the good Book. May the schools of the coming summer be even better than those of the last.

### LESSON XI.—MARCH 14, 1925

#### OUR LORD'S RESURRECTION

*Golden Text.*—"The Lord is risen indeed."  
Luke 24: 34.

#### DAILY READINGS

- Mar. 8—Our Lord's Resurrection. John 20: 1-16.  
Mar. 9—The Empty Sepulchre. Luke 24: 1-9.  
Mar. 10—The Risen Lord. Matt. 28: 1-10.  
Mar. 11—Jesus appears to his Disciples. John 20: 19-29.  
Mar. 12—The Scriptures Fulfilled. 1 Cor. 15: 1-11.  
Mar. 13—Christ's Resurrection our Hope. 1 Cor. 15: 12-20.  
Mar. 14—The Certain Victory. Psalm 16: 5-11.  
(For Lesson Notes, see *Helping Hand*)

If you didn't make a new year resolution, try this one: Determine every day to do the task at hand the best you possibly can.

### JANUARY SIXTEENTH AGAIN

The Eighteenth Amendment went into effect five years ago. We hear so much talk of the failure of prohibition that it is worth while to recall what the state of affairs was before the prohibition amendment went into force. According to the 1910 census, \$700,000,000 was invested at that time in the lawful business of poisoning by alcohol. For this privilege of injuring the stomachs and nerves and brains of their neighbors, dealers paid \$443,000,000 to the government in taxes. Over a thousand breweries and two hundred thirty-six distilleries provided more than one hundred seventy-seven thousand saloons with the concomitant for making men and women a bit more vulgar, weakening their wills, and spoiling the good cheer of their homes. Now the advertisements may not even mention the evil working stuff. We all know that the trouble in our "wet" spots is not prohibition; it is neglect to enforce prohibition. Five years ago, under war time prohibition, and before easy profits and lack of patriotism had led so many people into disloyalty to our government, the city of New York discovered the amazing good which came from the new law. Bird S. Coler, New York City Commissioner of Charities, on January 27, 1920, said in public:

(Continued on page 287)

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## DEATHS

COLVIN.—Maria Hopkins Colvin was born on November 16, 1837, at Hopkinton, R. I., and died February 6, 1925, at Knightsville, R. I.

She was the daughter of Lewis and Mary Ann Hopkins. On May 16, 1857, she was baptized and united with the Rockville Seventh Day Baptist Church, where her membership continued to be until the time of her death. About forty-six years ago they moved from Rockville, but she continued faithful to her church covenant, and maintained an interest in the home church. Three sons were born to Mr. and Mrs. Colvin: Edmund Erlo, Alvin, and Albertus Mervin. The two former preceded her in death, but the third resides at Knightsville. About nine years ago Mr. Colvin passed away at Scituate, where they were residing and Mrs. Colvin then went to live with her son at Knightsville, where loving hands have ministered to her needs in her declining years.

Beside her son, there remain four grandchildren and seven great grandchildren to mourn her loss. They all live in the vicinity of Knightsville and Providence.

The funeral was held at the home of her son, and burial took place in a nearby cemetery. Farewell services were conducted by her pastor, Rev. Paul S. Burdick.

P. S. B.

(Continued from page 286)

"Prohibition has played havoc with our plans; \$4,000,000 worth of property is temporarily idle on account of the dry law. I am not a prohibitionist, but I can not get away from facts. Our municipal lodging house, which formerly turned away hundreds at this season of the year, now has about forty patrons at night, and the alcoholic ward—that old historic Bellevue institution—is now a thing of the past. Lack of business closed its doors."

Such changes would convert the whole country; they have converted practically every employer of labor. After all, it is only thoughtless people who long for the return of the right freely to poison by alcohol. Wayne B. Wheeler, general counsel of the Anti-Saloon League, reckons that the country has saved one million lives by the drop in the death rate since prohibition, and \$74,000,000 a year in poor relief. He says we see half a million fewer drunken men on our streets every year than we did in "the good old days," and insanity from alcohol has decreased by two-thirds. Why can not every one of good will join in wiping out what is left of the curse?—*Christian Work*.

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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, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

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

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

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

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

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor  
L. H. North, Business Manager

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A winsome smile my Master had,  
The little children rose,  
Though friends and followers forbade;  
Him as their own they chose,  
And eager ran to his embrace  
And straightway had no fear,  
For something in his loving face  
Assured them they were dear.  
So winsome when my Master smiled,  
His very own were man and child.  
—Mrs. Newell Dwight Hillis in *Everyland*.

"Our gaze can not soar to that beautiful land,  
Though our visions have told of its bliss,  
And our souls by the gale of its gardens are  
fanned  
When we faint in the desert of this;  
And we ofttimes have longed for its holy repose,  
When our spirits were torn by temptations and  
woes,  
And we've drunk from the tide of the river that  
flows  
Through the evergreen mountains of God."

## RECORDER WANT ADVERTISEMENTS

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

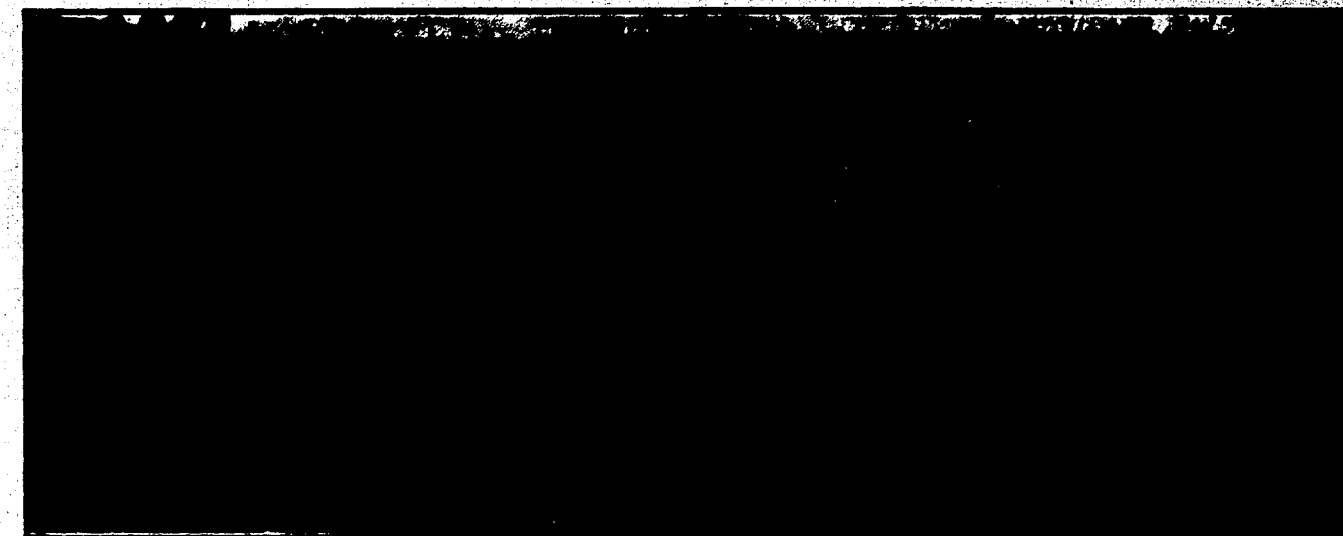
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### THE VISION OF PEACE

O beautiful Vision of Peace,  
Beam bright in the eyes of Man!  
The host of the meek shall increase,  
The Prophets are leading the van.

Have courage: we see the morn!  
Never fear, tho' the now be dark!  
Out of night the day is born;  
The fire shall live from the spark.

It may take a thousand years  
Ere the Era of Peace hold sway,  
Look back and progress cheers  
And a thousand years are a day!

The world grows—yet not by chance;  
It follows some marvelous plan;  
Tho' slow to our wish the advance,  
God rules the training of Man.

—Nathan Haskell Dolc.

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