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

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

F. J. HUBBARD, Treas.
PLAINFIELD, N. J.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Salem, N. J., Tuesday, April 1, 1925.

President—H. M. Maxson, Plainfield, N. J.
Vice-President—Walter M. Clumby, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests for any denominational purpose are solicited, and will be gladly received and used, for the best interests of the beneficiaries in accordance with the beneficiary's wishes, if any.

The Memorial Board acts as the Financial Agent of the denominational purposes and shall endeavor to secure the prosperity and glory and for the blessing of our fellowmen. We thank thee for all men who do for us, and especially for those whose service is given to us. May God grant that when human suffering shall be eliminated and all men shall dwell in health, security and peace. For Christ's sake. Amen.

SEVENTH DAY BAPTIST MEMORIAL FUND


COMMISSION


AMERICAN SABBATH TRACT SOCIETY

Board or Directors
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Timmons, Plainfield, N. J.
Corresponding Secretary—Rev. W. L. Davis, Dunellen, N. J.

Treasurer—Rev. J. Hubbard, Plainfield, N. J.

Corresponding Secretary—Nelson Norwood, Alfred, N. Y.

Young People's Executive Board

President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, R. F. D. 1, Battle Creek, Mich.


Treasurer—Rev. F. T. Conklin, Rockford, Ill.

Editor of Young People's Department of Sabbath School and Southern Baptist Work—Mrs. Ruby Conklin, Battle Creek, Mich.

Junior Superintendent—Miss Elizabeth Kenyon, Ashaway, R. I.

Intermediate Superintendent—Dudley O'glen, Alfred, N. Y.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whiford, Milton, W. Va.

Recording Secretary—Dr. A. Lovelle Burbick, Janceville, W. Va.


Stated meetings are held on the third first Day of the week in the months of September, December, and March, and on the first first Day of the week in the months of June in the Whitfield Memorial Hall, of Milton College, Milton, W. Va.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.

Recording Secretary—George B. Utter, Westerly, R. I.

Corresponding Secretary—Rev. W. L. Davis, Ashaway, R. I.

Treasurer—Rev. S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesday in January, April, July and October.

SEVENTH DAY BAPTIST AUXILIARY FOR LONE YOUNG PEOPLE

President—Rev. R. W. Whitford, Alfred, N. Y.

Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—J. Nelson Norwood, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMEN'S EXECUTIVE BOARD OF THE CONFERENCE

President—Mrs. A. B. Wood, Milton, Wis.

Recording Secretary—Mrs. Edwin Shaw, Milton, Wis.

Corresponding Secretary—Mrs. A. B. Wood, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, W. Va.

Editor of Women's Work, Sabbath Recorder—Mrs. George E. Crossland, Alfred, N. Y.

ASSOCIATIONAL SECRETARIES


Central—Miss Hazel Langworthy, Adena Center, N. Y.; Misses May Mead and Nettie Harris, W. Va.

Western—Misses Mabel F. Roeser, Hillsboro, Ohio; Misses Mary Lee and Ethel Averill, New Castle, Ind.; Misses Sarah Cannon and Sarah Meade, Chicago, Ill.

Northern—Alrose Clarke, Battle Creek, Mich.; Misses Mary E. Oxford, Nebraska City, Nebr.; Misses Martha A. Goodspeed, Recto, Ark.; Misses Gladys Cotton, Circleville, Ohio; Misses Margaret Skilling and Helen Smith, Canton, Ohio.

CONFERENCE AUXILIARY FOR LONE YOUNG PEOPLE

General Field Secretary—Mrs. Angeline Abbey Allen, Pontiac, Mich.
Assistant Field Secretary—Mrs. Lois R. Fay, Princeton, Mass.

SABBATH KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Pontiac, Mich.
Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the Joint benefits of Salem and Milton Colleges and Alfred University.

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

"Our God and Father, we pray that those who would correct our judgments and purge our consciences and lives by the spirit and law of God and for the blessing of our fellowmen. We thank thee for all men who do for us, and especially for those whose service is given to us. May God grant that when human suffering shall be eliminated and all men shall dwell in health, security and peace. For Christ's sake. Amen."
Why is it that giant outlaws have defied our government, and have been allowed to besiege our shores to the shame and disgrace of the nation in the eyes of the world? Millions in our land have so long been slaves to the drink habit, and have allowed the damnation of mankind to have its own way until now they have not enough character to rise up and take possession of the good land that has been right in sight for six years. Real character on the part of the people and their rulers, would enforce the fundamental laws and put us on our way of the wilderness in less than thirty days. Our lack of reverence for law shows real lack of manhood. We allow outlaws to run over us because we are weak and cowardly, lacking loyal stamina to resist persistent law-breakers. This indeed is the danger point of our beloved nation today.

The Presidents A study of the "Messages And Religion of the Presidents," will give one an interesting view of the attitude of America's chief rulers toward religion, and will show how sincerely they acknowledged God as the ruler of human destinies, whose favor they sought as they assumed their great responsibilities.

In almost every age God is recognized as the arbiter of nations, and his favor is sought to help in ruling the nation. The people were requested to pray for God's blessing upon the nation and for his guidance of its rulers.

From the days of Washington to the times of Roosevelt and Harding, our Presidents have given utterance to well defined religious convictions. They have acknowledged the Supreme Ruler of nations, and have stood against the union of Church and State.

As to matters of personal religion being essential to the welfare of a nation—the one thing needful for reforms and for good laws—these gleanings from the inaugural addresses of President Coolidge are especially encouraging.

"We can not depend upon the government to do the work of religion. An act of Congress may indicate that a reform is being or has been accomplished, but it does not itself bring about a reform. The government of a country never gets ahead of the religion of the country."

"It is well to remember this when we are seeking for social reforms. Of course, we can help restrain the vicious and furnish a fair degree of security and protection by legislation and police control; but the real reforms, which society in these days is seeking, will come as a result of our religious convictions, or they will not come at all."

"We can not escape a personal responsibility for our own conduct. We can not regard those as wise or safe counselors in public affairs who deny these principles and seek to support the theory that society can succeed when the individual fails."

"There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity, charity—these can not be legislated into being. They are the result of a divine grace."

"I have never seen the necessity for reliance upon law more than upon law better expressed than in a great truth uttered by Tiffany Blake, of Chicago, when he said, 'Christ spent no time in the antechamber of Caesar.'"

Let Us All "Salute the Future" It is related of a teacher that, in the days of Martin Luther, he was reprimanded by his fellow teachers because he would take off his hat to his students when he met them and when he entered his class-room.

They criticized him for saluting a "pack of ignorant boys," and said, "It is beneath the dignity of a learned doctor to do such a thing." His reply was: "They will not always be ignorant boys. Some of them may grow up to be learned doctors and others may become even Divinity-Rights people, or ministers in affairs of State. I salute their future which I can see lying behind and around the thoughtless faces that now greet me in my classes."

That man had the far sight. He was right, and every man who has served for years among young people, and who has lived long enough to see the boys and girls grown up, who were once in his classes, can understand something of the truth and wisdom of that old schoolmaster's answer to his critics.

Happily will it be for the preacher whose lot it is to stand before even the smallest congregation, or the teacher in an ordinary school, if he can realize that a great and good future is expected in those whom he is called to teach and lead.

In that girl with faded dress and simple manners, in that boy with patched coat, hardened hands, and awkward ways, may be the embryo of a consecrated missionary or a strong preacher and leader of men for the days that are coming. It will pay us all to salute the future, when we are called to lead the boys and girls in either church or school. For that destiny which is possible for them may depend under God upon what we do for them now.

If our hearts are truly stirred over the possibilities wrapped up in young hearts about us, so that every persuasion we are given to use every counsel we are able to give, must be accepted that our young people will be won and kept from the evil and inspired to make the most of their powers and of their opportunities for good, then we have no doubt about the future's being the better for our having lived. It is a great thing to be able to "salute the future."

How Are You Praying It is a good sign For a Revival? when the church people seem anxious for a revival. "Oh, Lord! revive thy work," has been the prayer of many generations, and some times men wonder why the answer does not come. They are truly tired of a cold indifferent church and anxious to see an awakening to newness of spiritual life. Have they ever been told that is not some fault in our prayers? How would it do for each one to say, Oh, Lord, do give us a revival! Let it begin in me. Give me the zeal and earnest faith and love for souls that I am longing to see in others. Make me such a light that my boy and girl in the classroom, minister and my fellow workers ought to be. Dear Lord, let the revival begin in me. Please warm my own poor heart until it longs to help my friends to Christ. Make me willing now to serve thee with all my powers. Lord, what wilt thou have me to do?

Do you suppose that any church would have to wait long for a Pentecost after a majority of its members began thus to pray in all sincerity?

"He Sendeth the Springs Into the Valleys Which Run Among the Hills" The One-hundred-and-fourth Psalm is a most beautiful expression of confidence in the God of the hills and mountains and valleys, "who maketh the clouds to go, and who walketh upon the wings of the wind." I do not wonder that the Psalmist begins such a psalm with the expression: "Bless the Lord, O my soul"; for his soul must be burdened with the spirit of prayer if we can judge by the prayers things he wrote in this psalm.

In these days, when the earth is being
renewed after the winter's cold, and new signs of life and beauty multiply with every passing day, as the melting snow swells the streams that give new life to earth and carpet its floors with living green, one can not help feeling glad that “He sendeth the springs into the valleys, which run among the hills.”

How beautifully the running streams in the valleys, with their life-giving waters reviving the earth, do represent the fountains of the water of life, overflowing with comfort for God's people, of whom a lot is cast in the vales amid the hills of trouble and sorrow that surround us all.

The vales we are traveling through are surrounded by hills of difficulty as real as those of Bunyan's Pilgrim. Sometimes when the sun is high the heat is intense; sometimes the sunshine is darkened by the shadows from the hills; sometimes the darkness of night settles down, leaving us to hope for the morning; but no matter—how deep the shadows nor how dark the night, it is blessed to be able to know that our Father is ever sending his springs into our vales, offering the water of life to refresh and sustain our weary, burdened souls.

The springs in the valleys do not come by chance. He sendeth them. They are not sent to be lost in the ocean, nor to spend themselves on barren, uninhabited, mountains. They are sent into the valleys, where God's children live and toil and suffer, and where the flowers of life and comfort are most needed.

Therefore, “I will sing unto the Lord as long as I live. My meditation of him shall be sweet; I will be glad in the Lord.”

An Excellent Plan

For Loyal Old People

Some things that have recently come to my notice make me feel sure that many of our loyal Seventh Day Baptists who are well advanced in years, and who would like to place their means where it would be a good help to the cause they have loved so long, do not understand the splendid offer made by the Tract Board and by the Missionary Board for the purchase of New Testaments, on which better income is assured the giver as long as he lives, than can be had in any ordinary business investment.

Let me explain, so every reader interested in the matter may know all about it. Suppose you have a few thousand dollars upon the income of which you are depending to see you through the few years of life left to you. Ordinary business investments will give you five or six per cent interest; but the Tract Board will pay from seven to nine per cent according to your age when you buy the bond. If you are seventy-five years old, your interest will be eight per cent; if you are eighty, your interest will be nine per cent while you live. Then, when you are gone, all that is left of your bond money will belong to the denomination and go right on for years and years to come doing just the work you would like to do if you could live on.

This way of fixing what money you hope to bequeath by your will, will avoid all uncertainties by which wills sometimes miscarry as to their maker's wishes; and it will make you your own executor. It enables you to place your money just where you would like to have it go.

To illustrate: under this plan $2,000 will give you $40 a year better income than legal interest; and $5,000 would bring you $100 a year. You would like to have it go.

A hundred years ago a Seventh Day Baptist minister of London wrote a hymn which begins as follows:

"On Jordan's stormy banks I stand, And cast a wishful eye To Canaan's fair and happy land, Where all my aspirations lie."

A hundred years later another English clergyman wrote, "The Sabbath is a nearer type of heaven than Canaan.

In song and story the "Promised Land" of Israel is a popular figure when the theme is the life's day might hail with joy such an opportunity as this.

Secretary William L. Burdick
Given Warm Welcome To The Daily Argosy of Georgetown, British Guiana
Georgetown, British Guiana, bearing date of February 26, 1925, which came to hand March 25, contains the following item regarding the reception given Brother W. L. Burdick by our church in Georgetown.

Though it has taken this news a month to reach us, we know the Recorder family will be very glad to see it.

SEVENTH DAY BAPTIST CHURCH ARRIVAL OF REV. W. L. BURDICK

Among the passengers who arrived on Monday, by the T. L. S. Mayaro was Rev. W. L. Burdick, secretary to the Missionary Society of the Seventh Day Baptists, who is on his second annual tour to the missions in the West Indies. A meeting of welcome was held at the church of his persuasion in Regent Street, Bourda, of which Elder T. L. M. Spencer is the pastor. The building was attractively decorated and a large crowd of brethren, and other friends, gathered to meet the guest. The Rev. Mr. Fraser, Elder T. L. M. Spencer, chairman, and the guest, were the church's address of welcome which was followed by a stirring address by Rev. Mr. Fraser. Rev. Mr. Burdick replied in happy vein. It is understood that his stay will cover a few weeks, during which he will assist the outlying missions.

THE APOSTLES AND THE SABBATH

(Concluded)

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

THE SABBATH A TYPE OF SPIRITUAL REST

One hundred fifty years ago a Seventh Day Baptist minister of London wrote a hymn which begins as follows:

"On Jordan's stormy banks I stand, And cast a wishful eye To Canaan's fair and happy land, Where all my aspirations lie."

... (Concluded)

THE SABBATH RECORDER

Building upon the premise that men have not yet entered into that promised Sabbath rest, the writer declares that there still remains a rest to the people of God; and Christians are exhorted to enter into that rest through obedience. A part of that requisite obedience is obedience in Sabbath observance; and Sabbath keeping—thoughtful and free—spiritual Sabbath keeping, both typifies and promotes that spiritual rest which remaineth to the people of God.

Keeping the seventh day of the week free from secular pursuits, and observing it as a holy day of rest, brings one into harmony in practice with the expressed will of God as revealed in the holy Scriptures. When he says, "Remember the Sabbath," he is a fixed idea that the Christian may experience the joy always of conscious obedience to the Word of God; and of being in harmony with the practice of Jesus and his apostles. The Sabbath ever beckons him on also to a deeper and more joyful Christian experience in a richer fellowship with Jesus Christ who is Lord of the Sabbath.

Of the more than one thousand children who have been under the care of the Near East Relief a goodly number are from time to time being reunited with relatives. It is the policy of the organization never to keep a child who has a relative that can provide a home for it, and in the working out of this policy the Armenians and Greeks have heartily co-operated.

One Armenian now living in Jerusalem, where he is earning a modest living, has relieved the organization of the care of thirteen orphans, children of his own or his wife's relatives.

"Blessed Lord, we rejoice in the light of thy presence; help us to walk in the light while the day lasts. If there is any darkness in our souls, may thy presence dispel it and heal us of its plagues! Amen."
DOES NOT REMEMBER HIS RELATIVES

A few days ago I met a colored man whom I know, and in the course of our conversation I asked him where he was born. He replied that he had spent the greater part of his life in Virginia. And then he told me that his master sold him when he was a baby, and that he was taken from his parents and had never seen them or any other relatives to know them; that he might meet his kindred yet and yet not know that they were his relatives.

He regretted the fact that he grew up without parents to warn him not to do some things, and to advise him to do others, saying that he just "dragged on" in life.

But there was a note of gladness in his voice, for notwithstanding this great sorrow in his life—no memory of relatives—still he felt that he had done pretty well, for he had never been in jail, and he enjoyed the religious life. The secret of his success and the object of his praise was the Lord, his God and man, and self-sacrificing parents, and today he enjoyed the life.

I wish that all Seventh Day Baptist parents would say as did Brother Samms, of Santa Cruz, Jamaica, when closing a letter to me recently: "It is our great burden, Brother Burdick, to train our children in the fear, love, and knowledge of Jesus, that when we shall be no more, they shall remain loyal to the Baptist faith."

And I wish you who read these lines to get some good from this meditation, and to prove yourselves better relatives to those who are dependent on you for advice and a good example.

"How little it costs, if we give it a thought, To make happy some heart each day: Just one kind word or one smile, As we go on our daily way. Perchance a look will suffice to clear The cloud that may have rested there, And the press of a hand in sympathy A sorrowful tear efface. It costs so little, I wonder why: A smile, kind words, a glance, a touch, What magic with them is wrought."

THE JAMAICA ASSOCIATION

(The following account is condensed from the fall meeting of the association, held in the Missionary Board by the secretary, Mrs. Julia Smilk.

The Jamaica Seventh Day Baptist Association held its first session in the city of Kingston, Jamaica, December 28-31, 1924, with delegates from fifteen churches and groups.

The moderator was Elder H. Louie Mignott, who is chairman of the Seventh Day Baptist churches in the island.

At the appointed time on December 28, the meeting was called to order by the moderator, who, after brief devotional services, gave a short address. Following this the delegates representing the different churches and groups took their seats.

The Nominating Committee reported the following for officers for the coming year: president, Elder H. Louie Mignott; secretary-treasurer, Mrs. Julia Small. The report was unanimously adopted.

Two interesting letters to the association from Rev. W. D., and Rev. William L. Burdick were read by the secretary and enjoyed by all.

Evangelist Samms, of Santa Cruz, was then introduced and spoke of his work, reading some letters and making some exhortations, after which Elder Mignott read to the delegates Brother Samms' credentials.

Evangelist Smilk then led in a consecration service, speaking briefly and urging the entire consecration of all present. The session closed with a season of prayer in which many took part.

The session was dismissed by singing the doxology and with prayer by Brother J. Massiah.

At 9 a.m., December 29, the meeting was called to order by the moderator. Prayer was offered by Brother J. Davis. After a song the minutes of the previous meeting were read and adopted.

Evangelist Samms gave an interesting report of the labors of himself and his wife, revealing their zeal and untiring efforts, and stated that the Detroit Church has voted $45 to help in the erection of a house of worship for the Mountainside congregation.

The president then gave a short address, after which Evangelist Smilk gave his report telling of the work in the different places in which he had labored and of the hindrances caused by inclement weather.

Evangelist Flynn then gave an account of his labors in an interesting and inspiring report in which he spoke of the work of the school and of its progress, and of his missionary work. He spoke of one district, especially, in which the people received him gladly and invited him to return and preach for them. He had sold Records and given away literature, and reported the outlook encouraging.

After singing, an interesting Bible study was held, the subject being, "The Authenticity of God's Word," Isaiah 34:16. After an hour's profitable study the meeting was adjourned.

At 2 p.m., the meeting was called to order and the president read his report which was very encouraging and gave a detailed account of his visits and sermons. All listened with rapt attention and expressed satisfaction.

Brother N. Edwards then reported as local elder of the Kingston Church, telling briefly of his experience in the work.

Evangelist Samms then read an article entitled, "Unity and Respect for the Ministry." He said: In order to have unity we must have charity for others. If we are not united we are off guard. The ministry must be a voice of the poor, of the king, for Jesus is our King.

The Committee on Credentials and License met to consider workers for the coming year and chose Brother J. Davis, S. Finn, and N. Edwards.

The Nominating Committee then reported the following nominations for the Advisory Board: H. L. Mignott, H. E. Samms, C. Smilk, C. M. Flynn, A. Maylor, R. Mignott, C. Malvaney, J. Small, J. Massiah, E. Small, E. Thompson, R. S. Wilson, S. Finn, and S. Monk.

The one on the Forward Movement for the association was thoroughly discussed and the goal set at four hundred pounds. Among the resolutions were these:

(2) Whereas, It is of greatest importance that the association keep pace with the work of the denomination.

Whereas, Its general operations and progress are well advertised in the Sabbath Recorder; therefor

Resolved, That each church of the association
subscribe for a club of said paper for its members.

(3) WHEREAS, We have sensed the fact that there exist no greater means for the promulgation of the tenets of our faith than the getting of our literature into the hands of our fellowmen; therefore,

Be it Resolved, That we apply to our Tract Society for a stock of literature to sell.

(7) Resolved, That copies of the Recorder, Voice, and Reformer be placed in the hands of every minister, doctor, lawyer, and school teacher in Jamaica.

WHEREAS, Many of our leaders in times past have not been in touch with our office; and,

WHEREAS, There ought to be a better understanding regarding its contents; and that the secretary in return, write to each telling of the general interest in the association.

WHEREAS, Our financial status has been very low during the past year; and,

WHEREAS, The prosecution of the work during the coming year demands every financial assistance; therefore, we

Recommend, That each leader take a special interest in building up the financial status of his church, and keep his congregation posted as to its duty.

WHEREAS, Recommendations and resolutions are worthless if not put into operation; therefore,

We recommend, That these resolutions and recommendations be read by our leaders to their audiences once each year.

December 30, the meeting was called to order at 9 a.m. Brother Samms was asked to take the chair. After prayer by Brother Dalhouse, Brother Smikle gave words of admonition and spoke of the reasons for our meeting together.

The Committee on Constitution reported, and their report was received and the constitution adopted unanimously.

After a song, a paper on "Stewardship" was read by Brother Smikle, after which Elder Mignott spoke upon the passages Malachi 3: 6, 11; Zechariah 5: 1-4, and answered questions that had been asked regarding the tithing system.

After singing, the Bible hour was spent in study of the subject, "Abiding in God," John 15: 5, and other passages.

Adjournment.

The meeting was called to order at 2 p.m.

The financial report for the twelve months was then read. The Committee on Finance having met, it was voted that Sister M. Griffiths be appointed treasurer for the Forward Movement.

The reports of field laborers were then continued, Brother A. Maylor, J. Davis, R. S. Wilson, J. Kelly and D. Wilson giving good reports of the work in their districts.

Brother Smikle then led in a consecration service, and the meeting adjourned until the next afternoon, after prayer by Elder Mignott.

On December 31, the meeting was called to order at 2 p.m. by the president, who, after a song, led in prayer.

It was voted that Evangelist Samms be the moderator at the next association which will also be held in Kingston.

It was suggested that we have a printed card to use in raising funds. It was also suggested that we have membership cards to be used when going from place to place that we may be recognized as members of the Seventh Day Baptist Church, by other Seventh Day Baptist churches. Elder Mignott read Acts 18: 24 on the subject, and all concurred. Adjourned, sine die. The doxology was sung and the closing prayer offered by Brother Malvaney.

MRS. JULIA SMALL, Secretary.

In a note accompanying the minutes is this statement:

"Just a week before our meeting our president planned a week of special prayer in all our churches and companies, and we had the evidence of answered prayer during our session. The Spirit of the Lord was with us from when we commenced until we closed. Truly we have seen what God hath wrought for us.

"Our determination in this good work is to go forward and keep pace." W. D. B.

Throughout the world there are numberless men and women who are sensible of the being and love of God. They know God not by what they think of him or conjecture about him, but by their own consciousness of his presence, his power, and his goodness. This consciousness is as distinct as real as their consciousness of the presence and love of father, or brother, or child. He carries them in trouble, gives them strength in weakness, inspires them with resolution to plan and courage to achieve the most difficult undertakings—even the conquest of selfishness, which is the hardest of all.—Everett P. Wheeler.
ported in 1923, was $69,555,148. . . .

Of the total income stated, $45,272,793 was received by societies having headquarters in the United States, $3,337,793 by Canadian societies, and $13,342,499 by British societies. "The balance of the total was made up from missions abroad."

A Cyclopedia of Christian Missions was published in London sixty-five years ago, by Rev. J. Logan Alkm. He was able to report a total income to Protestant societies of $3,404,296, of which $2,967,245 was given in Great Britain, $234,206 on the continent, and $1,002,485 in the United States.

These figures indicate that gifts in the United States for foreign missions have grown in sixty-five years from $1,002,485 to $45,272,793, and that at the present time Protestant Christians of the United States are giving sixty-five per cent of the total that is being given for Protestant foreign missions.

Further figures are given in this new atlas indicating that the number of missionaries now in the foreign field is practically double that of twenty-five years ago, and that the number of native workers in the missions has practically doubled in the same length of time. And it is further indicated that the number of native Christians in the fields is about three times that of twenty-five years ago.

We also do remember that the progress of the last twenty-five years has been made in spite of the fact that all missionary work was greatly interrupted by the World War, and in many cases great numbers of missionaries were withdrawn from fields and many stations were left entirely in the hands of native workers.

This is only one phase of the work of the Church. There are many others which are very significant. But this particular one is sufficient to disprove the contention of those who tell us that the Church is no longer a force in the life of the world. Christian missions are not only turning in- dividuals to Christ but are carrying the light of a civilization touched by the Christian spirit to hundreds of millions of people, and these millions are waking from the sleep of centuries to a realization that their day has dawned and they are arising to put out ignorance, superstition, tyranny, and to replace these things with knowledge and Christian democracy.

The spirit of missions has become a mighty force in the world. It is breaking up the old foundations of heathen lands, and it is towering above America and demanding that she be Christian. It is a spirit calling to America to sustain the message and character of the missionaries which she is sending out. It rang out in clear tones in the Student Volunteer Convention in Indianapolis, a year ago. It rang out anew in the recent Foreign Mission Convention in Washington. It is a call to make up the churches that they be Christian in the world of economic relations-in the questions between capital and labor, in the fact of women and children in industry, in competitive business, in reasonable profits in investment. It's a call to be Christian in family and social life-these reports of divorce courts and vice conditions may not mock the message which the missionaries proclaim. It's a voice against racial and international unfairness, distrust, and war. Thoughtful people ought to realize the necessity for America to empathize the message which her missionaries carry. This practical phase of the foreign mission work problem needs the prayers and hearts of the speakers at those conventions.

The missionaries are doing their part. No finer manifestation of heroism and humble sacrifice for a worthy cause is to be found anywhere than that which is common in our foreign mission fields. They have always gone forth with really inadequate support from the home churches, and on the field they have courageously met hard conditions. They have faced real dangers and many have been scattered among savages and primitive races who are totally unacquainted by physical privations are common. Among the difficulties they have had to meet have been those of learning the native language and the creation of a Christian literature. The extent of the work of missionaries along this line is suggested by the report of the British Foreign Bible Society, London, that it circulated more than eight hundred fifty million copies of Scripture in 1923-24, in five languages.

We hear much in these days about the heroic spirit of youth—that young men and women are not looking for soft snaps, but rather for great and worthy tasks which will make their generation the greatest powers. We are living in a day that offers many worthy vocations, and young people must decide in which of several possible lines their lives will be of the greatest use. And I submit here today the proposition that there is no field that offers greater usefulness, or presents a greater challenge to high-minded Christian men and women than the foreign mission field—unless it be leadership in a home church which shall be of sufficient strength to bring to our American people a consciousness of their calling and responsibility in the kingdom of the Lord. The challenge of Jesus to service in the place that he shall choose must not be refused.

We have shown that great progress has been made, but we must realize that the foreign work can do no more than keep pace with the work at home. We noted with some humiliation the contributions for foreign mission work fifteen years ago, and then congratulated ourselves on the improvement that has been made. But have we yet reached the limit? Are we doing what we ought to do? I fear it is true in all our churches that some people are not doing anything to help the work abroad. But if it be true, we certainly have not reached our goal.

Our need is first of all for the spirit of Christ within the Church. We need the spirit of him who dedicated his life to the service of others, and who sealed that dedication by his death on the cross. When we have that spirit, there can be no question about the vitality of the Church or the progress of missions.

Dr. James I. Vance makes the following comment on the story of the forty Christians banished by the Roman emperor in winter to the bleakest spot in the Alps, that there abandoned they might perish, while there they slept in his tent, his dreams were disturbed by a weird chant that seemed to be borne on the night winds. As he came to consciousness this is what he heard: 'Forty wrestlers wrestling for Christ ask of him the victory and claim for him the crown.'—Christian Century.

Friends, this indicates to us the kind of devotion which has marked the progress of the Church, and which has been the soul of Christian missions. It's the kind of devotion which becomes a follower of him who died on Calvary. For us it is not a spectacular thing, but it should be no less real. If the Church of tomorrow is to have the vitality, the prestige, the usefulness of today build in her the strength of our spiritual manhood. If the foreign missions of tomorrow are to continue the advance of yesterday and today, it must be because we give our homes to them, stand ready to serve there or here at the command of the Master.

The commission of Jesus, "Go ye into all the world," should be the watchword of every church having real spiritual vitality.

THE SABBATH RECORDER

PROBLEMS FACED BY ALL MISSIONARIES

1. Maintaining the spiritual glow. Constant contact with conditions and only limited fellowship with choice Christian souls force missionaries to get their own glow direct from God.

2. Transferring responsibility from the missionaries to the natives. All these should be done, but how fast? Is any large measure of control shall the native Christians use?

3. Adapting methods to native customs. We Americans have tried fifty ways of solving the problem, we ask the new Christians of other lands to do things as we do them in America.

4. Insufficient funds. Pupils are not only bound to the schools and evangelists are not forth with wanting of funds.—The Brethren Mission Board.
EDUCATION SOCIETY'S PAGE

THE UPGRADE

Many, if not the majority of college students, have in mind a work in which they are especially interested and in which they desire to attain success. Every student cherishes this ideal of an ultimate success, and in a manner each one accomplishes it. But few seem to have a definite reason for the choice of a particular vocation or profession, and a deplorably large number are like the student who is going to teach "because there is nothing else to do." To always be on the up-grade a student should place his aim or ideals extremely high; better "to aim at the moon and land on the fence, than aim at the fence and land in the mud." Always on the up-grade there must be interest and enthusiasm for your work and a specific reason for choosing it. To one man the choosing of a vocation for a certain reason designates that man as great; to another man, "Get men begin an enterprise because they think it is great; but fools begin it because they think it is easy." A recent speaker in chapel pointed out an apparent lack of emphasis on real work, or the up-grade striving, as a foundation for school spirit; and a real spirit of success in after life depends upon much the same requirements as school spirit here in our miniature world. - T. C. in Salem College. Green and White.

SPECIAL EVANGELISTIC SERVICES AT ALFRED

REV. A. C. EHHET

For more than a year the church at Alfred has been taking on new spiritual life, with an increased interest in the various activities of the church.

Near the close of the year 1923, many members of the church and Bible school felt they were not giving enough time to the work of the church. They began talking among themselves concerning the part each one owes to his church. This matter was talked over in the Bible school classes and then discussed by the school. A recommendation was presented to the church that a representative committee be appointed to meet at various times to discuss and plan a progressive program for the year 1924. A committee, later known as the Committee of Eleven, was appointed, which met once or more each month. These meetings were very informal and all lines of church work were discussed—the real object being to help each member feel a new interest in the church to such an extent that through them others might become interested, and thus acquire the "go to church habit."

At an early meeting of this committee, a good idea of what the year's work was outlined, the details of which were worked out from month to month. Several classes from the Bible school took upon themselves the full charge once each month of a special Sabbath morning service: viz., one month the Friendly class, another the Bethel, another Dean Main's class, etc., on through the year.

One such service particularly helpful to all was in charge of the Intermediate department of the Bible school—a department organized some time last May, with a loyal, devoted, and wide awake superintendent and corps of teachers. This department has helped much in the spiritual development of our boys and girls.

At the beginning of the present year another Committee of Eleven was appointed, with the pastor as chairman. This committee made plans similar to those of last year. February was chosen as "Come to Church Month" and the gospel evangelistic campaign of seven services was arranged for the last of February. These services were to be known as decision meetings. Rev. A. J. Bond was secured to help in these meetings. During the month of March, the committee was disbanded, owing allegiance only to the work of the church. They began to think of the special evangelistic meetings, and they were surprised to find how many of the meetings were well attended.

Beginning Friday evening and closing Sunday evening, he gave us seven services. Our most general program for the year was outlined, the details of which were worked out from month to month. These meetings were greatly appreciated by the congregation.

In many ways, the Christian Endeavor was the "school" of this service. It takes training, heroism, and consecration; and it is only through the promotion of the kingdom of God that the world progresses." - The Green and White.

CHRISTIAN ENDEAVOR AS A PROMOTER OF WORLD PEACE

The influence of the Christian Endeavor movement in promoting peace and goodwill among denominations and races and nations of the world, has not been fully realized, so quietly and unostentatiously have the individual societies done their work. But the very genius of the society has made it inevitably a movement for international and national goodwill, and goodwill must lie at the basis of peace, whether between individuals or nations.

Members of the societies did what individually they considered their patriotic duty. In war and there were few so-called "conscientious objectors" in their ranks. But the very fact that among the millions of endearers some are found in all the nations of the world, and in all Protestant denominations, made world fellowship inevitable for young people who have taken the same obligations, subscribed to the spirit of the same pledge, worked along the same lines, covenanted with the same Lord, in the same way.

It was felt, even by the Christian Endeavor leaders in America, that the war would disrupt the society as a world movement; and they were surprised and rejoiced to learn at its close that the societies had not become weak, but rather flourished, and that all the Christian Endeavor Unions had held their regular national and international conventions in the dark days of the war, almost without interruption.

What organization in America, if importuned from one of the nations to help them, would have retained its popularity and increased in numbers during the years 1914-1918? The reason undoubtedly was that the societies in all lands stuck to their principles as a purely religious, non-political organization, with allegiance only to their own churches, their country, and their God.

When the war closed, there were in the Christian Endeavor ranks few sore to heal, or broken bones of good fellowship to bind up. In other wars, too, the society has exerted the same influence. After the Spanish War, Christian Endeavor went in at once with the missionary work, in Cuba and Porto Rico, as an instrument of fellow-
ship and goodwill. It has brought Mexicans and Yankees together in Texas and Mexico, in neighborhood Christian union, and, through its international conventions has increased the goodwill of Canadians and the young people of the United States; who have in these years and North and South gathered together in all good feeling. In Arizona and New Mexico, whites and Indians mingle fraternal in Christian Endeavor Conventions, the Indians often being the hosts.

A striking example of the healing power of religion over the hearts of young people was shown after the Boer War in South Africa. As is well known, the bitterness excited by this war between the two races has been felt in Africa. As is well known, the bitterness some of the Indians often being the hosts.

Most good feeling prevailed, and before the End~vor united meeting of religion broke out among them, and hundreds and hundreds of young Boers were captured and sent by the British Government to prison camps in St. Helena, Ceylon and Bermuda. Here a revival of interest in Christian union, and, through conventions has increased by delegates, and some twelve thousand people crowded the largest halls in Hamburg; and processions of Christian young people, with their songs and banners, gave a sight never before witnessed. Germans and French, Hungarians and Poles, Czechoslovakians and Jugosлавians, Russians and Scandinavians, English and Portuguese, were all there in happy accord. The swords of war-hate were beaten into plowshares of useful common service, and the spears into pruning-hooks of a common religious purpose.

The American state conventions, never so large as during the past year, do much for good fellowship between our different sections and nationalities. Young people of the North and South and West come to know and esteem each other. Whites and blacks and yellows and representatives of all the races whom cosmopolitan Europe has sent to our shores, attend these meetings and find in this brotherhood common purposes and emotions, and methods of service they had not before realized. Representatives of fifty different denominations, increasing in numbers every year, declare their loyalty to their own churches, and their wish to spread the kingdom of God's love and work to the ends of the earth, sending for genuine interdenominational and international fellowship, in a multitude of Christian Endeavor conventions and union meetings.

Who can doubt that this is of God's ordering, in these days of clamorishness, and sectional and racial enmities, of a supreme desire and prayer of the Christian Church for years has been for greater interdenominational fraternity and closer union. God has answered these prayers among our young people. Shall we not co-operate with him in this great method of promoting Christian fellowship and world-wide fraternity? —Rev. Francis E. Clark, D. D., LL. D.

Eaten nothing for three days. I then had some greed made, of which he managed, to swallow a little, and I endeavored at the same time to recommend to him the bread of life.

18th.—The Chinese are talking considerably about the London missionaries' changing their Gods so often—referring to their adopting so many different terms to represent the Deity. A Chinese teacher told me today that when the chief Shantu of the Chinese was born in a certain village, there was an appearance of fire, which greatly alarmed the people; and while they were searching for the cause, a form appeared and caught the child away to heaven. From this they inferred that there was no God in heaven, and he was taken to be one. Previous to this they had no idea of any gods in heaven. The Chinese say it is quite common in Shanghai for opium smokers to sell their wives and children for the sake of indulgence in the habit. They will starve to death rather than break off.

19th—Wong-yaen-la called today with some of Mr. Shucks' calendars, as specimens of his skill in printing, seeking for employment. He says Mr. S. is in the habit of preaching that Sunday is the seventh day of the East and West Sunday, and that he never heard him lips a word about any change of the day, although he has been under his instruction more than a year, and been in his church six months or more.

24th—We all went in company with Messrs. Wright and Hall and their wives to the pagoda. There and in the surrounding hamlets we found several opportunities to proclaim the gospel.

**EXTRACTS FROM THE DIARY OF ELDER NATHAN WARDEER**

**SHANGHAI, 1850**

(Continued)

April 2nd—The beggars were assembled today in mass by the authorities on the parade ground outside the South Gate, where one hundred eighty silver pieces was distributed to each man and ninety to each child; and they were required to disperse to different parts of the country. They numbered several thousands. They had become so numerous as to be very annoying to the merchants and shopkeepers.

4th—Have taken pains to inquire of several Chinese teachers of late who agree that Shantu (of the classics) was originally a man and had no part in creation. Was born, ruled as an emperor, and died like other men, and was afterward deified.

7th—Saw the proclamation of the new emperor.

9th—Preached to a crowd of people on the city wall.

15th—A beggar boy came and lay down at my door, so much reduced by sickness and starvation that he could not walk. Gave him rice, but he could not eat, said he had

**WOMAN'S WORK**

MRS. GEORGE E. CROSLY, MILTON, WIS.

**CONTRIBUTING EDITOR**

**TEACHERS THREE**

I rested awhile in a quiet nook
And found there teachers three—
One was a bird, and one was a brook,
And one was a green, green tree.

The wee bird sang a cheerful song,
That no one heard but me,
And it seemed to say: "You've heard my lay;
Pass on its melody."

The brook flowed on in a glad, glad way,
Smiling at the rock's earthy
"I have no room," it said, "for gloom;
I laugh when the road is rough."

The green tree stood with wide, wide boughs,
Like hands outstretched to greet,
And when the branches stirred I caught this
"Be a friend to all you meet." —E. C. Baird.

**HISTORICAL HIGHLIGHTS**

**HOUSE OF MANY MANSIONS**

M. A. BRANCH

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." JOHN 14:2

The text just quoted is undoubtedly considered one of the strong points from which poets and others, have gathered inspiration to write the many hymns which are used in public worship, similar to the following:

When I can read my title clear to mansions in the sky,
I look upon the sea,
Where mansions are prepared for me."

"My Father's house is built on high; Far, far above the starry sky; When from this
earthly prison free, That heavenly mansion
mine shall be.”

Dear reader, Jesus did not say, I go to prepare mansions for you, but a place; nothing more. The very fact that he had a desire with a desire to get the truth, would lead one to think Jesus was talking about the heavenly home, or the home of the saints. Jesus did sometimes say things that were so doubt intended to encourage the hearts of the disciples; but not once did he tell them that their eternal home would be heaven; and, as much as we may desire it, we say without fear of successful contradiction, that no promise is given in the Bible, the Word of God, that the children of God would ever have the privilege of going to heaven.

We know that God is a great and mighty God; but it is fearlessly made for our purpose. We will gladly receive it; but the evidence is produced we will continue to believe and teach that there is an authority, whatever, based on Biblical evidence, of a home in the skies, going to heaven at death, or at any time in the future.

When Jesus told his disciples of his intention of leaving them and going to the Father, some expressed a desire to go with him, but he did not tell them; I go ye can not come,” but he added, “if I go I will come again, and receive you unto myself, that where I am there ye may also be.

Yes, Jesus is coming again; and this earth will be his home, and the home of the saints also; the angel that announced the coming of the Babe of Bethlehem said, “He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

Do professing ministers of Jesus Christ know that the angel made this promise to Mary, the mother of Jesus? If they do, why do they preach sermons intended to destroy the faith of the masses in the coming of the establishment of his kingdom on the earth?

Let us return to the text and carefully consider it, with a view of getting the truth. Jesus said, “In my Father’s house are many mansions,” not in heaven, but in “my Father’s house.” He did not say that the house was in heaven, but the mansions are in the house. He did not say that he was going away to prepare mansions for the saints, but a place.

First, let us locate the house, then we may be able by the help of the Lord to locate the mansions; let us read I Timothy 3:14-15.

“Those things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” And the Church of God is the house of God.

We know that Jesus will come again, and the angels that announced the coming of Jesus, the Comforter, and the church of the living God, have promised a place for them—and they were in the house of God. Please notice that these abiding places already exist in the Church, the house of God.

While the tabernacle of Israel existed it contained a sanctuary, a holy place, and the most holy place, where God met his people, gave them instruction, and forgiveness of sin; but since the death and resurrection of Jesus, a new and living Way has been consecrated for us, by the blood of Christ, by which we may boldly enter since Jesus is the High Priest over the house of God.

But it is not to Jerusalem to meet the High Priest now; since Jesus, the true sacrifice, has been offered, and is now the High Priest in the heavenly sanctuary, a greater and more perfect tabernacle, not made with hands.

The disciples were sorrowful because Jesus had informed them that he would soon be leaving them; and I imagine that they told him of their hopes—how they had left all to follow him, and how much he had been to them, and the wonderful things that had been done. “And now you tell us that you are planning to leave us, and you tell us that where you are going we can not come.” How sad, indeed, they must have been. Jesus says, “Let not your hearts be sorrowful or troubled, yet a little while and the world笑脸 of the children of light, and the world笑脸 of the children of darkness, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

Let us read the text again, “In my Father’s house.” The Church of God are many mansions; I go to prepare a place for you. I will come again, and receive you unto myself, that where I am there ye may also be. And I also imagine that Jesus in his reply, tried to make them understand that the work in which he had been engaged would not stop, and he added, “Greater works than these shall ye do, because I go to the Father.”

And I am going to prepare another Comforter, that he may abide with you forever.” And the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance. Who has said unto you, A place; that day ye shall know that I am in my Father, and ye in me, and I in you. If a man love me he will keep my words, and my Father will love him, and we will come into him, and make our abode with him.”

A mansion, indeed, when both the Father and the Son; however noble and noble their abode with us. Jesus continued with them about the space of forty days after his resurrection, preparing them for the work and place they should fill after his departure, giving them the great world wide commission, to preach the gospel to every creature, commanding them that they should not depart from Jerusalem but wait for the promise of the Father, “which ye have heard of me. Ye shall receive power after that the Holy Ghost is come upon you.”

And they went forth, and they were with him, and were continued to pray. What else could they do? And when the day of Pentecost was fully come, and they were all with one accord in one place, and the Holy Ghost came, and filled them all, and the house where they were sitting. Jesus had done that he promised he would do—he had prepared a place for them—and they were in their places, and the Comforter had also come, and they began to speak as the Spirit gave them utterance.

Again we read in Hebrews 3:4-6, “For every house is built by some man; but he that built all things is God. But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Again we call the attention of the reader to the words of verse 2:5. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

Let us read the text again, “In my Father’s house.” (the Church of God) “are many mansions; I go to prepare a place for you. Don’t be sorrowful because I tell you I am going away; if I go not away the Comforter will not come; “it is expedient for you that I go away.” The world needs the comforting influence of the Holy Spirit today to drive out the deceivers of the devil.

The apostles did believe in Jesus Christ; and the message they delivered to the world was effective; and thousands were added to the church, the house of God; and mansions or abiding places were multiplied. Dear reader, the message comes to us today; Jesus says, “Behold I stand at the door and knock, if any man hear my voice, and open the door, (that means us) I will come into him, and will sup with him and he with me.”

Let us take the Bible for our guide. We are living in perilous times; many will not endure sound doctrine; everything but the gospel is being preached to please the itching ears of the hearers. More theology is taught from the hymn book than the Bible.

We are builders. What kind of material are we putting into our house? It may be rejected by the great Masterbuilder; if it is, it will be destroyed.

White Cloud, Mich.

There are two distinct types of experience that are achieved through prayer. In one, "burdens" are lifted, the sense of strain vanishes, the atmosphere is altered. That is to say, nerves are dissolved, particularly such mental states as anxiety, hysteria, or the nervous derangement described as chronic gloominess. In the other the experience is that of addition rather than subtractions. It is like the unexpected arrival of reinforcements at a time of pressing need. In the former something disagreeable, something that annoys, is removed. It is put away "as far as the East is from the West." The mind that had been weighed down or depressed finds release. The bitterness of drudgery is supplanted by the second type of experience, namely, the joy of having powers equal to one's task. With this added strength one was led to exclaim, "I have strength for anything through him who gives me power." (Philippians 4:13.)

Norman E. Richardson.

"Juvenile delinquency is on the decline throughout the country, despite crime waves recurrent in the larger cities, reports the National Probation Association."
A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

One of the distinctive truths which we as a denomination teach is that the seventh day is the Sabbath. Most of the other denominations do not teach it, so in this respect we are different from them. In ages past heroes of our faith have suffered terrible persecutions and even death because they stood for the Sabbath truth. In this day when so much is being said about Sunday legislation, we are convinced that what the world needs is to return to the Bible Sabbath, and it is the mission of Seventh Day Baptists to help bring this to pass. Let us do our duty.

BATTLE CREEK, MICH.

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, April 18, 1925

HOW DO CLOTHES REVEAL CHARACTER?
JAMES 2:1-14; MATTHEW 6:28-34

CLARA L. BEEBE

Did you ever stop to think that the clothes you wear reveal your character? Perhaps you haven't, but they really do.

First, there is the kind of character revealed by wearing clothes unsuited for the use to which they are put, such as going to school in a party dress, or wearing a fine broadcloth suit on a picnic. Then, there is the kind of character which refuses to wear the kind of clothes suitable to the means of the person and insists on patterning after some one much richer. We think people who have characters that act in these two ways are not sensible or unselfish.

But, fortunately, clothes reveal the other kinds of character, too. We are pretty sure to have a higher opinion of the good taste of a girl or boy who looks sturdy, neat clothes to school or to picnics, and saves the better dress for Sabbath and other special occasions. People who do these things are usually neat, orderly, and dependable.

And there is still another side to this character revealed through the clothes we wear. Our faces, too, have clothes. No, I don't mean the rouge and powder that some girls put on until we can hardly tell what their features really are. I mean the expression we make to our faces. You never saw a happy, vivacious boy or girl going around all day with a long drawn out, sad expression, did you? Such a person lets the sunny disposition shine through. On the other hand, the person who wears the sad kind of face, and we surely can't be sad when we see all the beautiful things God has provided for us at this spring season. We ought to be like the birds, the grass and the flowers.

Let us worry less about what clothes to wear, keep them neat and tidy, and be happy about it as the robbins outside my window right now seem to be.

Robert Louis Stevenson wrote a prayer which seems to be particularly appropriate for this lesson: "The day returns and brings with it the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind, factious faithfulness amid the turmoil of business. Give us to go blithely about our work all day long, and bring us to our resting beds weary, and content, and undishonored, and grant us in the end the gift of sleep." Some questions for discussion:

How should we treat one dressed more poorly than we?
How much should we think about our clothes?
What do you think of someone who refuses to go to church because he can't dress as well as his neighbor?
How do you regard people who wear flashy clothes?
What did Christ say about clothes?

ALFRED, N. Y.

JUNIOR WORK

ELIZABETH KENYON
Junior Christian Endeavor Superintendent

PLANS FOR APRIL 18

Now is the time to begin thinking about attending Conference. Why not? You need the Conference and the Conference needs you, and what a fine time for us to get acquainted. Will every Junior superintendent or Junior worker who has even the smallest idea of being there please drop me a card right away? If there are enough present at Conference we will try to have a few meetings for Junior workers, so we can talk over problems and plans for next year's work.

Whether or not you plan to be there, begin now to prepare an exhibition to send. We hope this year to have a special space just for exhibits of Junior work. Besides the exhibition we want snap-shots of every Junior society and their superintendents and any special snaps you may have. You may send the pictures directly to me any time before July 15. And last as well as first, plan to be there yourself. How better could you spend your vacation this year?

ASHOSON, R. I.

FACTORS UNDERMINING LOYALTY

OMA PIERCE

I have divided my subject into three sub-topics: factors undermining loyalty to the denomination, loyalty to the Sabbath, and loyalty to Christ.

Factors undermining loyalty—What do you mean by the word loyalty? What does the word bring to your mind? Some may think of loyalty to parents, others of loyalty to their school, and still others of loyalty to Christ and the Church. Let us think for a moment about what true loyalty means and its relation to our denominational life. True loyalty to our denomination means faithfulness, devotion, and constancy to that cause. The word constancy brings to my mind the word steadfastness, and that portion of the Apostle Paul's letter to the Corinthians where he says: "Therefore, my beloved brethren, be ye steadfast, unmoving, always abounding in the works of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Be ye steadfast! Yes, there was need even then for such an exhortation. Probably the Apostle Paul heard then, even as we do in this day, criticisms against Christ and the Church. He doubtless felt the lack of cooperation among the people and a lack of the loyal support of the Church on the part of every individual. There may be leaders in our denomination who do not, we who are workers for the Church, have the duty to stand and criticize them, or is it our duty to try to see their position from every angle—seeing the good and praising it—to criticise what seems wrong until we are sure it is wrong, and then offering a solution?

POOR PRINT IN ORIGINAL
FACTORS UNDERMINING LOYALTY TO THE SABBATH—These factors might be put into two classes. First, a lack, on the part of individuals, of a sufficient regard for the Sabbath and what it should mean to them. Secondly, a neglect on the part of the churches to keep in touch with their members. There are many young people who go out from the churches year after year to enter business, the professional world, or some other field of service. One of the first problems which each one of them has to decide is: Shall I or shall I not keep the Sabbath? This is a real challenge to them. But the church has a responsibility in the matter—to show the individuals that they can not afford to sever their connection with it, because the church links them with a large group of people who are trying, even as they, to see that Christ and his kingdom shall triumph in the world.

Factors undermining loyalty to Christ,—Many would say that one of the fundamental requirements for loyalty to Christ is faith. So let me say that a lack of this faith is the main factor undermining loyalty. Let us summarize briefly the factors which might aid and preserve loyalty to the church: Co-operation, constructive criticism, hearty support, no indifference; and greatest of all, faith in Christ. Faith will lead us to knowledge, faith is our road to God, and "faith is the great discoverer."

"Oh! world, thou choosest not the better part, It is not wisdom to be only wise, And on the inward vision close the flight It is not faith to seek the skies; To trust the soul's invincible surmise, Was all his science and his only art. Our knowledge is a torch of smoky pine, That lights the pathway but one step ahead, Across the void of mystery and dread. But then the tender light of faith to shine By which alone the mortal heart is led Into the thinking of the thought Divine."

Milton, Wis.

CHRISTIAN ENDEAVOR NEWS NOTES

ROCKVILLE—At the annual meeting in January, Mrs. Paul S. Burdick was elected president. She relieves Miss Elva Woodmansee, who has served acceptably for several years.

The matter of organizing either a Junior or an Intermediate society has been considerably discussed, but for the present it seems best not to create any new organization, but attempt to strengthen the work of the regular Christian Endeavor, of which most of the possible intermediates are active or associate members, and also of the Sabbath school. The Prayer Meeting Committee, under the leadership of Pastor Burdick, is inviting each leader in turn to a conference on the topic, and to plan the meeting. We also hope to make our meetings more truly prayer meetings this year.

Enough of our members attended the last Quarterly Meeting of the Washington County Central Christian Endeavor Union to bring home the attendance banner. A number of us also attended the state convention at Westerly, February 23. Dr. Poling and other speakers gave us a great deal to think about, which we have been trying to share with our friends by echo meetings. One evening this winter the Rockville society was invited to Hope Valley as guests of the Baptist society, and a similar union meeting is planned at Rockville for the last part of March.

The Social Committee ran a very enjoyable Washington social at the appropriate time.

D. ALVA CRANDALL
Corresponding Secretary.

MARCH MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at 7.30 p.m. The president called the meeting to order and Mrs. Ruby Babcock offered prayer.

The secretary read the minutes of the last meeting.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Ivan O. Tappan, Mrs. Ruby Babcock, Egmond Hoekstra, Aden Clarke, L. E. Babcock, Lyle Crandall, Dr. L. S. Hurley, Mrs. Nida Siedhoff, Marjorie Willis.

Visitors: Mrs. L. S. Hurley, Russell Maxson.

The corresponding secretary presented a report for the month of February, which was received and ordered placed on file. It follows:

Number of letters written, 40. The Chinese social was mimeographed and sent to each society. Three socials for the new social book have been mimeographed.

Correspondence has been received from: Miss Helen Clarke, Mrs. Blanche Burdick, Miss Elizabeth Kenyon, Miss Hazel Langworthy, Mrs. Edna Sanford, Sherman Kagariage, Miss Maybelle Storton, Miss Fucia F. Randolph, Merton Sayre.

Harry North, Miss Flora Zinn, Mrs. Ida Stout, Rev. A. J. J. Sider, W. D. Burdick.

Semi-annual reports have been received from the following: Ashaway, Shiloh, Marlboro, Adams Center, Deerfield, Little Boscawen, Salem, Ritchie, Foster, North Lothrop, Garwin, Wele, Dolton, Center, Albion, Milton Junction, Fairina, Jackson Center, Detroit, White Cloud, Stoughton, Riverside.

The Conference Program Committee has had one meeting and discussed the theme for the pre-Conference meetings and for the Sabbath night meeting of Conference week.

Forty-five less leaf note books were purchased to be used as the covers for the social book.

Bi-monthly reports have been received from: Mrs. Blanche Burdick, Miss Hazel Langworthy, Miss Helen Clarke, Miss Fucia Randolph, Merton Sayre.

FRANCES FERRALL BURDICK
Secretary.

Correspondence was read and discussed in part of the report. Miss Fucia F. Randolph, Helen Clarke, Merton Sayre, Hazel Langworthy, Blanche Burdick, Edna Sanford, Mrs. L. H. North, Rev. A. J. C. Bond, Rev. W. D. Burdick.

The L. S. K. superintendent reported that some questionnaires have been returned to him and he received correspondence from Mrs. R. L. Butler.

After a lengthy discussion concerning the publication of a young people's paper, the following resolutions were unanimously adopted:

First: Although the Young People's Board do not see any advisability of publishing a new paper, we suggest that if one be published it be devoted to children of Junior age.

Second: If the denomination desire a paper to be published for young people, we shall be glad to co-operate to the best of our ability, preferring to maintain also, our department in the SABBATH RECORDER.

Reading of the minutes.

Adjournments.

Respectfully submitted,
MISS MARJORIE WILLIS
Recording Secretary.

Battle Creek, Mich.,
March 5, 1925.

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

As Dr. Palmorbi did not return to China until September, 1911, Dr. Crandall spent her time in studying the language and assisting in the schools and missions in Shanghai. After Dr. Palmorbi's arrival, a revolution in that part of China prevented their going to Liuhoo until January, 1912.

Edna Sanford, Sherman Kagariage, Miss Maybelle Storton, Miss Fucia F. Randolph, Merton Sayre.

Harry North, Miss Flora Zinn, Mrs. Ida Stout, Rev. A. J. J. Sider, W. D. Burdick.

Miss Anna West, of Milton Junction, Wis., went to China with Dr. Palmorbi to become Miss Burdick's assistant.

Miss West was born in June, 1886, at Utica, Wis. Her father died when she was five years old, and the two young daughters moved to Milton Junction, Wis. Anna was graduated from the Milton Junction High School and from Milton College. She became interested in the China mission while very young, but it was not until her last years, that she definitely decided on missionary work. Miss West's Chinese name is We Ah Mee.

On July 1, 1911, Rev. and Mrs. D. H. Davis left China on furlough, returning in September, 1912. Upon their return, Miss Burdick joined home, and Mrs. Davis taught in the Girls' School in her place. At this time there were only ten girls in the school who had not "written their names" expressing their desire to become Christians. The Boys' School was crowded beyond capacity by the increased demand for Western learning. The Boys' School gives a high school course, while in the Girls' School only the grades are taught.

Life in the Girls' and Boys' schools is described by Miss Anna Crofoot thus: "The daily routine in our Girls' School in Shanghi does not differ from the Boys' School, although the two are distinctly separate institutions. This is due to the rules of Chinese etiquette, which forbid men and women from social intercourse.

Both schools are boarding schools, although there are some day pupils. The capacity of each school is about fifty. School work itself lasts from about eight or eight-thirty in the morning till about four-thirty in the afternoon, with an hour off for noon and short recesses for the younger girls in the morning and afternoon. This includes a chapel period in both morning and afternoon.

"Sabbath days are spent quite differently from ours here in America. During the regular morning chapel period the pupils study the Sabbath lesson. Most of the pupils attend the Friday evening prayer meeting, and church attendance on Sabbath day is compulsory. This comes at two o'clock, followed by Sabbath school at three o'clock. The evening after the Sabbath is often filled with some social event. Since 1916 a fairly live Christian Endeavor society has been carried on."
"Dormitory life is quite different from what it is here. Instead of single rooms or even two or three girls rooming together, the smaller rooms hold three or four girls, and most of the girls sleep in one large room. The beds are arranged in two long rows on each side of the room, with room enough between the beds for a bureau or table in which the girls can keep their belongings. Instead of making their beds as we do, the girls fold up their quilts and pile them neatly on their side of the bed.

Of course every one known that rice is the chief food of the Chinese people. For breakfast the girls eat rice alone, cooked very soft. For dinner they eat it cooked so that every kernel is separate. With this they eat vegetables and meat or fish. For supper they eat soft rice again, but with some sort of vegetable. Lately some of the older girls have been responsible for the catering, marketing, and cooking, and have thus gained some practical knowledge about such affairs.

"Both the Girls' and the Boys' schools are located in old buildings, which are not adequate for the growing needs of the schools."

More land was purchased at Liuho in preparation for the building of the hospital. Dr. Crandall did clinic work in towns nearby, staying a day or two in a place. Mr. Toong, the native evangelist, was a great help in the mission work. In one of his reports he sketches the condition of his week's work thus: "On Sabbath I aid to the Sabbath school in the morning; in the afternoon I preach. Monday evening I conduct an inquirer's class, at which there are five or six attendants and a few others who come in to hear. On Tuesday I go out into the surrounding country to preach to the people, and generally I have from thirty to forty listeners. On Sunday, Tuesday, Thursday, and Friday, in the morning I talk to the people in the dispensary; and on Sunday, Tuesday and Thursday, in the afternoon I go to a church opened by a member of the church, to talk about the doctrine. Since Dr. Crandall has taken up holding clinics in outside towns I have accompanied her to talk to the people. Sabbath evening in the dispensary, I hold a meeting for considering evangelistic work."

(To be continued)
CHILDREN'S PAGE

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

SHOWING OUR COLORS

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, April 18, 1926

DAILY READINGS
Sunday—The promise of Jesus (Matt. 10:42)
Monday—Sight of Jesus (John 1:9)
Tuesday—Boldness for the SABBATH
Wednesday—Jesus' command (Acts 5:32)
Thursday—Being ashamed (2 Tim. 1:8)
Friday—Ready to answer questions (I Pet. 3:15)
Sabbath Day—Topic: Showing our colors (Matt. 10:32)

ETHEL L. FITZWORTH
Superintendent Plainfield Society

Years ago when all the world was on the sea and ships went sailing the Spanish Main, the smaller ships of the less powerful navies were afraid to show their colors, that is, to run their nation’s flag up the mast head. For things happened. The large ships of the stronger countries would sail along on the watch for little boats upon the horizon. Sometime a big “Seventy-four” would sight a little “Sixteen” and, when in easy approach to it, would come up very near and break out with its colors and run full speed ahead upon the little “Sixteen,” which would scuttle away as fast as it could and try to hide itself on the wide, flat ocean—an almost impossible thing to do.

Nowadays the man of war can show their colors, but not in a hostile manner. As soon as the man of war sees the standards flying from one “approaching,” it barks out the salute of the nation to which the neighboring boat belongs. Thus an English boat seeing an American man of war coming, fires twenty-one guns in friendly recognition; and the American boat fires the salute of the English,—one hundred guns, following with the special courteous salute to the admiral, if his flag is flying to indicate that he is on board.

And how we love the red, the white, the blue,—the colors of the American flag, and what they stand for—the red for courage, the white for purity, and the blue for loyalty; and how we love to see them at the mast head. “We pledge allegiance to our flag, and to the republic for which it stands, one nation, indivisible, with liberty and justice for all.” And do you know that there is nothing that our government allows to be placed above those colors at the mast head—nothing except the red and white of the Christian flag—will the sign of the cross and these words: “In this sign we shall conquer.” For it is in this sign that we conquer,—conquer the world for Christ that it may be pure to be the things it should be, and courageous to do the things it should do. Christ said, “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” So let us always show our Christian colors and always think of the words of our salute to the Christian flag. “I pledge allegiance to my flag and to the Savior for whose kingdom it stands, one brotherhood uniting all mankind in service and love.”

Plainfield, N. J.

GRADUATION SERVICES AT FOUCHE

Five girls of the Fouche Junior society graduated into their Intermediate society on March 7. A special program with Pauline Sutton as leader was given that afternoon before the Intermediate and Senior societies. The juniors who graduated were given attractive promotion certificates which were signed by their pastor, their superintendent, and their denominational Junior superintendent were: Ada Longino, Bernice Pierce, Inez Moman, Pauline Sutton, and Hazel Scotten.

The program was as follows: songs, announcements and birthday song; roll call; song; topic, “Being a Christian Every Day,” with scripture reading from the third chapter of Proverbs, the sixth verse; answers to questions by juniors; motion song, “Sowing,” by the juniors; memory work, John 14:1-15, by the graduates; song, “Lead On, O King Eternal,” by the graduates; prayer service; presentation of certificates, Mrs. W. J. S. Smith; song and benediction.

Ashaway, R. I.

THE CRUST OF BREAD
I must not throw upon the floor
The crust of bread that I have torn
For many little hungry ones
Would think it quite a treat.

THE SABBATH RECORDER

My parents labor very hard
To get me wholesome food;
They waste a bit
That would do others good.

For willful waste makes woeful want,
And I may live to say:
Oh! how I wish I had the bread
That once I threw away!

MARY'S WONDERFUL DAY

“Mother, tomorrow will be a nice day.
Look at the pretty sunset! May I go to the sugar camp?”

“Yes, I think it will be a nice day. You may plan on going if the weather is as nice as we think it will be.

Mary was very much excited about that trip. Her brothers had a sugar camp down by the river. Their father had helped them plan a simple outfit, and they had made maple syrup and sugar.

They had promised Mary that some day they would take her with them.

As the camp was five miles away, they had to leave early in the morning. Mary wrapped herself in a large shawl and blankets and was not cold in the chilly March morning as the wagon rumbled along, drawn by gentle old Prince.

Arriving at the camp, the boys made a fire, and immediately Mary and the boys ran into pails and cans during the night. Mary had brought a tiny pail and carried sap, too.

She had never been to the river at this time of the year before. The river had opened and the ice was floating down the stream in great chunks. In her fancy she imagined they were ships sailing with fairies. There were some birds who had caught the sign of spring. A rabbit came out from its hiding-place and squirrels scrambled from tree to tree.

Her mother had sent with them a bountiful lunch, and when they were hungry, she helped to spread it out before the fire.

The boys had baked potatoes in the ashes, and they heated sugar in a kettle over the fire. But she was getting drowsy, and the boys arranged a cozy bed for her near the fire. And as she listened to the rushing of the water and watched the trees swaying in the wind, she thought her mother had told her of once visiting an Indian camp, where they were making maple syrup. And then, what was this, an Indian camp, with Indian wigwams, Indians and their children?

The children had some play wigwams, tiny pails and playthings made of birch bark and gourds. The boys had small bows and arrows, and fat little puppies seemed to be everywhere. A tiny baby was there in a very queer cradle to the branch of a tree, the wind rocking it gently to and fro, very much as the birds are rocked in the tree top. Some one called her name.

“My baby, it’s time to go back home.”

And as she rubbed her eyes and looked around, she knew it was only a beautiful dream.

When she came home she said, “Mother, I’ve had the most wonderful day. We had a real picnic dinner, I slept and dreamed I was in a real Indian camp, and the Indian mother was making maple sugar.”—Children’s Friend.

MY GRANDMA USED TO SAY

“The dying tailor’s advice to his sons was, ‘Always tie a knot in your thread’”

Ask your grandma what she thinks my grandma meant. MRS. T. J. VAN HORN.

AS BLIND AS A BAT

Did anyone ever tell you that you were as blind as a bat when you could not see the thing for which you were looking? You were not blind at all, and neither is the bat.

All night long the bat is hunting—flies and mosquitoes. You may see him sometimes just at twilight, flitting about under the eaves of the house. In some of the warm countries there are places where people could not live if the busy little bat did not eat millions of mosquitoes. Wherever he lives, he does a great deal of good by destroying insects.

How would you like to hang up all day by your feet, or even by your hands? That is the way the bat sleeps.

After his work is done for the night, he flies into a gloomy cave. He likes company, and in this dark place he lives with a great many other bats. As the little bat wends his way in the very quiet little night wanderer hangs himself up by his feet or by the hooks which are at the top of his wings. Then he folds his wings around him and goes to sleep.

If you should come out in the daytime, he would be dazzled by the light, just as you are blinded for a few minutes when you go from the dark into a brightly-lighted room. That is why people say, “as blind as a bat.”—Maud G. Booth.
RECOLLECTIONS OF THE UTICA, WISCONSIN, SABBATH SCHOOL

ALLEN B. WEST

"Uncle Oliver" has asked for some of my early recollections of our, now extinct, Utica Sabbath school. To answer him I must go a long way back into the past. Utica, you know, is about sixteen miles northwest of the Miltons. It was the place where I spent my boyhood days. All around our little community were Norwegians, with whom our people had little in common religiously or socially; so we were like a big family maintaining our own social, religious, and intellectual environment. This fact had much to do in shaping the activities of our early Sabbath school.

The records show that the Christiana, or Utica, Sabbath school was organized in 1850; but I can not recall that event, for I was not born until 1856. My memory takes me back to the Sabbath school as it met during the warm summer months in the afternoons in the schoolhouse on the hill, which was used for that purpose.

I recall very vividly the little Testament I carried and the verses I learned from the first chapter of John. The school was designed for children, so few grown persons were present. Elder Russell G. Burdick, who conducted the activities, W. D. Burdick, was one of the early superintendents. Of others whom I remember in the '60's were Daniel B. Crandall, Benjamin S. Miller, and Deacon William B. West.

The records show that at the beginning of one of these summer terms the superintendent assigned the first six verses of the first chapter of Romans for the first lesson. That meant that we must commit those verses for recitation in the school and come ready to recite them. Later in the term the teachers were allowed to use verses from the Book of Matthew and to assign only what they thought their pupils were able to learn. The records also show that during one of these terms a Bible class was organized to meet at the same time with the Sabbath school, and it was fairly well attended. It is recorded also that the program consisted of music by the choir, prayer, class recitation, questions, and music.

Coming out of that dim and rather hazy past, the people and the events stand out clearly. The children had become big boys and girls, and their parents had come in to make up the two "infant" classes. The Sabbath school met after the preaching service, and the fathers and mothers remained for the school and became a part of it. Only one or two teams drove away after the church service. Elder Asa Prentice was our well belovéd pastor. The school was continued through the entire twelve months. It was during this period that the school house was moved to another site and the Utica church house was built.

Such men as Asa B. Prentice, Daniel Cran- dall, Robert Brown, Frank O. Burdick, George W. Burdick, and William B. West were active in building up a strong Sabbath school.

It was during this period when the school purchased a library. I remember that Howard Miner was a leading promoter of this advance to Sabbath school. I recollect how eagerly we watched the box arrive that was passed from class to class so that every one might select a book to take home to read. With all the reading matter we now have in our homes, and in our public and school libraries, a Sabbath school library would not be appreciated as those books were then. They were truly fascinating to us boys and girls. It was about this time when those of my age began to enter more generally into the discussions of the activities. A plan was adopted of choosing some of the boys and girls for officers. We felt it an honor lightly to be treated when chosen secretary, or treasurer, or librarian.

I remember when we got some new singing books. Then those of us who could sing, as nearly all could, were called together several evenings to learn the new songs. After considerable practice of this sort we undertook a concert. Some of the older singers sang one of the younger ones sang from the new books.

I recall, too, that at times we held other entertainments. One of them partook of the nature of a religious play. It was the trial of Paul before Agrippa. How we did enjoy playing a part with our legs wound in orange braid to represent Roman soldiers.

Perhaps the greatest event of the year was the Christmas tree celebration. Both old and young shared in the fun. Grown-ups gave gifts to the boys and to their children, and the children remembered other children and their parents as well. The poor were bountifully provided for also. While the presents were, as a rule, useful, there were also some that partook of the nature of jokes, thus adding spice to the occasion. What a delivery! Only one or two of us could be chosen messengers. Two or three boys and as many girls were made very happy by being selected for this service.

Another great event of the year with us was the annual picnic, commonly on the Fourth of July, at dear old First Lake—now known as Kegonsa—six miles west of us. It was a great day for the school. Old and young alike turned out for the holiday. We had no modern bathing suits, and many of us could not swim, yet for all that we had a good time in the water. At noon we were ready for the big picnic dinner, and again in the afternoon we got on our bathing clothes and became for supper.

But few of the older men and women of those far-off days are with us now. Lucina Gilbert, the last constituent member of the church, passed to her reward just a few weeks ago. Uncle Henry Williams and Robert Brown, now in his ninety-sixth year, are still with us, and both are keen in mind. Of the younger ones a few are still in the Master's service. Three of Uncle Henry Coon's children are active in the Milton church. The moderator of the church at Milton Junction is a son of "Uncle Lafy" Coon, while two of the deacons are sons of the "adoption of the denomination, the Journal society and Mrs. M. G. Stillman represent the Morris Cran- dall family. Ada Whifford Crandall and Mrs. Hattie Brown West are loyal workers in their home church and in the interests of the denomination. While Ada West and her two daughters, Anna and Mabel, are "carrying on" in China. Loyal and true are all these to the faith of their fathers.

The regular quarterly meeting of the Sabbath School Board held at the home of the secretary in Milton, Wis., Sunday afternoon, March 15, 1925, at 2:30 o'clock, President E. Whitford presiding.

The following trustees were present: A. E. Whitford, H. W. Rood, Mrs. L. A. Bab­ cock, J. L. Skagg's, J. F. Whitford, Mrs. J. H. Babcock, M. G. Stillman, E. E. Sut­ ton, Edwin Shaw, D. N. Inglis, L. A. Bab­ cock, J. N. Daland, G. M. Ellis, and A. L. Burdick.

Visitors: Mrs. M. G. Stillman and Mrs. A. L. Burdick.

Prayer was offered by Pastor Erlo E. Sutton.

The minutes of the last meeting were read and the secretary reported that notices of this meeting had been regularly sent to all members of the board, and that all members of the board except Dr. William C. Whitford, of Alfred, N. Y., were present at this meeting.

Rev. E. E. Sutton, chairman of the Com­ mittee on Field Work, presented the report of that committee to the board received and acted on. Upon motion it was voted that we approve the recommendations of the committee and authorize them to continue their efforts to secure a field representative.

The report of the Committee on Publica­ tions was presented by the chairman, Rev. J. L. Skagg's, and, after informal dis­ cussion, it was voted that, in view of the recommendations of the committee, supplemented by correspondence from Rev. A. J. C. Bond and Rev. William C. Whitford, the action of the board taken at the meeting of November 16, 1924, is hereby changed so as to read, "that the series of Sabbath Lessons being prepared by Rev. A. J. C. Bond be substituted for the 'Helping Hand' and be used in the first quarter of 1926." It was further voted that the Committee on Publications be instructed to arrange the form of the publication in conjunction with the broth of the 'Helping Hand' and Sabbath Lessons, and the business manager of the publishing house.

The report of the treasurer was presented and adopted as follows:

The proposed publication of a children's held. during the coming summer.

The Committee on Revision of the American Sabbath Tract Society, relative to the proposed publication of a children's monthly paper.

Bills were presented, allowed, and ordered paid as follows: To the Davis Printing Co., $9.25, and to the American Sabbath Tract Society for $18.50.

We need not blame ourselves in this respect, if in religious grounds, and that makes it one with the spirit and letter of the proposed law itself. To think otherwise would be to try to make a distinction without a difference. As soon as the religious element is injected into any legislative act expressed even in an exemption clause or otherwise becomes prima facie religious legislation.

To take a wrong position on this very important question is to be blindly disarmed and logically impotent, self-stultified—Samson shorn of his hair as sure as fate.

To us who accept an exemption favor of the promoters of any wicked, unchristian, un-American piece of Sunday legislation, would be worse than a compromise; it would be absolute surrender.

I well remember how the exemption question came up in a hearing on the Blair Sunday Rest Bill, years ago; and it was agreed by the committee that to provide for it would be a tacit admission in principle that Sunday legislation is justifiable. Why? Because the clause would be true to the nature of the bill—religious considerations.

Can we not see that as soon as an exemption is granted favoring those who observe another day—religiously or on religious grounds—in that very respect, if in nothing else, it becomes legislation for religious considerations, and no other? If we fail to be consistent with principles then we fail in our opposition and yield to the rule of expediency, and that to the neglect of the other fellow who can not honestly plead protection on our grounds.

This brings us to another phase of the question which has already referred to—equality before the law in all its provisions. To stand right on a question like this, we should in no way betray a spirit of selfishness. Principle should be the guiding star.

In view of these and other outstanding facts relative to this question, should we not be prepared, for or against an exemption from any or all of the provisions of a Sunday law, and that for the same reasons that constitute that law's badness—religious considerations?

The least objectionable feature of the proposed exemption that has been placed at the readers of the Recorder is that it is an insult to any free citizen of these United States, and could only come from a mouth-piece of organized bigotry.

We could not hope to secure an exemption Plan of opinion, and a law that makes it one with the spirit and letter of the proposed law itself. To think otherwise would be to try to make a distinction without a difference. As soon as the religious element is injected into any legislative act expressed even in an exemption clause or otherwise becomes prima facie religious legislation.

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rights and privileges of every American citizen, irrespective of his attitude toward any name, form, or practice of religion? To seek in any way to modify in our favor a proposed legislative act clearly in violation of the provisions of the Federal Constitution, would if I am not greatly mistaken, be such a display of selfishness as to leave us not so far, if at all, removed in spirit from those who are sponsoring these menacing religious-political measures against which we so resolutely protest. As soon as the element of selfishness appears in the consideration of a subject of such vital importance as this, the principle that recognizes no legislative favoritism is lost sight of and betrayed by the most subtle weakness of human nature.

I will go further and state that if an exemption clause were granted on strictly civil grounds, it would be essentially bad, for it would lack the element of equal rights. It would be essentially class legislation. But that would not approach the seriousness of a purely religious reason. As no religious test shall ever be required as a qualification to any office or public trust under the United States Constitution—Art. 6, Sec. 3—it would seem self-evident that under no considerations whatsoever should any favor be sought or granted by virtue of a religious test.

For me, to ask for an exemption from the provisions of a law that would work loss or hardship to myself or any of my fellow citizens, would be but to plead for toleration; and to me that is a hateful word belonging to the vocabulary of the Dark Ages. I will not ask for toleration. All I ask for are my rights, in common with others, vouchsafed us in the Declaration of Independence and the Federal Constitution.

Berlin, N. Y.,
March 17, 1925.

Pray for the Church's evangelical leaders—"strategic centers" as they were, and therefore particularly the devil's targets. Tell them that you are praying for them—tell them this repeatedly. Tell the editor of your religious paper that you are praying that he may be led of God to give prayer for revival a large place in his paper. Keep this matter constantly before the Lord.—Prayer League.

**FARINA CHURCH NOTES (Continued from page 407)**

at these afternoon meetings. Sunday night, March 22, is the time for our monthly social. This social will be in the form of a musical program, accompanied with a reading, "A Choice," by Glen Weiss, who will be in charge of one of the Baraca class. The music will be solos, duets, choruses, quartets and instrumental music. It is hoped that all our people will try to attend this program and at its close spend some time in friendly conversation about things of common interest in the home, church, community, and the denomination of which we are a part. The invitation is extended to all in the village who have a desire to come.

The pastor wishes to call attention to the fact that Farina stood third in the list of churches reporting payments on the Onward Movement Program for the month of February—Milton first, First Hopkinton second, Farina third with $213. This is almost one fourth of what we pledged to raise. Let us keep this goal before us, our pledge in the hands of our denominational treasurer before June 30, 1925.

The pastor and family and a number of friends "listened in" at the home of C. E. Persels Wednesday night to the program given over the radio by the Milton College Glee Club. There was but little static and every number could be distinctly heard. The solos by Sheard, and the quartets seemed to be the favorites. Two of the singers in the quartet, Mr. Carroll Hill and Everett Van Horn were boys together at North Loup, Neb. Van Horn's people moved to Edenburg, Texas, and the Hills to Iowa. The boys met again at Milton and have since been singing in the glee club and in quartet work. It would be interesting to know if Van Horn's people were listening in far away southern Texas and getting this program. If so, I'll warrant their minds were carried back through years of rather tender memories to two overall clad farm boys about the duties of farm life, to be suddenly awakened to the fact that this year college doors swing open to admit them to an enlarged and entirely new field of service.—Farina News.
THE SABBATH RECORDER

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—T. L. G.