

The Sabbath Recorder

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

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

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

LORD, FORGIVE

If I have wounded any soul today, If I have caused one foot to go astray, If I have walked in my own wilful way— Good Lord, forgive!	If I have craved for joys that are not mine, If I have let my wayward heart repine, Dwelling on things of earth, not things divine— Good Lord, forgive!
If I have uttered idle words or vain, If I have turned aside from want or pain, Lest I myself should suffer through the strain— Good Lord, forgive!	If I have been perverse, or hard, or cold, If I have longed for shelter in thy fold, When thou hast given me some fort to hold— Good Lord, forgive!

Forgive the sins I have confessed to thee,
Forgive the secret sins I do not see,
That which I know not, Father, teach thou me—
Help me to live.—The Baptist.

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SEVENTH DAY BAPTIST DIRECTORY

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WHOLE No. 4,219

"Dear Lord and Master, we bend before thee with reverence! We bless thee for all that thy coming into the world has brought; we rejoice in what thy continuing presence means; we glory in the radiant future which is inevitable because thou art coming into thy kingdom; we seek aid so to order our lives that in the day when we stand before thee it may be without shame! We are unable to order our lives aright without thy aid. Succor us, we beseech thee! Amen."

"John the Baptist" and "Seventh Day Baptists"

Elsewhere in this RECORDER will be found an article with the headings as given to this editorial. I have hesitated about using it because its real purpose seems to be to show that "Seventh Day Baptists were chosen of God to prepare his people for the second coming" of Christ. There are some good things in the article, but these are so mingled with untrue implications regarding our preachers and their man-pleasing attitude today, that I can not conscientiously give it place in our paper without a kindly protest.

One can bring a false accusation against another, or against a class, simply by saying, with emphasis, what some other person or class is *not!* Many of our readers will have no difficulty in seeing the *real import* of the comparisons in that article regarding the preaching of John "without any firstly, secondly, or thirdly or other marks of collegiate training," and the attitude toward teachings of Seventh Day Baptists today. The implication in that part of the article is altogether uncalled for, and I sincerely believe it is not true. Our preachers of today are "not man pleasers." They do not court the favor of established "churches with golden spires and unbounded wealth." They do preach the gospel of all the commandments of God, and are magnifying the Sabbath commandment which gives them their name. But I think the writer of the article in question is right in claiming that we *should emphasize the duty* of true Sabbath keeping more than we do. We do need a keener Sabbath conscience. And we should guard ourselves against the

tendency to regard the Sabbath as a holiday, in keeping with the Sunday-keeping world.

Now as to what seems to be the main purpose of that writer, the SABBATH RECORDER has this to say. We all love the story of John the Baptist, and we all give to him the place assigned him by Jesus, as a messenger sent to prepare the way for the life work of him of whom the prophets had spoken.

We also see clearly that John came to preach the gospel of repentance and to introduce into his *public ministry* the Christ, who had already been dwelling on earth for thirty years—indeed, ever since John was six months old. The prophets of old had proclaimed his first coming, and John's work was to introduce Jesus to his public work. Of him he said, "I indeed baptize with water, . . . but he shall baptize with the Holy Ghost." Then when Jesus began his ministry he took up the same words with which John began, "Repent, for the kingdom of heaven is at hand."

Then it could not have been John's special mission to announce the "First coming of Christ." Again, we all do love the teachings of the old prophets of God regarding the first advent, and I do not know of any Christian people who fail to cherish the wonderful story of his first coming. And if there are any Christian denominations that do not believe in the second coming of Christ, I do not know them; and even though they do not all see their way clear to make that a hobby every time they preach or take up their pen, they do believe that the promise of Christ to come again has an important meaning.

Yet, in view of all the apocalyptic, highly figurative expressions describing his advent, it is not strange that there are two general classes of interpretations. One class insists on a *literal* interpretation of these ancient symbolical presentations; while the other class, just as sincere and just as loyal to the Bible as the first, sees a more helpful and practical view in a *spiritual* understanding of them.

The literalists made a great mistake in

New Testament times regarding the first coming; and they have continued for a thousand generations to perpetuate that mistake regarding the second coming.

Israel in Christ's time certainly misunderstood the symbolical announcements of the prophets, and looked eagerly for their Messiah to come as a king to establish a temporal kingdom to free them from the Roman yoke. They thought only of a literal king to rule, as Solomon had done, and restore them to power. They failed completely to see the spiritual nature of the kingdom proclaimed by their prophets and missed entirely the idea of Christ's spiritual mission. Little by little the eyes of his immediate followers were opened to see the light; but at best they could not get away from the hope that he would certainly come again in literal bodily form to go and come among them in Palestine. So sure were they of this that they expected him every day, and many of them gave up work thinking they would not need to earn anything to live on after Christ should come.

Now, if such misunderstandings among literalists were inevitable regarding the first coming, is it not likely that similar misunderstandings may have prevailed in regard to his second coming?

For nearly nineteen hundred years every generation has made the same mistake of expecting a literal bodily coming of Christ; and it does seem to me that there must be some mistake yet regarding the end, which Christ said would come in that generation. Paul thought the time was at hand. If it was so, then there must be something more than a literal bodily coming of the looked-for king.

Please do not understand me to express any doubt that the Savior and his disciples did teach a real and wonderful second coming. The only question with me is regarding the proper interpretation of the vivid apocalyptic symbols used, according to ancient custom, to express the reality of the great event.

If I can only help our young people to a practical understanding that will relieve them of the worry and uncertainty of this question and aid them to a fuller understanding of the promise given by Christ to be with them always, even unto the end of the world, I shall be happy indeed.

**Let Us Look
At the Two Views
A Little More Closely**

I spoke of two general classes of interpreters regarding the promises of a second coming of Christ. There are the literalists, if I may so designate them, who insist upon a literal, personal coming of Christ, flying in the clouds, blowing a trumpet to announce his arrival, and setting up a temporal kingdom as King of kings and Lord of lords. Of course such a coming necessitates his being located at some particular spot on earth, from which he can rule as king—some say—for a thousand years. The literalist—or materialistic—represents the King as coming to wreak vengeance on all who are not actually looking for him, and to bring blessings upon the believers.

Then, on the other hand, there are thousands who love to think of Christ's promises to come again, as having a far-reaching and wonderful *spiritual* meaning. They regard his kingdom as already set up. They think of him as already here according to promise, a very present help in time of need.

He assured those about him that he must be taken away; but that "in a little while" he would come again. He died on the cross, and they were desolate because he had gone. But in a "little while" he did come again, and remained with them forty days. Then in his final charge, he taught them that all power was given unto him in heaven and in earth, told them to preach and baptize, and said, "Lo, I am with you always, even unto the end of the world." He told them why it was better for him to go away in order that his other self might come and be realized by them. If it was better for his bodily presence to be withdrawn in order that his kingdom might be built up in the days of his early disciples, I suppose it must have been better for the last nineteen hundred years—and so far as I can see, it must still be better.

In his last charge before leaving he told them to tarry in Jerusalem for the baptism of the Holy Ghost, according to the prophecy of John the Baptist when introducing Jesus. Then when the time was fully come, Christ's other self came according to promise, filling them with power from on high; and so began to fulfill his promise, to be with his children always, even unto the end of the world.

Now, friends, loyal believers in the second coming, holding to these two interpretations, need not fight each other. Controversy over the age-long question as to the *manner* of Christ's coming will only rob both classes of the peace and blessing they should enjoy and tend to alienate those who might help each other. Controversy as to the manner of his coming is very sure to rob both sides of power.

As for myself, if any one gets more satisfaction as a literalist with the materialistic ideas of a bodily coming of Christ, I say, let him enjoy that interpretation. I bid him Godspeed with all my heart; and, since he believes in the second coming, I will not contend with him as to the *manner* of it, or as to the *time* of it. But, if I could not consent to allow others to enjoy the *spiritual* interpretation without constant friction over the doctrine, *I would seek fellowship with those who are in harmony with my views* rather than to keep up the constant friction.

On the other hand, if I can get more practical help and real good by holding to the *spiritual* interpretation of the passages regarding the second coming, why should not the other fellows bid me Godspeed rather than to assume that there is no hope for me unless I see it exactly as they do? I not only believe in the second coming, but I believe that Christ is already here and has been since the day of Pentecost.

I am sure that the Christian who accepts the *spiritual* view is quite as well prepared to enjoy and welcome the Master if, at last, the literal interpretation should prove to be the right one.

THE LIVING, PRESENT CHRIST

For more than fifty years, the one all-sustaining thought in my own ministry has been the assurance of the living, ever-present Christ with me always, according to his promise. Pentecost, to me, was more than a message that Christ had died and gone from earth; it was a message that he had come again, and had come to stay forever with those who should labor to build up his kingdom. It has been blessed to know that the dear Lord Jesus, whose heart was always open to the cry of his disciples, has been near at hand with his own blessed help, without which I could do nothing; and that in every time of trouble, in every effort to win souls to him, under every heavy bur-

den, he has, in undying love, been standing by me; and that he will never forsake me.

My help has come, not so much by thinking of what Jesus did twenty centuries ago—great and wonderful as that was—but from the blessed assurance that he is living and with me today, forwarding the work of his spiritual kingdom among men. If by any possibility he should come in the clouds of heaven—near enough for me to see him—I much prefer that he shall find me preaching the warm-hearted gospel message of peace and good will, rather than to be found in hair-splitting controversy over uncertain questions of literal interpretations.

**How Can the
American People
Stand for It?**

Elsewhere in this paper we publish an article from the *Christian Work*, which turns the white light on the inside life of city officials regarding law enforcement in Philadelphia. Did not the shameful facts come from unimpeachable authority, it would be hard to credit them. The saddest feature of our American life is the indifference of the people to the dastardly determination of officials to connive with outlaws who deliberately plan to trample under foot the fundamental law of the land!

While most daily papers soft-pedal the whole outrageous business, and encourage bootleggers and their customers, the fact that such religious weeklies as *Christian Work* and the *Continent* are turning on the lights to expose the corruption leads us to hope that their exposures will arouse the people to action. Indeed, every loyal American should be stirred to the heart's core by these revelations. Read the article, "Inside of the Philadelphia Story."

**The Belated Cut
A Word of Sympathy**

Last week we published the obituary of my old friend and excellent helper, Walter G. Rood, explaining that the expected cut had not reached the RECORDER, and I did not like to hold the article longer.

Since that writing the cut came to hand, and Walter's friends, far and near, will be glad to see it here.

When the news of Walter's death reached me, my heart went out in sympathy for those who loved him in the town, for the church he had served so well, for those in



TEEN-AGE CONFERENCES

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

CONFERENCE NUMBER SIX, SALEM, W. VA.
NOVEMBER 21, 22, 1925

Rev. Herbert C. Van Horn, of Lost Creek, W. Va., is another one of our pastors with whom I have made many calls. When I arrived there November 19, and informed him that I had come to assist him in working up a good delegation of his young people for the Salem Teen-Age Conference, he immediately began making plans. After dinner we set out together, Pastor Van Horn setting the pace; and when the sun had set we had made our round, by inter-urban, by Ford, and afoot. We agreed at the end of the day that our visits would bear fruit in a larger attendance at the Salem meeting, and our prophecy came true.

The conference at Salem was one of the best of the series, although the one at New Market, N. J., still leads in the number of teen-age young people present, with its large bus load, plus, from South Jersey, and nearly a score from Plainfield.

Pastor George B. Shaw led the devotional service at the beginning of each session, and his topics were well chosen, and his comments admirably adapted to his youthful audience. Pastor S. Duane Ogden, of Waterford, Conn., who was with me in the summer conferences, joined me here again, and rendered his usual efficient service.

The delegates who came from Lost Creek were met at the end of the car line at Wolf Summit by Salem automobiles, and one or two young people got over from Middle Island. While it was not a favorable time for travel, which fact doubtless affected the attendance, practically all of our churches in West Virginia were represented in this conference by students in Salem College, or in the academy. Among the churches represented were Salem, Lost Creek, Roanoke, Middle Island and Ritchie. Seven tables were set for the luncheon Sunday noon. I have forgotten the number present but it must have approached seventy, for ten could be seated at a table, and nearly all the tables were full. So were the young people—full of merriment and jollity to begin with, and full—well, the ladies of the Salem Church had provided a chicken din-

ner for these young people, for twenty-five cents. Just like them!

Mr. Ogden had charge of the program following the luncheon. In the good talks that were given, Harley Bond represented Lost Creek; Gene Lowther, Salem; and Harley Sutton, Middle Island. Pastors Shaw and Van Horn also spoke. The present writer had charge of the closing moments of consecration. All joined hands in one great circle; and we sang together the Young People's Rally Song, one stanza of "Blest be the tie that binds," and were led in a closing prayer.

CONFERENCE NUMBER SEVEN, BATTLE CREEK, MICH.

DECEMBER 11, 12, 1925

The first session of the Teen-Age Conference at Battle Creek, Mich., was held Friday evening, December 11, in the college chapel. Another session was held Sabbath afternoon in the sanitarium chapel, and we had our luncheon at the home of Brother E. H. Clarke. At Battle Creek, as at Salem, I preached at the regular Sabbath morning service.

Rev. William M. Simpson, of Brookfield, N. Y., is Life Work Recruit superintendent of the Young People's Board, and the board was anxious to have him meet with them at a regular meeting. We were very glad it could be arranged for Brother Simpson to assist in this conference, and we both had the privilege of meeting with the board.

Other churches of the group included in this conference were not represented at Battle Creek, but the sessions were well attended by the local young people. As usual our theme all the way through was the Sabbath, and good attention was given to the talks by Brother Simpson and myself. The luncheon period was one of wholesome fun, and the series of meetings closed with an impressive consecration service. Pastor George E. Fifield gave the conference his full support.

DETROIT, MICH.

I have said there were no young people present at Battle Creek representing the other Michigan churches or Jackson Center, Ohio. Perhaps this is the place to mention the very pleasant affair planned by the Detroit young people Wednesday evening, December 9, two days preceding the Battle

Creek conference. Dean A. E. Main, of Alfred, N. Y., and I were attending the meeting of the Executive Committee of the Federal Council of Churches at Detroit, beginning this Wednesday morning. At the close of the afternoon session we were rather unceremoniously, but gently, taken in hand, by Pastor Robert B. St. Clair, of the Detroit Church. He led us to the ninth floor of the Y. M. C. A. building, where we found a table spread in a private dining room and members of the Detroit Church waiting to greet us. When all had arrived, nineteen Seventh Day Baptists, including the two guests, sat down to a well prepared and properly served luncheon, provided for us through the kindness of the Detroit friends, and served by the Y. M. C. A.

The guests were called upon for speeches, and they were followed by the following persons who made brief remarks: R. Brooks, W. R. Frink, E. Mattson, Ethel St. Clair, N. L. Maltby, Russel Frink, W. M. Bishop, and Mrs. Milo Green.

Although strictly speaking Russel Frink can not be classed as one of the young people, and perhaps the same may be said with reference to some others present, yet the majority of those present were really young people; and while they could not go to Battle Creek, we were able to explain the purpose and character of the young people's conferences. This was indeed a pleasant surprise and altogether a delightful occasion.

JOHN THE BAPTIST

(REV. C. A. HANSEN)

It is natural for Seventh Day Baptists to look back to John the Baptist as their spiritual forerunner. He had the same name, and in point of time was the herald of Christ's first coming, while we are supposed to be heralds of his second coming.

John's work was one foretold by prophecy; it was announced by Isaiah, in the fortieth chapter of his writing, saying, "Prepare ye the way of the Lord, make his paths straight." The work of Seventh Day Baptists has also been depicted in Holy Writ, for we read in the Scriptures touching the last day events, that "The dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God. . . ." It was to be so fierce that our

Another Sad Blow Falls Upon North Loup

Since the death of Brother Rood, the North Loup Church has lost another of her pioneer boys in the sudden death of Edwin J. Babcock, eldest son of Rev. Oscar Babcock, the pioneer pastor of North Loup.

The news of this death came as a severe shock. I had but just handed in for publication, in the RECORDER that will be mailed tomorrow, an excellent and loving tribute to Walter, his life-time friend, written by Edwin. When it came to hand, I was doubly glad for I knew them both so well. The appreciation by Brother Babcock was beautiful in view of their friendship from boyhood. And now Edwin has followed Walter to the spirit land, called away on short notice.

From the *Loyalist* just come to hand, I publish words of appreciation regarding this good man. And now my heart goes out again to the church he loved and to the dear ones in his home left desolate. May the light of God's love relieve the darkness and brighten their way through life.

forerunners such as John Trask, John James, and others must languish in cruel prisons and have their blood shed for the faith. Thus far there is a real likeness to the work of John on the part of Seventh Day Baptists.

THE WORK OF JOHN

The severity of John was commensurate with the wickedness of his day. It was not the outward act of wickedness so much as the inside corruption that had displeased the great God that looketh not on the outside, but on the heart. The Jewish Church was the popular one of that day. The priests were robed in stylish attire; they lived in fine homes; the temple was adored by all nations; and indeed she sat a queen and expected to see no sorrow.

John the Baptist was no man pleaser; there was no firstly, secondly, or thirdly, or other marks of collegiate training. It came forth in stern phrases, backed up by a stern face and a voice of one that felt he had been sent of God to a sinful generation. There was no compromise with the priests of the day, no close fellowship with them; and he sought none of the attractions of the Jews to gain a crowd. He attended strictly to God's business, and people who came with hungry hearts went away fed. There was an air of expectancy hovering over the people, that Jesus would soon be revealed, and this was deepened by the soul-stirring message delivered by John. As their hearts were stirred by the Holy Ghost they began to understand the Bible and its prophecies and to correctly evaluate them.

One noticeable thing about John's preaching was its directness; no one went away wondering whom or what he was driving at; it was a "Thou art the man" message. This preparatory work made ready a place for Christ's first coming, and following closely upon this heart-to-heart preaching came the declaration, "Behold the Lamb of God that taketh away the sins of the world."

SEVENTH DAY BAPTISTS

Seventh Day Baptists were chosen of God to prepare his people for his second coming by declaring all the commandments of God and the faith of Jesus. Revelations 14:12. The papacy had torn from the Decalogue the one holy commandment that refers to our God as the Creator of all things and which points out creation's memorial, namely the seventh day Sabbath. This mes-

sage brought out a small people; and from it has come twelve other denominations which also teach and observe the Sabbath; and the total number of Sabbath keepers at this present time is one quarter of a million, besides children; and this progress has been made against cruel opposition in all lands.

Seventh Day Baptists also are surrounded by popular churches, as was John, that place the emphasis on trifles and ignore the law of God. These churches, as those of our predecessor, are embellished with golden spires, have an educated ministry, and unbounded wealth in their coffers, all of which they use to hold the masses in their grip. God has commanded Seventh Day Baptists to go and declare, as did John, the whole truth of God's Word and do it fearlessly. If we were to go out and teach the nine commandments, we would be heralded as good comrades, but the gospel can not thus be mutilated. The true gospel is a saving from all the sins pointed out in the Ten Commandments, and nothing short of this is the real gospel. A nine-tenths gospel has ever been an abomination to God, as we may see in the teaching of Jesus when he said, "In vain do ye worship me, teaching for doctrines the commandments of men." Matthew 15:9.

We are in great danger of trying to please the people and to hold back a part of the counsel of God. The union of the churches and the community spirit, while they have much to recommend them to us, yet we must be careful that these do not muzzle our mouths, so that we dare not teach the truth. Seventh Day Baptists can never agree to not teach the whole truth, for when they do, they will cease to exist as a people.

The question before us today is, is there any need of the message that brought us out of the world and made us a peculiar people? Has God changed his mind about the value of the seventh day Sabbath, and will he accept Sunday keeping in place of Sabbath keeping? Are we, as John was, a courageous people that are pushing to the front with our message? Are we trying to fall in with the popular churches to gain their favor, or are we letting our light shine? Let us believe in our message and let us teach it faithfully, in order that the world may be prepared for Christ's second coming and enter into his glory. He came the first time as a helpless Babe, the next time

as a glorious King to judge the world. May it be our happy lot to have so worked in this our day of service that Christ at his second coming may approve of our work, as he did of John the Baptist, "Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist. . . ." Matthew 11:11.

Go ye forth in love to conquer,
Armored with the truth of God;
Keep the spirit of reformers,
Who on bloody paths have trod.

Soon will come our blessed master;
Soon will end this danger zone;
Great rewards will then be given,
When the King shall claim his own.

One more day to work for Jesus,
One short hour to spread the truth,
Then the glorious hallelujahs,
And the coveted immortal youth.

LETTER FROM REV. G. H. F. RANDOLPH

DEAR DR. GARDINER:

It is such an unenviable, and such an uncomfortable task to close up a person's life work and to lay one's self aside "for good" that we are loath to say the final words. But the days, and even weeks pass and we are settled in our chosen spot—what shall we say?—not of rest, but of change. Reflections take us back to Middle Island, its dear church and faithful band of worshipers, also its host of community friends. To refrain from a brief reference to those things we promised should follow recent "Jottings from the Parson's Diary," would seem both disloyal and unjust. So just a few lines and our "task" is over, though our labors are not ended.

Nearly eight years ago it was decided in our home that this "change" ought to be made, and quietly yet surely preparations began for what seemed inevitable. While providential circumstances caused slight delay and some material changes in plans, it still brought us nearer the close.

Almost five years ago the pastorate with Middle Island Church was accepted. The work was done there for the first year and more at great disadvantage because the pastor was alone in the parsonage and could not make it the church home it ought to be. After Mrs. Randolph came into the home, the work expanded and conditions were much more encouraging. However, matters of health, of the character of the

country, of climatic conditions, and of increasing age, all said plainly, "You had better go."

Near the close of the fourth year the disappearance of many household articles from their accustomed places and the appearance of packed boxes and barrels spoke volumes to those who came and went. As time passed by the questions were finally voiced: "Can't you stay at all?" and "What can we do to induce you to stay?"

At church meeting the usual annual call came again. No wonder there seemed an atmosphere of hesitancy! We also hesitated! Finally the charge was accepted but it was to terminate September 30.

Not at all strange that the weeks passed in a quiet, serious mood! Nobody said much. Everybody felt much, meant much.

The last Sabbath came. The last sermon was preached. The parson was at home under the "juniper tree." Mrs. Randolph was at Christian Endeavor meeting. The community was gathering together at the church for a "farmers' meeting" (?). The question was passed about, "Where is the elder?" No one knew anything about him. Mrs. Randolph finally told them the elder was not coming. But, "He must come. We want him. We are here for a social." "A social!" That really did excite Mrs. Randolph, they say. She was sure no social could be put over there that night. She declared, "The parsonage is all torn upside-down. I have nothing prepared—not even a cake baked." She was finally persuaded they were doing that job *themselves* and *not she*. And they also succeeded in leading the parson out into the light. There was cheer, and good will, and "God bless you," on every hand. Any doubts? Any fears? Any cold feet? Then listen! Monday morning came. The goods must be taken to the state road by way of "straight-up"—an awful road, but the best we had. Six good teams and ten strong men were on hand early. Yes, and one carriage and driver to convey Mrs. Randolph. At about 2 p. m. everything was stored away in garages along the highway ready for trucking to Maryland—nothing to be added.

The kind, the generous, the noble, the true, out-did themselves.

MR. AND MRS. RANDOLPH,
At Home.

Federalburg, Md.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

STATEMENT ONWARD MOVEMENT TREASURER December, 1925

Receipts	
Denominational Budget	
Alfred, Second	\$ 54 51
Andover	2 40
Battle Creek	40 50
Brookfield, First	39 00
Brookfield, First (Sabbath school)	10 00
Chicago	120 00
DeRuyter	25 00
Dodge Center	8 00
Exeland (Mrs. C. W. and Mary Thorn- gate)	3 65
Farina	77 50
Farina (Sabbath school)	29 50
Fouke	4 00
Genesee, First	93 01
Gentry	3 50
Greenbrier	10 00
Hammond	100 00
Hopkinton, First	105 00
Hopkinton, Second	15 03
Independence	150 75
Little Prairie	4 00
Los Angeles	44 00
Marlboro	35 00
Milton	447 98
New York City	108 02
North Loup	250 00
Nortonville	200 00
Pawcatuck	250 00
Plainfield	351 10
Richburg	40 00
Riverside	450 00
Roanoke	100 00
Salem	115 50
Syracuse	6 00
Verona, First	37 00
Walworth	1 00
Welton (Woman's society)	25 00
West Edmeston	15 00
L. S. K., Mystic	15 00
	\$3,385 95

Special

Missionary Society:	
Alfred, Second	\$ 2 25
Los Angeles	38 00
Georgetown:	
Battle Creek C. E.	15 65
Genesee, First	5 00
	\$60 90
Tract Society:	
Alfred, Second	\$ 2 25

Los Angeles	18 00	
	20 25	
Woman's Board:		
Marlboro	\$25 00	
Walworth Helping Hand so- ciety	15 00	
Milton (Circle No. 2, China)	25 00	
	65 00	
Young People's Board:		
Battle Creek C. E.	25 00	
Education Society:		
Salem College:		
New York City	5 00	
Fucia Randolph:		
Milton Junction Junior C. E.	10 00	
	\$186 15	
Balance, December 1, 1925	\$ 19 24	
Receipts—Denominational Budget	3,385 95	
Special	186 15	
	\$3,591 34	

Disbursements

Sabbath School Board	\$ 244 80
Young People's Board	174 60
Woman's Board	357 40
Historical Society	34 00
Education Society	107 00
Missionary Society	1,284 90
Tract Society	550 65
Scholarships and Fellowships	68 00
Ministerial Relief	272 00
General Conference	337 62
Contingent Fund	145 18
Fucia Randolph	10 00
	\$3,586 15
Balance, January 1, 1926	5 19
	\$3,591 34

Harold R. Crandall,
Treasurer.

3681 Broadway,
New York City,
January 1, 1926.

Bobby had difficulty understanding the intricacies of fractions. His teacher went to great length to explain that the fractional parts of a whole totaled that whole. Finally, when she thought she had driven home the explanation, she asked Bobby whether he would rather have a whole apple or two halves, expecting that he would answer that the two were the same. To her disappointment, he replied, "Two halves." "Why would you prefer two halves?" she asked. "Because then I could see if the apple was bad inside," was the prompt answer:—*The Continent.*

PITTSBURGH MEETING OF THE COMMISSION, 1925

The Commission of the Seventh Day Baptist General Conference convened at the call of the president at the Hotel Henry in Pittsburgh, Pa., Monday morning, December 28, 1925, at 11.15 o'clock. All members were present as follows: Dr. George W. Post, Jr., 17 N. Crawford Avenue, Chicago, Ill.; Professor D. Nelson Inglis, of Milton, Wis.; President S. Orestes Bond, of Salem, W. Va.; Rev. Alva L. Davis, of Ashaway, R. I.; Rev. James L. Skaggs, of Milton, Wis.; Rev. Gerald D. Hargis, of Little Genesee, N. Y.; Rev. Claude L. Hill, of Farina, Ill.; Professor J. Nelson Norwood, of Alfred, N. Y.; Alexander W. Vars, of Plainfield, N. J.; Rev. Willard D. Burdick, general secretary, of Plainfield, N. J.; and Rev. Edwin Shaw, secretary of the Commission, of Milton, Wis.

The meeting began with a service of prayer, led by Secretary Burdick. The secretary presented an outline program for the meeting. Several communications were presented from different people and organizations by the president and by other members of the Commission, consideration of which was deferred until a later time.

Mr. Norwood reported in reference to his visit as a representative of the Commission to Sabbath keepers in England and Holland, and also as a delegate to the Universal Conference of Life and Work held in August, 1925, at Stockholm, Sweden.

On motion it was voted that the articles now appearing in the SABBATH RECORDER be accepted as his report of his visit at Stockholm, together with his verbal statement that he had made a refund of \$25 from the \$150 appropriation given him for his expenses.

A letter from Rev. A. J. C. Bond stating that Seventh Day Baptists had been represented at the Conference on the Churches and World Peace held in Washington, D. C., December 1-3, 1925, was on motion accepted as a report of these delegates. The following attended: Rev. A. J. C. Bond, Paul E. Titsworth, S. Duane Ogden, Mrs. Joseph Bowden, and Mrs. Cora Ogden. The \$15 required for registration fees had been paid by the treasurer of the General Conference as directed. All other expenses of the delegates were met in other ways.

The general secretary presented a written

report, supplemented with verbal additions and explanations. The report was adopted as follows: (See report later.)

Resolutions adopted by the Northern Baptist Convention concerning drug addiction, together with a communication regarding the matter, were presented. On motion the secretary was requested to acknowledge the receipt of the communication, and action on the matter was postponed till the August meeting of the Commission.

Considerable time was given to preliminary discussions and to the reference of matters to committees for consideration and for recommendation.

The chairman of the Scholarships and Fellowships Committee reported that \$100 from the fund had been sent to Hurley S. Warren, of Alfred, N. Y., and \$100 to Lester G. Osborne, of Princeton, N. J., and that the fund at the present time was overdrawn to the amount of \$54.30.

The committee appointed to consider matters in reference to the *Seventh Day Baptist Year Book* recommended that it be the sense of the Commission that the *Year Book* should be ready for use not later than December 1, of any year. The report was adopted.

Secretary Burdick presented a letter which he, as chairman of the Committee on Relations with the Church of God, had prepared, and asked for suggestions and advice in reference to its contents. It was discussed for some time.

After discussion it was voted to authorize Secretary Burdick to correspond with the Young People's Board in reference to the matter of its budget. This action grew out of a communication received by the Commission.

By vote Secretary Burdick was authorized to publish in the SABBATH RECORDER a statement concerning the confusion and the problems that sometimes arise from the fact that many contributions are sent direct to the treasurers of the various boards and societies and thus never become a part of the Onward Movement Budget Fund.

Secretary Burdick presented a summary of the result of his questionnaire which he had recently sent to the churches in reference to the annual every member canvass, and as to the portion of the apportionment which the church hopes and plans to raise this Conference year. He also exhibited

and explained several charts which he has prepared to present in his public work as he visits the various churches. Several committees were appointed during the day to report at later sessions.

The morning session closed at 12.30. The afternoon session held continuously from 2.00 to 5.30, and the evening session from 7.00 till 10.40. All sessions began and ended with prayer by some member, as requested by the president.

TUESDAY SESSIONS

Shortly after nine o'clock the Commission was in session. Committees reported that during the times of recess progress was being made in their work.

Considerable time was given to the consideration of the work of the general secretary.

The committee appointed to consider the matter made the following report which was on motion adopted:

The committee doubts the advisability of sending a delegate from America to the World Conference on Faith and Order at Lausanne in 1927, on account of the expense which would be incurred. However, if someone in Europe, or someone going to Europe on his own account, could be secured, such representation would be desirable. Suggestions from our own Committee on the World Conference on Faith and Order as to courses of action and as to nominations for special work will always be welcome by the Commission.

After continued discussion the following, on recommendation of the committee appointed to give the matter definite consideration, was adopted:

We recommend that a committee be appointed to study the work of Seventh Day Baptists among colored people and to recommend a policy for work among these people.

The following committee was named: Rev. Willard D. Burdick, chairman; Rev. William L. Burdick, and Alexander W. Vars.

By vote the president of the General Conference was authorized to prepare the program for the 1926 meeting of the Conference at Alfred, N. Y., seeking such help and counsel as he may desire. The president stated that he had written to the various boards and societies, requesting them to prepare in ample time their special programs, and that most of them had acknowledged the receipt of his letter with the assurance that the matter would be attended

to promptly. He said that he was planning a program along the general line of the unity of the spirit among us.

The committee appointed to consider the matter presented a report, which was, after discussion, adopted as follows:

It is recommended in reference to a letter from Rev. C. A. Hansen that we suggest to him that he continue his good work at Welton, Ia., until such time as conditions seem more favorable for his proposed enterprise at Peoria, Ill.

On motion the following was adopted, as offered by the committee which had been appointed to consider the matter:

We recommend that the proposal of having a denominational booth at Philadelphia in 1926 be left in the hands of the general secretary and the president of the Conference as a committee with power.

Secretary Burdick was called on to present matters concerning his work and the outlook for our people that seemed to him to be of outstanding interest and importance. He made special mention of the evident growing interest in denominational matters among our people. He called attention to the need of increased activity for the religious training of the young, for a better appreciation of the spiritual value of the Sabbath, the turning of the attention of the people to the coming of the kingdom of righteousness in the world here and now, and the great value of real spiritual living as the true basis of financial support.

On motion it was voted that the time and place of the pre-Conference meeting of the Commission be left in the hands of the president of the Conference with power.

The committee appointed to prepare the Mid-year Message of the Commission made a report, which was adopted with permission to its chairman to revise it and prepare it for publication. This will appear in the SABBATH RECORDER soon, perhaps before these minutes are published.

Mr. Norwood brought to the Commission a most interesting account and a most touching appeal for sympathetic help and for financial support from the Seventh Day Baptists in London and in Holland, whom he had visited during the summer.

During the closing minutes of the meeting there was an impromptu heart-to-heart conference on the present tendencies of Seventh Day Baptists, the perils that are

besetting us, the imperative need of awaking to the situation and of discovering some solution to the problems which, unless they are under divine leadership soon solved, will in the course of not so many decades eliminate us as a separate denomination. There was no hint of a spirit of discouragement; rather a disposition to persist till a way is found to present our Sabbath message with an appeal that will find a response in the lives of those who are independent thinkers, broad-minded people, looking and praying for the best and the highest means of making this our present world in which we live a place where the will of the Father is done even as it is done in heaven. If the problem was not solved, it was at least clearly realized and bravely faced.

The detailed minutes of each session were corrected and adopted session by session, and the secretary was authorized to prepare a copy for the SABBATH RECORDER in such form as should seem to him wise.

The sessions on Tuesday held from 9.00 to 12.30, from 2.00 to 5.30, and from 7.00 to 9.30, when adjournment was made to the call of the president.

INSIDE OF THE PHILADELPHIA STORY

General Smedley D. Butler, of the Marines, whom Mayor Kendrick appointed police commissioner of Philadelphia two years ago, had the extraordinary idea that the three great Philadelphia hotels, the Ritz-Carlton, the Bellevue-Stratford, and the Walton should observe the law as scrupulously as should any little joint in the city. When they did not, he proposed to padlock the first two and refuse a dance license to the Walton, where he had found that men were getting young girls intoxicated—he holds that “any person who permits a minor to have liquor ought to be horsewhipped.” Mayor Kendrick refused to accept such a revolutionary idea of law and order, and asked for General Butler's resignation. Happily for Philadelphia and for America, the general has the gift of publicity. He gave out the documents in the affair to the newspapers—some of the Philadelphia papers did not venture to print them in full—and last Sunday told a Pittsburgh audience the whole story. Within fifteen minutes of his taking office two years ago, he said, the president of the

Philadelphia City Council, at the head of a veritable procession, told him to appoint a certain man as assistant to the head of police. Next day the same man gave him a list of seven saloons which the general was to allow to open and a list of policemen whom he wanted transferred because they had annoyed him. General Butler, of course, refused both requests and the mayor “arranged” things to avoid an open break. But General Butler found, “Everybody was standing around saying they sympathized with me, but nobody was helping push the wagon.” People were so afraid that one prominent citizen visited him in disguise late at night and sat whispering to him in his office with all the lights out, so that the other side should not know of the call. In his two years in Philadelphia the police arrested 227,000 people, fifteen per cent of the population. They made over sixteen thousand arrests for selling liquor, to secure convictions in less than one in ten of the cases, so badly did the magistrates support the work which the police commissioner was trying to do. General Butler could place full confidence in only two hundred of his own policemen. The whole story throws into high relief the problem of law enforcement and clean government in our cities. As General Butler says, “The trouble is that the people who believe in right and decency are not organized.” The fundamental question is “whether we Americans shall be run and governed by a lot of bootleggers and naturalized foreigners,” to General Butler again. The decent people of America will not solve the question until they are thoroughly angry. So far as Philadelphia is concerned, one ray of hope appears: General Butler regards his successor, George W. Elliott, as thoroughly honorable and reliable. Mayor Kendrick had the opportunity to become a national figure by courageously standing behind General Butler. He has thrown away that opportunity. And what will the rest of us do toward insisting that, by law enforcement, America shall be made safe, for youth—and for Americans?—*Christian Work*.

What the future has in store for you depends in large measure on what you place in store for the future.—*Fergus Falls (Minn.) Journal*.

MISSIONS

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

HOW IS THE EVANGELISTIC PROGRAM PROSPERING IN YOUR CHURCH?

The Conference year is speeding away very fast, and among the things foremost in the minds of some of us is the evangelistic work in the churches. The fall, which in many churches is the best time for special efforts, has passed; the winter, when any sort of an evangelistic program should be well under way, is upon us; and Easter time, which is the harvest season for many Christian churches, will soon be here. What is done this Conference year, if not already launched, must be set in motion very soon.

Some of the churches have reported rich harvests already, and we are looking for the glad news from many other fields. There is decided advantage in letting others know what the Holy Spirit is doing in your church. It gives others courage and enthusiasm. We are directed to tell what the Master has done for us as individuals, and the same principle holds as to churches.

If no form of evangelistic program has been planned for your church, will not all join with the officers in formulating and putting one in motion? During the fall of 1924 many articles appeared in the SABBATH RECORDER on the subject of evangelism and different forms and ways of promoting it in the church. It has been suggested that this material be put in tract form; and though this has not been done, these articles are available to those who keep the SABBATH RECORDER on file from year to year. A helpful article on the subject, taken from the *Watchman-Examiner*, is found in this department this week. Though it does not cover much new ground, it is given now because it repeats some things that should be kept in mind. While the article has in mind the special campaign, some of the directions are helpful in any form of evangelistic program. Last year was a good one in the field of evangelism, but we can, with the Spirit's help, make this far better.

PREPARATION FOR THE EVANGELISTIC CAMPAIGN

We all realize that, to a great extent, the success or failure of evangelistic campaigns depends upon adequate preparations for the meetings and hearty co-operation with the evangelist in the services. This is self evident, and yet it needs to be emphasized again and again. Other elements such as the messenger and his message, the weather and the time, enter in; but the Holy Spirit's blessing is upon the church or community that faithfully and prayerfully seeks that divine blessing.

It is earnestly desired by the evangelist that prayerful preparations be made, realizing that the reaping will be in proportion to the sowing. All preparations should be made under the leading of the Holy Spirit, who personally guides the church when that leading is earnestly desired. The true preparation for an ingathering should begin in the hearts of the leaders, officers, and members of the church, or co-operating churches. Prayer, devotional and evangelistic study of the Word of God, a study of soul-winning methods, inspirational literature, and practical planning and working, all enter into an adequate preparation for revival meetings.

The following suggestions are made for the consideration of leaders and co-workers in preparing for evangelistic services. Of course it is understood that these suggestions will be adapted to local conditions and the need of the community to be served. The suggestions relate to the committees under whose direction the campaign will be carried on. The number of members on these committees is optional.

COMMITTEES SUGGESTED

The Executive Committee will have general charge of arrangements for the meetings. In union campaigns it should be large enough to be representative of the churches co-operating, but not too unwieldy. It should number three or more.

The Devotional Committee has as its specific duty the arranging of special meetings for prayer in the church, or churches, and in the homes of members and friends. Cottage prayer meetings are often helpful in creating friendliness which is so essential to Christian work. The approaching meeting should be made an object of fervent prayer. Call together the church officers, summon the Bible school, the young people's

society, the women, and the men to special seasons of earnest prayer for God's rich blessing upon the church and community. Have the whole plan outlined and pledge as many as possible to co-operate in the work and give this special season of united effort the right of way. Create under the Spirit of God an atmosphere of prayer, loyal devotion, and consecration. Let this permeate every committee meeting and every co-operating organization. "Attempt great things for God, expect great things from God."

Enlist the prayers of every one possible, not forgetting the elderly folk, the shut-in, and the sick, for their prayers are a great source of power and should not be overlooked. Prepare personal prayer lists of those in need, the sorrowing, the sick, the indifferent, the unconverted, and co-operate with the Personal Workers' Committee in praying for and supplying names of the unconverted and the unchurched. Set appointed times for prayer. Pray at noon every day for the divine blessing upon the churches and the campaign. Make prayer life practical. Pray as you work, as you visit the sick and the neglected. God doubly blesses such prayer.

THE PERSONAL WORKERS' COMMITTEE

Enlist as many volunteers as possible to do personal work in winning souls during this campaign. Organize a Personal Workers' League, whose object shall be to function through the whole year. Be sure that the leaders have the passion for souls. Gather the personal workers in special training classes under competent leadership. . . . Prepare definite prayer lists of people whom you desire to have confess Christ as Savior and Lord, and also lists of those who have lost their church connections. . . . Forget that these are lists and think of the individuals as precious souls for Jesus Christ. Remember that back of every pair of eyes you look into is a soul. The man beside you in the street car, the one you are doing business with, the one on the street, in the shop, in the home, every man, woman, or child, is a precious soul to be won to the Savior. . . . Endeavor to bring the unconverted and the unchurched to the revival meetings. Tact and winsomeness as well as persistent effort will be needed here, but love will triumph over difficulties.

Be sure to give the young people and the

children an important part in the campaign. Let them understand that their hearty help is greatly desired.

THE PUBLICITY COMMITTEE

Appoint a live, go-ahead Publicity Committee, that believes it pays to advertise. Use every good means of publicity. Enlist the co-operation of the public press. . . . Call the people to come in crowds because the services are great in enthusiasm and rich in blessing. Emphasize what you have to give the people rather than what you want from the people. "Don't miss it" is better than "Wanted a crowd." If you have not got a crowd there is no use in advertising it, better publish something that will bring one. Let the Publicity Committee have the meetings on their hearts. Talk of them, enthruse, boost, and withal pray.

THE FINANCE COMMITTEE

The Finance Committee is to attend to the raising of funds for publicity, music, and other expenses incidental to the campaign. When large amounts are necessary for the conduct of the campaign, it is best to take special offerings for that purpose before the meetings begin or to have the greater part of the expenses underwritten in large or small amounts—these subscribers to be reimbursed from general collections taken during the campaign. In some churches or communities men of wealth subscribe a large part of the general expenses so that as little as possible need be said during the meetings concerning the financial side of the campaign. Conditions vary in different communities and the Finance Committee will be guided by a knowledge of local conditions. Look around, look ahead, look up.

THE MUSIC COMMITTEE

Music, as a rule, has an important place in the campaign. The Music Committee will co-operate with the evangelist and the director of music in arranging attractive and inspirational gospel music for the services. A plentiful supply of gospel song books will be necessary. The book to be recommended is one that will best serve the church long after the immediate campaign is over. . . . The Music Committee should organize a chorus choir. This is very important to the success of the campaign. Loyalty to every service should be empha-

sized. Enthusiastic, inspiring chorus singing attracts and cheers a crowd. . . .

It is important to have a first class accompanist. Many services have been deadened by well meaning, but incompetent pianists. The same gospel hymn tune played by a pianist with talent and interpretative powers and by another who is careless or incapable—means the difference of life and death to the song and the service. . . . Enlist the co-operation of soloists, quartets, and instrumentalists whose talents may be helpful in evangelistic services. . . .

THE USHERS' COMMITTEE

It is well to have a large force of ushers. The ushers are not only to welcome the people and to attend to their comfort, but also they may be of inestimable service in doing personal work and assisting in "drawing the net." The alert usher will watch for those who are being stirred by the message or moved by the Spirit and will try to be helpful. . . . An ushers' prayer meeting before the opening of the regular service will do much to help create the right atmosphere of spiritual power in which Jesus will be glorified and precious souls will be saved.

OTHER COMMITTEES

In addition to the foregoing committees it may be well to have a Scholars' Bible School Committee made up of one member from each class above the junior grade. Likewise special committees may be appointed to link up the young people, the women, and the men to the work of the whole campaign under the general Executive Committee. Secure the co-operation of the Boy Scouts, Girl Scouts, and kindred societies, for they may do splendid service as messengers, in publicity work, and in personal work for our Lord. A committee to arrange services in shops, factories, and in the out-of-doors is of service in soul winning and drawing crowds. Other committees will be added to conform to local needs. These are merely suggestions relating to the work of committees in preparing for evangelistic campaigns. Some people are prejudiced against committees. But bear in mind that committees are composed of folks such as we are, only they are pledged to do a given task as best they can. The Holy Spirit used groups of consecrated people to do his will in New Testament times and he does the same today. The unified co-operation of Christian people is a work of

the Spirit. In campaigns with single churches the above mentioned committees will meet the general requirements. In union campaigns, in addition to the above general committees it is well to have sub-committees in each co-operating church or organization. The number and work of these will be determined by the Executive Committee. The prayer of faith, loyal devotion, and love to our Lord, and a passion for souls, with the blessing of the Holy Spirit, will assure glorious victory.—*Rev. George Rittenhouse in Watchman-Examiner.*

PIONEERING IN EUROPE

In the days of the Forty-niners, men with the pioneering spirit packed their carpet bags into covered wagons and went west. In these days of the first quarter of the twentieth century, many farseeing Americans are going east instead—east to the Old World, which in a number of places is becoming newly organized.

Among these pioneers, helping in the reconstruction of postwar Europe, are numbered the men who, under the Y. M. C. A.'s of North America, are introducing into Poland, Turkey, Roumania, Czechoslovakia, Estonia, Latvia, Italy, Greece, and other countries abroad, activities for the physical, mental and spiritual benefit of young men.

Herbert S. Gott, a secretary for the National Council in Reval, Estonia, in telling of the progress of the Y. M. C. A. in European nations says that, "In the space of about seven years in the various countries, there have grown up around the American secretaries more than five times as many native secretaries," and that governments and churches have become co-operative and generous.

"The associations planted by American friends," says Mr. Gott, "are all quickly approaching a point of self-support. Although at present it is impossible to remove the American leadership, the time should come, and in the not too distant future, when this would be possible. As I have traveled and seen what the foresight of the American associations has meant to these men and boys, I have been thrilled with the realization that America's day of pioneering is not finished, and that it is meeting its great opportunity in the spiritual world of service and brotherhood."—*Y. M. C. A. Fortnightly.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE STOCKHOLM CONFERENCE

VII

DEAN J. NELSON NORWOOD, PH. D.

GOD'S PURPOSE FOR THE WORLD

A most interesting and inspiring feature of one of the early sessions was the reading of greetings, good wishes, and prayers for our success, from some of the greatest (or at least most prominent) men in the world. Such messages came from President Coolidge, King George V, President Hindenburg, Chancellor Luther, Secretary Hoover, and ex-Prime Minister Ramsey Macdonald. A most significant one came from a humble German socialist workman. The mayor of Philadelphia with a touch of real American boost, reported that Philadelphia was to celebrate the one hundred fiftieth anniversary of the Declaration of Independence next year (1926) and invited the conference to hold its next annual session in that city! Many other greetings came and perforce could be merely mentioned.

Another feature was the management of the language question. The three official languages of the conference were English, German, and French. Most of the printed matters relating to conference affairs appeared in all three languages. Notices and directions to delegates and visitors were handled in this way. All speeches were delivered in one or another of these tongues. If an address was delivered in German, for example, printed summaries in English and French were distributed to non-German delegates. Shorter addresses were summarized orally in the other two languages immediately after delivery by the conference interpreter. We had two different interpreters during the conference. The first, while doubtless knowing the languages well enough, was too slow and soft-spoken a man for the job, and soon lost his place to the wide-awake, alert, efficient, bald-headed, silver-tongued Mr. Köchlin, pastor of a small church in Basle, Switzerland. How he

would rattle it off! And how in the last days of the meeting they did shower him with compliments! He deserved them all, too.

In last week's installment I noted six general headings in the program of Life and Work. The first of these was the Obligation of the Church in View of God's Purpose for the World. It is the most difficult of all six to corner and report on. It is so big, and seems intangible, but it is not really intangible. This topic was intended to serve as an introduction. In a real sense the whole range of current problems is involved in a consideration of God's Purpose and, therefore, the Church's Obligation. One of the six commissions wrestled with this subject, and it is from the report of the American section of this commission that I gather my data for these paragraphs. The speeches on the subject at the conference followed largely the lines suggested in this document.

Briefly put, the answer concerning God's purpose and the Church's obligation is this: "The purpose of God, made known to us in Jesus Christ, is that his kingdom shall come; that all men shall be saved and come to the knowledge of the truth; that all men shall live together as brethren; and that there shall be for all the 'life more abundant.'"

"The obligation of the Church, therefore, is to proclaim the good news of the kingdom and to embody in the lives of its members the spirit of the Master in order that they may be indeed the light of the world and efficient workers with God, for the fulfillment of his purpose.

"In view of the divine purpose for the world the responsibility for the Church is threefold. First it is to fit its own members for the kingdom"; second, it is "through the exercise of its prophetic function, to bring about those conditions in the physical, educational, political, and economic environment which make it more conducive for individuals to choose to become Christians and to live according to Christian standards and ideas"; and third "it is to inspire all men to work for the coming of the kingdom."

Hence evangelism, the effective proclamation of Christ's message; home missions; foreign missions; and recruiting are necessary items in the program of the Church in fulfilling its obligation. Each of these is

then discussed in the report of the American section, especially in the light of American conditions. Among the forces recognized as hindering the progress of foreign missionary work in this country are: The form of organization of our foreign mission agencies. That is, they are organized along denominational lines. This helps, of course, in many ways, but "to avoid its rivalries and ambitions constitutes a real problem." Our rapidly increasing wealth makes it harder for people to hold fast "to their ideals and obligations." The rise of other agencies of benevolence which use the charitable spirit developed by missionary propaganda to other objectives, "both deserving and undeserving," is a real hindrance. A nationalistic trend at Washington in our immigration and citizenship legislation has "affected with some seriousness our national sense of foreign mission responsibility." The general impression in the world that America is fabulously rich has led to varied appeals to us "for physical relief in all parts of the world." It is also remarked that churches are hard to approach sometimes, due to the limited vision of the pastor; and that missions suffer just now from the wave of self-criticism that is current among the leaders of missionary enterprise.

To be sure there is much that is very encouraging, like the interest of women in missions; the success of the Student Volunteer Movement; the Laymen's Missionary Movement; the active "forward movements" in many denominations; the social program of missionary enterprise with its wider appeal among practical people; and the increasing intelligence, zeal, and vision of pastors on matters pertaining to missions.

Foreign missions, to be sure, are but one method, if a highly important one, that the Church is using to proclaim the Master's message. But obviously, before the Church can succeed in solving the great economic, social, international, and other problems of our day, it must, as this commission finds, proclaim its evangel at home and abroad, win recruits who must be fitted for the great task, and train up able, consecrated, and statesmanlike leaders.

After all, the United States isn't in a very good position to sneer at China because it is overrun with bandits.—*Detroit Free Press.*

EXALTING HUMILITY

SELECTED AND EDITED BY DEAN ARTHUR E. MAIN

Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Deep humility is a strong bulwark, and as we enter into it we find safety and true exaltation.—*John Woolman.*

When Christ showed us God, then man had only to stand at his highest and look up to the Infinite above him to see how small he was. And always the true way to be humble is not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatness is. The first is the unreal humility that always goes about depreciating human nature; the second is the genuine humility that always stands in love and adoration, glorifying God.—*Phillips Brooks.*

All true humility tends to holy practice.—*Jonathan Edwards.*

Every real and searching effort at self-improvement is of itself a lesson of profound humility, for we can not move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the Rock that is higher than ourselves.—*William E. Gladstone.*

He that is down needs fear no fall,
He that is low no pride:
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it, or much:
And, Lord, contentment still I crave
Because thou savest such.

Fullness to such a burden is
That go on pilgrimage;
Here little and hereafter bliss
Is best from age to age.—*John Bunyan.*

(Continued on page 51)

WOMAN'S WORK

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

ON THE RETURN TRIP

"It's time to lure the smiles along
And help the world be gay;
It's time to sing the hopeful song
And whistle care away;
It's time to gladly leave behind
The sorrow and the sighs;
It's time to look for joy and find
Each cranny where it lies.

"It's time to hoist the flag of Mirth
And give Contentment room;
Let Gladness have a newer birth
And say good-bye to Gloom.
Why sigh 'Alas!' or moan 'Alack!'
Or still to sorrow cling?
The earth is blithely speeding back
Upon the way to spring."

TRAVEL STORIES

MRS. JOHN R. WHEELER

While in Seattle we took the steamer *Seattle* and went over to Bremerton, eighteen miles away, to the government navy yards. I had a tall ambition, and have had all my life, to go aboard a real, live battleship; and I was filled with anticipations. The trip was ever so nice, much like the trip to Vancouver Island, only not so long of course. It was fairly clear for that part of the country and we spent much of the time on deck, although it was rather cool. When we reached Bremerton we, together with three others, were assigned a guide and started for the yards. There was a guard at the gate; no one was allowed to go in who hadn't a permit. The battleship *Oklahoma* had just got in that morning and they were unloading, but the guide said no visitors would be allowed aboard for two days. That meant not at all for us, and I felt ever so disappointed. We walked along by the ship, which was some pleasure. We saw the large dry docks (nine hundred feet long), the shops, and other interesting things; but the guide hustled us along and didn't seem much inclined to give forth information.

When we got back to town we had over an hour before boat time, and at a lady's

suggestion, we went to the "Lutheran Brotherhood Rooms for Sailors and Soldiers." We found a large pleasant room with a large fireplace with real logs burning right merrily. It had begun to rain—just a drizzle—and it was pretty cold, so the fire seemed nice. There were tables, checker boards, a phonograph, piano, books, and papers, and everywhere large arm chairs and rocking chairs. There was a pleasant faced lady in charge, who welcomed us and made us feel much at home. She was the wife of the Lutheran minister of Bremerton, and said she had been in charge for four years. There were rooms for rent upstairs—nineteen—and she was caring for the place alone. Generally she had help, but not just then. She said she didn't mind the work, but that she wanted some of the time for "Mary work," and not have it all "Martha work." She told me many interesting things about the "boys." They call her mother—hundreds of them—and come to her with their joys and sorrows. Several who were on duty on the *Oklahoma* which had come in that morning, had telegraphed weeks before to reserve a room with her. And her eyes filled with tears as she told how dozens of them come to the "Brotherhood Rooms" the first thing calling for "mother, mother." She told of one boy who came, who told her that the last time he had been in Bremerton he didn't come to see her. (She had known that he was in the guard house nearly the whole time he was ashore, but she didn't tell him.) He said he was ashamed to see her, but that this time his slate was clear. She told him that because he hadn't written to his mother for months, his mother had written to her; and that she had kept his mother informed as to where he was and things she might know about him without hurting her too much. The boy broke down at that and they had a heart to heart talk. Her life is full of that sort of "Mary work," as she calls it. She says that the cruises usually last a year, then the boys will be in port about six weeks. She says that they are just little boys grown tall, and that each one has a mother somewhere. She says, too, that many school children drop in on their way home from school and read or sit and visit. It was easy to see that the "Brotherhood Room" has a place in that community.

When we got down to the boat landing we were amazed. When we went over there were comparatively few on the boat, but as we drew near the entrance to the ferry we could see that it was one mass of sailors, all in their dark blue uniforms and white caps. There must have been at least five hundred. We stayed in the rear and when the boat came and the gate was opened they fairly boiled through onto the boat. All the way back I sat and studied sailors. They were just in from a thirteen months' cruise—could stay at Seattle just "forty-nine minutes and a half," as one of them said. It was cold and rainy—but "the world was theirs." In two minutes the stools around the refreshment stands were filled and a waiting line ten or twelve long, and it was that way straight through to Seattle. A boy got to a piano and played popular pieces, while some danced and some just listened. They acted like "kids" on the way home from school and could hardly contain themselves for pure animal spirits. It was an experience to sit and enjoy the fun, the energy, the novelty that things had for them. No one else paid any attention to them, as sailors are no novelty around there. But it was one of the things I shall always remember. As soon as the boat reached Seattle they poured off with the same energy with which they had boiled on. I wondered just how they spent the forty-nine minutes. We hated to see the last of them.

Next morning we went to the public market. There are many public markets in the country, but they say that this is the largest and finest anywhere to be found. I can't begin to tell you about the fine display of fruits, vegetables, and fish—everything from crab to salmon, nearly sixty varieties of fish, and all displayed so invitingly. And the meats and vegetables—there were such quantities, and so prettily arranged, and so cheap. I told J. that I'd give a lot to be able to take my basket and go there to buy my day's supplies. The flower section of the market was worth going many miles to see—the dahlias, asters, sweet peas, and roses, and dozens of other flowers and plants. We saw some of the dwarf Japanese evergreen trees a hundred and more years old, only a few inches tall, perfect trees in every respect, but so tiny. We finally tore ourselves away.

That afternoon we went to Portland and early the next morning we took a street car and went to "Council Crest," a hill nine hundred feet above the city. The trip had been recommended to us by railroad men, friends of J., before we left home. It was a wonderful ride, through deep woods and past lovely homes and parks, on and on until we reached the top. We were supposed to have a magnificent view of the city, the ocean, the foot hills with Mt. Hood, Mt. Ranier, Mt. Williams, and other snow clad peaks for a background. In fact we could merely see the city, or a faint outline of it. Do you know that we know that we got not even a glimpse of Ranier and only one fleeting glance at the very peak of Hood while we were gone? I told a woman there on Council Crest that I could see no sense in having scenery if it can't be seen. And I asked her if it was ever clear. She said, "Oh, yes, sometimes in the winter after a cold spell we can see *real well*, and then again in the spring there will be a day now and then," etc. I told her that in Colorado we have scenery and that *we can see it, too*.

We came down and that afternoon took our long anticipated Columbia River drive, the climax of the whole trip. I could write you for a half day about this, but haven't the time. At Vesta House (made of white marble) on Crown Point and near by, were hundreds and hundreds of cars. It seemed as if the whole United States were there. People everywhere were preparing picnic suppers. The deep woods and immense trees added to the beauty. Autumn colors added a touch. That evening we went out on the streets awhile. The Odd Fellows were having a convention, national I think, and Portland had put on its prettiest clothes. The lighting effects and the window displays were wonderful. Streets were lined with evergreen trees and arches twined with evergreen. On the way back we stopped at a city mission; there must have been six hundred people there, perhaps more. There was an orchestra of forty pieces and a large choir on the platform, and never in my life have I heard such singing! A deaf man got up and spoke in sign language for fifteen minutes; other men spoke in rapid succession—one a professional thief in years gone by, one a bank robber. There wasn't nearly time for all who desired to

speak. It was a perfect ending for a perfect day, and I can hear that singing yet.

We left for home on Tuesday morning and were on the train until Friday morning, when we reached home. We feel very thankful for such a wonderful trip and we wished many times that all you people could be along. It seemed selfish to go alone.

WOMAN'S BOARD MEETING

The December meeting of the Woman's Board was held at the home of Mrs. L. M. Babcock on December 14, 1925.

Members present: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. J. F. Whitford, Mrs. G. E. Crosley, Mrs. W. C. Daland, Mrs. J. B. Morton, Mrs. Edwin Shaw, Mrs. L. M. Babcock, Mrs. J. L. Skaggs.

Visitors: Mrs. Mary Whitford of Nile, N. Y., and Mrs. Emma Landphere of Milton.

Mrs. West read the one hundred forty-fourth Psalm and led in prayer.

The secretary read the minutes of the November meeting.

The treasurer reported receipts \$650, disbursements \$51.82, balance on hand \$175.29.

The corresponding secretary had received a communication from Mrs. W. D. Burdick, associational secretary of the Eastern Association. This letter was read and discussed with interest. The usual literature from the Committee on Reference and Counsel had been received and the secretary read from the *Religious Education Magazine* some selections pertaining to the religious situation in China at present.

Voted that an order be drawn on the treasurer for Mrs. Burdick's expenses.

Voted that we request Mrs. W. D. Burdick to represent the board at the annual meeting of the Federation of Women's Boards of Foreign Missions of North America, at Atlantic City, January 9-12. Moved and carried we ask Mrs. Burdick to remain if possible to attend the Foreign Missions Conference immediately following the annual meeting of the federation of boards.

Voted that an order be drawn on the treasury for the printing of the annual letter.

Voted that we ask the corresponding secretary to send a New Year's greeting to each of our ladies' societies.

Motion carried asking the corresponding secretary to order five hundred sheets of note paper with envelopes.

Mrs. L. M. Babcock reported her committee had found a leaflet, "Woman's Work in China," published some time ago. They sent a copy to Mrs. Angeline A. Allen to consider for use in her work as general field secretary of Lone Sabbath Keepers. The report was accepted.

The minutes were read, corrected, and approved.

The board adjourned to meet with Mrs. W. C. Daland in January.

Mrs. A. B. West,
President.
Mrs. J. L. Skaggs,
Secretary.

EXALTING HUMILITY

(Continued from page 48)

PRAYER

O Lord, this is all my desire—to walk along the path of life that thou hast appointed me, even as Jesus my Lord would walk along it, in steadfastness of faith, in meekness of spirit, in lowliness of heart, in gentleness of love. And because outward events have so much power in scattering my thoughts and disturbing the inward peace in which alone the voice of thy Spirit is heard, do thou, gracious Lord, calm and settle my soul by that subduing power which alone can bring all thoughts and desires of the heart into captivity to thyself. All I have is thine; do with all as seems best to thy divine will, for I know not what is best. Let not the cares or duties of this life press on me too heavily; but lighten my burden, that I may follow thy way in quietness, filled with thankfulness for thy mercy and rendering acceptable service unto thee. Amen.

Have we a purpose? Have we enough of passion back of that purpose to make some kind of impression upon the world in which we live, through which we move? Who is the man who, according to the parable of Jesus, ultimately loses all that he has? Is it not the man who buries his possession in a napkin—who does not use it, does not risk it, but is content merely to keep it? Who is the man who is banished from the presence of the king? It is he who "did it not."
—*The Continent.*

YOUNG PEOPLE'S WORK

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

THE CHURCH

Christian Endeavor Topic for Sabbath Day,
January 30, 1926

DAILY READINGS

Sunday—Divine conscription (2 Tim. 1:3-7)
Monday—The call of Jesus (Acts 22:6-16)
Tuesday—The body of Christ (Eph. 1:15-23)
Wednesday—The upholder of truth (1 Tim. 3:14-16)
Thursday—The first victory (Acts 2:37-47)
Friday—The final triumph (Rev. 21:1-7)
Sabbath Day—Topic: The call, the claims, and the conquests of the Church (Acts 13:1-3; Heb. 10:24, 25; 1 Thess. 1:1-10. Denominational day. Beginning Christian Endeavor week.)

(An outline program, with suggestions for the various meetings of Christian Endeavor week, will be sent to each society, early in January.)

What was the object of the Church according to Christ's purpose?

For what are those not in the Church indebted to it?

What claim has the Church on the ground of what it has done in the past?

What claim has the Church because of what it might do if all would help?

What need has the Church of every person?

What need of the Church has every one?

What claim has the Church on every one because of what it could make of him?

What harm is there in the influence of one that tries to do Christian work while staying out of the Church?

What special claims has the Church on the young?

What are some things that young people especially can do for the Church?

What would be the effect if the Church should come to an end?—*The Christian Endeavor World.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The call of the Church is the call to Christian service. This means service for Christ. It may mean service in the local

church, on the home mission field, on the foreign mission field, or it may be nothing more than giving food to the hungry or a cup of cold water to the thirsty. If it is done in Christ's name, it is Christian service. By joining the Church we show our desire to accept this call, and our willingness to serve wherever we can.

What claim does the Church have? In other words, what does it expect of us? It expects us to be "examples to all that believe." We must live up to the teachings of the Church. We must reveal Christ through our lives and show the world that we are sincere Christians. If we fail to do this the Church can not fulfill its mission.

The conquests of the Church are the souls won for Christ. We, as Christian endeavorers, have chances to help in this great work. Let us do our duty.

Battle Creek, Mich.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JANUARY 30, 1926

Point out the different parts of the church building and what each stands for, leading the juniors to see that because the church is God's house they should have reverence for every part of it—even the floor on which they walk, the pews for people to sit in while they worship God, the pulpit for the pastor and the leader of the people who points the way to God, the Bible for study, the organ for worship, the Sabbath school room for instruction, the Junior room for expressional worship, the carpet on the floor for quietness, the bell for a reminder, etc.

Then have the juniors look up the following passages in the Bible which tell why people go to church: Matthew 11:28 for rest; Psalm 48:9 for meditation; Matthew 21:13 for prayer; Isaiah 40:31 for strength; Psalm 133:1 for fellowship with God's people; Psalm 96:9 for worship; Psalm 116:18, 19, to testify of God's love and care, etc.

And last and most important of all show the juniors why they should belong to the Church after they become Christians.

Remember to sing the Junior goal song at this meeting and have the testimonies given in the form of original mottoes.

Ashaway, R. I.

A STUDY IN RACE RELATIONS

MARJORIE WILLIS

For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him.—Romans 10:12.

For none of us liveth to himself, and none dieth to himself.—Romans 14:7.

These words seem to have been spoken for our own time, so well do they express the complexity of our modern life. In them is the key to a clearer understanding of race relations. Today we must think in ever enlarging circles. We realize that we must be world Christians, if Christians at all, and that we ought to seek for that mind which each Christian should bring to bear upon the world. We are impressed with the extent to which the nineteenth century has bequeathed to the twentieth a problem of relationships hitherto unknown in the history of the world. Thoughtful minds note the increasing interlacing and interdependence of nations. They see the stream of student life flowing from every land to the great centers of Western learning. Modern science and invention have caused the world to shrink until there are no longer any foreign nations—there are those of different languages and customs, but they are right at our door. We no longer speak of sundering seas—the oceans have become a bond. In the course of any ordinary day an individual depends upon a million men, women, and children to provide food, clothing, and shelter. Inextricably linked up are we with a world both intricate and complex.

It is not enough, however, to merely realize these interrelationships. We must see that any condition which prevails in one part of the world affects the rest of the world as well. Can we see, for example, that in child philanthropy the mill conditions of China and Japan must be considered as well as those of England and America? Hookworm was found to prevail all around the globe; therefore its eradication must include the planet. And what is true in the social and industrial world holds true in the international. In fact, Norman Angell's, "The Great Illusion," holds as its thesis, that no people can possibly benefit itself by conquering another people. The other nation is a part of the whole, and the rest of the world suffers with the other member.

This truth involves an international fellowship in gain and loss, honor and dishonor. When men say, with Meredith Townsend, that "something radical, something unalterable and indestructible, divides the Asiatic from the European, . . . they are fenced off from each other by an invisible but impassable wall," they are forming the background in thought for racial war. Such an attitude makes nationalism dangerous. On the other hand, would it not be possible to put away these implications of suspicion and aggression, while dignifying national individuality and attainment?

Let us not fail to draw inspiration for resourceful constructive work from a vivid realization of our interrelationships. So real and intricate are they that the removal of unchristian principles from the social institutions of any land makes the progress of every other land just so much more possible. If we long that God's will should be done anywhere, it is wise and reasonable to keep in mind the whole, to work and pray that "thy will be done on earth."

Battle Creek, Mich.

HOME NEWS

GARWIN, IOWA.—While there is nothing of special importance to report from Garwin; yet since we are interested in hearing from other societies, it is perhaps not amiss for us to be heard from.

We are in the midst of regular winter weather with snow and quite severe temperature. Our winter began in October, at which time we had unusually cold weather, especially on October 31, when the thermometer registered eighteen degrees below zero, a record, unknown here for many years, if ever before. Snow coming so early in the fall prevented many farmers from husking corn, therefore there are many fields of unhusked corn in the country, which is quite uncommon at this time of the year. One farmer near here has eight thousand bushels of corn husked and in his cribs and has fifty-two acres of corn yet to husk.

Garwin has the distinction of being the home of the champion lady corn husker in this (Tama) county, who, three years ago, husked eighteen hundred thirty-five bushels of corn in twenty-one days, an average of eighty-five bushels per day, while on one day she husked ninety-four bushels.

A man living not many miles from Garwin who had several acres of corn still in the field, unhusked, was recently surprised by the members of his Sunday school class, known as "Minute Men," who invaded his corn field with their teams and in one day husked and put in the crib all the corn in the field—six hundred bushels in all.

Garwin takes a measure of pride in the number of aged people who live in our village, two of whom are members of our own church—Jacob Knight, aged eighty-six years, and "Aunt Jane" Davis, eighty-four years. Besides these two there are five members of the Christian Church aged ninety-six, ninety-five, eighty-eight, eighty-six and eighty-five years respectively, and three members of the United Brethren Church aged eighty-nine, eighty-seven, and eighty-four years respectively. Of this entire number only two are confined to their homes.

Rev. E. H. Socwell is spending several weeks with us preaching and engaging in general religious work.

Miss Audrey Babcock, who is engaged in teaching at Crossville, Ill., and Lowell Shrader, a student at Milton, are spending the holiday vacation with their parents in Garwin.

Mr. and Mrs. H. A. Saunders are spending the winter in and around Milton; and since our numbers are limited, we miss each one who is absent.

We very much appreciated the recent visit and preaching of Rev. H. D. Clarke.

*

LOST CREEK, W. VA.—The new year has opened very auspiciously for the Lost Creek people. Since Christmas rather unusually cold weather conditions have prevailed, for this climate, but there has been but little, if any, suffering. The holiday time has found people happy and quite largely contented with the good things of the season.

The annual church meeting was a very successful event in the church's calendar. Good reports from various officers, auxiliaries, and committees gave encouragement for facing the future. This year being the one hundred twentieth anniversary of the founding of the church, the program for the day was accordingly arranged. A concise but comprehensive history of the one hundred twenty years was given by Deacon

S. Erlo Davis, a grandson of one of the early pastors of the church, Elder S. D. Davis, widely known in the past years as "Uncle Sammie." What of the Future? was the theme of a stirring address on new responsibilities and a definite goal, by Orville B. Bond. Orville is grandson of Richard Bond who lived in the early days at Roanoke. This Richard was in the habit of traveling on foot, the twenty miles from Roanoke to Lost Creek to attend the quarterly meetings of this church of which he was a member. He was accompanied on these quarterly trips by his wife on horseback, carrying two or three children on the same horse. Church going meant something in those days.

The day's program was climaxed by the earnest thought-provoking sermon preached by Rev. George B. Shaw, of Salem. At this meeting it was heartily and unanimously voted to adopt the plan of Sabbath morning offerings, a custom the church here has not been following heretofore. The people are urged to use envelopes for the regular church offerings and for the Onward Movement. It was also voted to ask Brother Orville B. Bond to continue as supply for pulpit for the first Sabbath each month. These Sabbaths the pastor serves the Roanoke interests.

Last night, January 3, the church began union meetings with the local Methodist Protestant people. There seems to prevail a strong feeling of unity among the people of the community, and we are looking forward hopefully to splendid results from this union effort. But it is one planting and another watering—"the Lord giveth the increase."
H. C. VAN HORN.

NORTH LOUP, NEB.—For years it has been the custom of the Christian Endeavor society to hold a Christmas vesper service in the church on the Friday evening nearest Christmas day. This year Christmas day being Friday and union meeting in progress, the C. E. Committee planned to use a few minutes before the time for the regular evening meeting for a vesper service and dedicate the selections of music to the memory of Walter Rood, who always enjoyed these occasions on former years very much.

Mrs. Jennie Bee, who has been the faithful and efficient Junior superintendent for many years, has resigned her position and

Mrs. Polan had consented to take her place. The church wish much success to the boys and girls in this department of the church work and wish to especially thank Mrs. Bee for her untiring effort and for the Christian ideals which she has always held up to the juniors. Such service as hers is to be highly commended and will always bring results.

The quarterly church business meeting was started in the rest room of the church last Sunday at two o'clock. Many important items were under discussion and due to the fact that union service in the auditorium was to be held at three o'clock, the meeting was adjourned to the call of the moderator.

The Senior and Intermediate societies held a social last Thursday night in the church basement. Needless to say a good time was had by all. Many of our students and teachers are home, and it made the occasion an especially joyous one.—*The Loyalist.*

DODGE CENTER, MINN.—Maybe some of you would like to hear from Dodge Center again. We are still trying hard to hold our own. This is New Year's day, and it has been very quiet here with us; but as I look outside I see the autos flit by (for they have not stopped this winter, although we have had quite a bit of snow) with from three to eight hand sleds hitched on behind loaded with happy boys and girls, having such a good time. I think they go as fast as our boys did one day when they hitched their little sled to a heifer when we went to town and left them. What fun! No one hurt but the sled. The roads have been fine here all winter, and the weather fine of late. We did have quite a cold spell for a few days, but we have nothing to complain of, but everything to be thankful for. The last few days we have been having a January thaw, but this afternoon, January fourth, it has snowed a little.

We had our annual dinner and church meeting Tuesday, December 29, at the parsonage, which is always open to serve us on any occasion. Our good pastor and wife are so kind to go to so much trouble to entertain so often. They say it's no trouble, but we do not just agree with them on all points. Of course we all carried our baskets and we had a good and bountiful din-

ner as usual; and there were sixty-nine that partook of it. There were forty-two resident members, six nonresident, and a number of visitors; among them were Mrs. Gertie Sanford, Mrs. W. H. Crandall and Edward Ellis of Milton. There were also some outside friends; one of them left a bill under his plate as he left the table. I think everybody enjoyed the occasion. The business part of the meeting went off in a fine manner. There was election of officers and pastor for the ensuing year. The election of our pastor was unanimous, full and free.

Although small in number, we are trying to keep up our church expenses with the help of our pastor. He serves one of the other local churches here in town. Our Sabbath school is running nicely with Mrs. Holston as superintendent. We usually hold cottage prayer meetings during the months of January and February, and we are doing so now. The Ladies' Aid has hired Abbott's basement for one year, to see if we can get a basement of our own to grow out of that one.

ELLEN CHURCHWARD.

MY GUIDE

There is no path in this desert waste
For the winds have swept the shifting sands;
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.
But I journey on with a lightsome tread;
I do not falter nor turn aside;
For I see his figure, just ahead—
He knows the way I take—My Guide.

There is no path in this trackless sea;
No map is lined on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves;
But it matters naught; my sails are set,
And my swift prow tosses the seas aside;
For the changeless stars are steadfast yet,
And I sail by his star-blazed trail—My Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right,
I stare with a blind man's straining eyes;
But my steps are firm, for I can not stray;
The path to my feet seems light and wide;
For I hear his voice—"I am the way!"
And I sing as I follow him on—My Guide.
—Robert J. Burdette.

Women stand fatigue as well as men, according to the tests at George Washington University. This has been the opinion for some time in strap-hanging circles.—*Chicago Daily News.*

CHILDREN'S PAGE

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

THE CHURCH

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
January 30, 1926

DAILY READINGS

Sunday—The Church begun (Acts 2:46, 47)
Monday—An organized Church (Acts 6:1-7)
Tuesday—God's house (1 Tim. 3:15)
Wednesday—Living stones in the Church
(1 Pet. 2:5)
Thursday—Friendship in the Church (1 John
1:7)
Friday—Salvation (Rev. 22:17)
Sabbath Day—Topic: The Church and why we
should belong to it (Luke 2:26; 4:
16. Denominational day. Beginning
Christian Endeavor week)

[The article intended for this topic will be found in the RECORDER of December 28, entitled, "Jesus, the Junior's Pattern," by Rev. William M. Simpson, of Brookfield, N. Y.]

ARTICLES FROM CHINA

JUNIORS, ATTENTION

I sent to our missionaries in China asking them to send me some of the things the boys and girls over there use. I thought perhaps you juniors would like to have some Chinese things as well as the Chinese boys and girls like the things you send them. One of the requirements on our goal this year calls for practical work for our own missions, so I thought this would be just one way in which you could help our Chinese mission work.

The articles can all be used, and I am very sure you will be glad to have something that came from China. The prices which I am giving not only cover the cost and the duty and postage on the articles, but enough has been added so that we can make a little money on them to send back to China. The juniors in that way will make about eight or ten dollars to send back to China, which will be clear profit for them. Now I know you are ready to help—perhaps you could sell some of the

things to other boys and girls too. After these are gone we may send for more.

Some of the articles are real Chinese writing paper, envelopes, pens, and ink. The paper is very thin with faint pictures and lines on it. You know they write from the top down beginning in the right hand corner. The envelopes have no glue on the flap. The Chinese boys and girls seal their letters by placing the stamp over the flap of the envelope. The pens are really brushes made of the softest, whitest hairs fastened into some bamboo sticks. The ink, much of which came broken, can still be used. You would never know what it is, for it looks like black sticks with pretty characters and pictures on them. They put a little water in a small dish and rub the end on the ink sticks in that, making nice black ink which they use in printing their characters.

You will be delighted with the little hand-made knives made in the form of a squirrel holding the blade. They are very different from our knives, too, because they have no spring with which to hold the blade back, and the blades are quite dull.

The little hand-man wooden combs are just right for boys and girls with bobbed hair. Even big sister will like one of these because they will fit in her purse. Little boys make these in small shops near the famous Willow Pattern tea house.

The girls will like the little monkeys which they might wear on a chain around their necks. These monkeys will not tell a secret or anything unkind about their playmates, for they have their hands over their mouths. When you look at them, they will remind you that you must never say unkind things about anyone.

You make a list of the things you want and give it to your superintendent with the money; and then she will send me a list of all the things the juniors in her society want, with the money; and I will send them back to her in one package so as to save postage.

Squirrel knives, fifteen cents each.
Bamboo pens, three cents each.
Envelopes, five for three cents.
Paper, ten sheets for three cents.
Large monkeys, ten cents each.
Small monkeys, five cents each.
Wooden combs, ten cents each.
Round paint sticks, two cents each.

Flat paint sticks, two cents each.
Flat paint sticks (broken), three cents each.
Flat paint sticks (broken), four cents each.

Send your orders in as soon as possible.

ELISABETH KENYON.*

Junior Christian Endeavor Superintendent.

FAITHFULNESS

Once upon a time there was a poor umbrella-mender. All day long he tramped the streets and let people know his business. He did not cry in just a loud, plain voice: "Umbrellas to mend!" and let it go at that, not he! Instead he sang in a clear, cheerful voice what he could do, so that when people heard him they did not say as they are wont to about the common umbrella menders: "Dear me! What a racket that fellow makes! He is a nuisance. I wish he'd go away!" But they ran to their doors and windows to see how the man looked who could sing so cheerfully about so common an occupation.

Sometimes he sang about the boilers he could mend, too; and once in a while he would end up with such a sweet, high, musical "And wash-tubs to hoop!" that people smiled in spite of themselves and all the troubles they had been thinking about. Nor was this all, for nearly everybody ran at once to look at their old umbrellas and parasols and boilers and wash-tubs to see if they could find something which needed mending; and if they found nothing out of repair, they even felt rather sorry not to be able to give the man the pleasure of mending some article.

When he sat down to mend anything, people, and especially little children, gathered about to watch him; and he never drove away even the bad boys who mocked him, but went right at work and whistled so merrily that one day a little boy, going on an errand, paused and said to him:

"Is it really fun to mend umbrellas?"

"Not fun especially," answered the umbrella-mender, "but it seems less like work if I pretend it is fun, you see. I whistle as if I were having the best time in the world."

"I hate work," said the little boy, "and I always cry if I have to do anything hard."

"Does it make the work get done quicker?" asked the umbrella-mender.

"Why, no!" said the little boy.

"Can you whistle?" asked the umbrella-mender.

"I should say I can," said the boy proudly.

"Try that the next time you have to work," said the umbrella-mender, "and see if that does not help things along better."

"You take too much pains with that old umbrella," said a bootblack, standing near. "It's nothing but an old, bent thing and the cover's only cotton. If you hustled your work any old way, you would be ready for the next job much sooner."

"Think so?" said the umbrella-mender. "Well, then, if I took your advice, I should not want to be caught in a hard storm with that umbrella. Do you happen to know the Queen of Holland?"

The odd question surprised the bootblack.

"Course not!" he said. "I saw her picture once," said the little fellow.

"Well," said the umbrella-mender. "I was born in Holland, and once upon a time I saw a little girl who had to scour a great many metal plates. I watched her work as you are watching me, and noticed that she paid attention to no one, that she sang, and that she took care that each plate was polished as bright as it could be made to shine. I asked her in words you would not understand, if she liked to work, and if she would not rather run and play, instead of polishing so long at each plate.

"Ah, but what if the queen should visit us, and the plates were not bright?" she asked. "No," she went on, "I like not to work, but I sing because singing makes the work go fast, and if the queen should come, she would not like to hear me scolding at my task. The plates must always be so bright that she can see her face in them. It is not hard work when one works for the queen!"

"That," said the umbrella-mender, "is why I sing my call; it is why I work and pay no attention to anything but my business; and it is why I take pains to mend as well as I can, even a bent-up umbrella with a cotton cover. The poorest umbrella mended as for a queen will keep dry any one in a storm."

The task was done. The little boy ran off on his errand, whistling all the way; the bootblack polished the backs of the next pair of boots carefully as he did the toes; while up the street went the poor umbrella-

mender, singing his cheerful, "Umbrellas, parasols, boilers to mend!" and ending with a sweet, high musical, "And wash-tubs to hoop."—*Children's Friend*.

DEAR RECORDER CHILDREN:

I believe I promised to tell you another pet story. I will do so now.

It was a cold night in September. My mother-cat and her five kittens were sleeping in the living room. About two o'clock in the morning she decided it was too cold for them, so she brought one into my bedroom and put him on my bed. She stayed with him a few minutes, then left him and went back for another. But I was not quite willing to sleep six in one bed, so I carried the kitten back into the living room and coaxed mother-cat to stay with them.

In a very few minutes, after I was back in bed, I could see by the dim light from the street, mother-cat bringing back the kitten; she jumped onto the bed with it, snuggled down, and then called softly to the others. I smiled to see the other four kittens turn the corner into the room in single file, and climb up onto the bed at mother-cat's instructions. I thought such persistence on the part of mother-cat deserved reward so I let the family stay on the bed the rest of the night.

Please, some one else tell about a pet.

Your friend,
RUTH MARION CARPENTER.

HOW TO GET A GOOD LOOK AT SNOW-FLAKES

The next time it snows get a piece of black cloth and catch some of the flakes on it. A scrap of velvet will be the best to use.

Perhaps you have heard that snowflakes come down in all kinds of shapes. When a white flake drops on the black velvet, you can see these shapes without using a magnifying glass. You will be surprised to view the many shapes. Almost every one will be different.

It seems strange that each of these snowflakes leaves the clouds as a drop of rain, but long before they reach the earth are turned to snow.

Not long ago a man made pictures of more than a thousand snowflakes, and no two of them were alike.—*T. Benjamin Faucett*.

MY GRANDMA USED TO SAY

"What is worth doing at all is worth doing well."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

SLIGHTLY CURIOUS

The little Sloan boy across the street is forever asking questions.

"You'd better keep still or something will happen to you," his mother finally told him one night. "Curiosity once killed a cat, you know."

This made so deep an impression that the boy was quiet for three minutes. Then: "Say, mother, what was it that cat wanted to know?"

Billy was in tears when he came home from school.

"Teacher whipped me because I was the only one who could answer a question she asked the class," he sobbed.

His mother was indignant. "Why I'll see her about that! What was the question, Billy?"

His eyes lighted reminiscently. "She wanted to know who put the glue in her ink bottle."—*Exchange*.

WHEN A PLAYMATE DOES WRONG

"I have been playing with Joe and his dog," said Rodney.

"I wouldn't do that," answered Tom. "I meant to stop a while at Joe's yard, but he was being mean to his dog. I will not tease an animal or play with a boy that does!"

"Did you ask Joe to stop?" asked Rodney.

"Oh, no, there wasn't any use to do that. He liked being mean to the dog," replied Tom.

Rodney shook his head. "Joe only wanted to have fun. He did not think how it hurt Prince. He was teasing the dog when I went there. I told him that it was cruel to Prince, and Joe stopped. He says he will not play so again."

Rodney and Tom both knew that Joe was doing wrong. Only, Tom went away and left him alone, while Rodney tried to coax Joe to change his ways. By doing that, he saved a dog pain and got Joe to be more thoughtful.—*Selected*.

EDWIN J. BABCOCK CALLED HOME

Edwin Jeffrey Babcock was born May 14, 1860, at Dakota, Wis., the son of Elder Oscar Babcock and Metta Bristol Babcock. He moved with his father's family to what is now North Loup in November, 1872, and has resided ever since on some part of his father's original homestead. He had joined the Seventh Day Baptist Church the year before coming here, and became the youngest constituent member of the new church here. He attended the first school in his father's old dug-out, and because of the death of his mother just before coming and his father's determination to keep the family of small children together, he early assumed heavy responsibilities.

When eighteen years old he was able to go to Hastings to high school, later to Doane College for one term, then back to Alfred, N. Y., for his college work, graduating with honors from Alfred University in 1884 and doing post graduate work in 1885.

When he decided to follow the profession of the law, he knew a little non-county seat town was too restricted a field and planned to go to Omaha, but because of his father's broken health and the dependence placed on this oldest son, he gave up his ambitions and hopes to settle here at North Loup. Although he had many of the qualities of a successful lawyer, this restricted field made it necessary to take up side lines to eke out his profession. This characteristic of always putting others ahead was the leading one of his life.

Like his close friend and associate, W. G. Rood, he was the head and front of everything that tended toward bettering conditions in this valley he loved so well. He organized the Irrigation Company and was its manager three years; he organized and was secretary of the Building and Loan Association; he helped organize the Telephone Company; and it was largely through his efforts as secretary of the School Board that the twelfth grade, the manual training, domestic science and normal training departments were all added to the high school; he was one of the organizers of Pop Corn Days and for years was on some committee; he began and carried through three legislative sessions a fight which changed the method of teaching in the State School for the Deaf from the manual to the oral method, although his own two deaf children were too old to profit much by the change;

he was one of the leaders in the Good Roads Movement; and if he had a hobby it was the love and care of trees which has changed the bare valley to a veritable garden; in 1918 he gave almost his entire time from early summer till the Armistice as food administrator for Valley County. Like his friend, Mr. Rood, he seldom aspired to, or held, public office. He preferred to be one of the rank and file, yet few men had a greater influence for good. More people came to him for advice, sympathy, and help than to almost any one man. While his business as a lawyer was supposed to be a fight, yet he never took a case into court without trying to settle it amicably, especially if it was a domestic difficulty. He lost many a case because he insisted on this delay, and he never took a case that did not seem to have an element of truth in it that was worth fighting for. He would give up to a majority and work with it heartily, but for what he felt was right no man could fight harder.

He was intensely loyal to family, to friends, to his church, and the Republican party, yet he saw good in all men, in every other church and party. He was deeply religious, but showed it not so much by lip-service as by actual service. He lived his religion and it included optimism, good nature, and cheerfulness.

While he may have been considered somewhat unorthodox in his beliefs, no one ever gave more unwavering support to his church or had higher appreciation for the friendships and sacrifices incident to a small denomination. His tender nature was shown by his great love for children, his fondness for dogs, and the fact that he never held a grudge against any one.

His home life was ideal, and he was never heard to speak a cross word in his home. He was married June 1, 1889, to Miss Jessie True, daughter of M. B. C. True, the first principal of the high school in North Loup. To them were born five children: Katherine M., of this place; Oscar T., of Milton, Wis.; Edwin J., Jr., of Lincoln; Archie B., and Arthur S., both of this place, all of whom survive him. He leaves besides, one granddaughter, Patricia Jane; two brothers, Arthur H., of North Loup, and George I., of Montclair, N. J.; and one sister, Mrs. Myra Gowen, of Lincoln; and other relatives almost as close.—*J. T. B., in the North Loup Loyalist*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

STORY-TELLING IN CLASS

From what I said in this page last week about class work in Sabbath school, it may seem that I would not have teachers do any talking about the lesson. What was said then had special reference to older pupils—those becoming capable of doing some constructive thinking and who should have something to say.

THE STORY AGE

There is a story age for children, when they love to listen to well-told stories by older people—fathers or mothers at home, and teachers at school. It is an imaginative age, when boys and girls are quick to visualize what is told or read to them, and, with a bit of wise suggestion, to get therefrom some useful lesson. It is the age when history should be taught in story—stories about good men like Washington, Lincoln, and Longfellow, at the public school, and Joseph, David, and the Carpenter of Nazareth, at home and in the Sabbath school. I have today seen in a near-by home a beautifully illustrated book about wild flowers written in an attractive story form. It should lead a child who loves flowers to be glad by-and-by to study a real botany book, and to be well fitted for it.

In the lower classes of the Sabbath school the story method may well be used. Yet when stories have been told or read to the class the boys and girls should be led to repeat them in their own language, thus making them their own. Some such Bible stories may well be put into writing during the following week to be read the next Sabbath before the class. I have myself found it a good plan to have one of the pupils stand before the class and tell them the lesson story. By doing this he gains some confidence in himself. Whether told in this way or written it may be made a practical language lesson. In either case this repetition of the story fixes it in the mind so that it will be likely to stay there even until the age we all hope to reach—"second childhood." If such work with

boys and girls be made truly interesting it will be very likely to react upon character—the most desirable result of all our Sabbath school work. It is told of Abraham Lincoln that as a boy, after hearing an address by a good speaker, he would tell it over to himself in the best language he could use, or would write it out. Though his schooling was of the simplest kind, much of it crude, he made himself by his own efforts a master of the English language. His Gettysburgh Address has been put into a conspicuous place in one of the great universities of England as a conspicuous model of the best of English.

A WONDERFUL STORY-TELLER

To be able to tell a story well and effectively is a gift most earnestly to be coveted—especially a story to children. I was once sitting in a Sunday school where a young lady was teaching a class of little folks. She was indeed a gifted story-teller. The lively interest she manifested in a Bible story for those children was truly wonderful. She held their lively attention all the time, and mine, too. I saw that the most of the other people, both young and old, listened to what was going on in that class, so much so that other teachers did not find it easy to hold attention to their own lessons. I thought that this particular teacher made her work too interesting, perhaps, for the good of the school as a whole. She and her class should have had a room of their own, where she could make the most of her personality and teaching ability without attracting the attention of those older people. But it was a one-room meetinghouse. I do not know just what is best to be done in such cases. Who does?

MINISTERS' STORIES

One gift most earnestly to be coveted by the preacher is the ability to tell apt stories to illustrate the points in his sermons; but he should have also the good judgment and wisdom to know where and when and how to make use of them—not to tell them just for the sake of the story, but for what they aptly illustrate. A pastor with this gift *wisely used* is very certain of the interest of his audience at church, and a welcome in every home. I was long acquainted with such a man, and I with all others who knew him well loved him. He had stored up in

(Continued on page 62)

Lone Sabbath Keeper's Page

SIGNS OF A SABBATH REVIVAL

CLIFFORD A. BEEBE

Perhaps as lone Sabbath keepers, many of us do not realize there is a Sabbath revival going on in the world today; perhaps many of us realize it still more keenly because we are lone Sabbath keepers.

Everyone knows today that Sunday has lost its hold as a religious day. This is true everywhere; even here, in Woodhull, where Sunday keeping is unusually strongly entrenched, one can see a great deal of disregard for the day. We hear often that the world is headed toward Sabbathlessness; but I do not believe it; I think I can see the world heading toward the Sabbath of the Lord.

Recently in a conversation which I had with a merchant, he introduced the subject of the Sabbath himself.

"I have thought for some time," he said, "that you people are right. It doesn't seem reasonable to keep the first day of the week. A man doesn't rest before he begins a piece of work; he works first and rests afterward. There must be something wrong with our calendar. I don't understand how it came about."

In the conversation which ensued, I told him what I knew of Sunday keeping and its origin. The fact that the Roman Catholic Church is back of the institution seemed to clinch the argument for him. He believes in the Sabbath.

This merchant is only typical of dozens—I will almost say hundreds—that I could name all over our land of my own acquaintance—Sunday keepers who believe in keeping the Sabbath. There are many such here in Woodhull, yet none of them are Sabbath keepers. The Sabbath doctrine is new to some, yet no one has an argument against it. What will be the result here? Quite likely, nothing. There is no deep-seated, heart-felt desire to turn to the Sabbath, except, perhaps among a very few. With most it is a theoretical question which does not affect practical living.

I have told these things because Woodhull is much like many thousands of towns

in our country, in this respect. It is true, I know, in every community where I have lived. This is an abnormal condition—the great majority of people not living in conformity to their belief—believing in one day and keeping another. Such a condition can not be permanent.

I have believed for some years that the world will finally come to the Sabbath of the Lord. When that will come to pass, it has not been given us to know; but the indications are more and more that it will be soon. Perhaps some of us will live to see it; let us pray God that we may.

All that seems to be needed is to make the change. It may come gradually, but there are many reasons for believing that it will come soon and suddenly. We can not tell; that is in God's hands. We have become, in our day, so accustomed to the theory of development by slow degrees, that we forget that most great changes are cataclysmic in their nature. Much of the building up of our physical world has been by the slow erosion of wind and water; but the great changes have been tremendous upheavals of land, earthquakes, volcanic eruptions, and the like, for which the forces have been long in preparing, but finally act suddenly. It has been so, also, in social and political development. The Roman Empire was falling for centuries; but the world did not realize it until the final inrush of barbarians sent it crumbling on their heads, and changed the whole course of history. The Reformation, although long developing in the hearts of men, did not come fully to light until Martin Luther's theses on the door of Wittenberg Cathedral set all Europe ablaze, and within a very few years it had spread throughout Christendom.

In our own day we are meeting with economic and social upheavals which bid fair to be tremendous. Most of the crowns of Europe were set tottering by a war of a few years; the old Europe is gone, and a new one is rising.

Among all changes, one of the most needed is a change to the observance of the Sabbath day. It is coming, and coming fast; but there seem to be yet almost unsurmountable obstacles in the way of final achievement. Yet we need to remember that it is not our battle, but the Lord's, and he can overcome obstacles. Why, when Sunday seems to have lost all ground, when

the Sabbath is accepted in theory by so many, can we not hope that some upheaval will change the state of affairs, and put the Sabbath of the Lord in its rightful place? Have we not firm ground for such hopes? Perhaps we, Seventh Day Baptists, will be the instruments in God's hands for the accomplishment of this task; perhaps not. God knows his own work, and with what instruments he is to work. At all events, let us be ready, and in the meantime, let us work. "Blessed are those servants, whom the Lord, when he cometh, shall find so doing."

Woodhull, N. Y.,
December 31, 1925.

ALFRED BAILEY BURDICK

Alfred Bailey was the second of four sons born to Horatio Nelson and Thankful Lucinda Kenyon Burdick. He was born on the old Burdick homestead, in "Temperance Valley," now Ashaway, R. I., June 25, 1844, and died at the home of his daughter, Mrs. Richard Starr, in Hollis, Long Island, December 17, 1925.

His father died September 11, 1849, leaving his mother a widow with three sons, the oldest of whom was but ten. A fourth son, Marcus Irving, was born a short time after his father's death. In a memorandum left by Brother Burdick, he tells of the heroic struggle of a brave hearted mother, working long hours to keep together and care for her family. Says he: "She had to have early breakfast. Supper at eight o'clock—long days—mother's boarders were in and doors locked at nine p. m. She was up at 5 a. m., and breakfast ready at six o'clock. Mother would get so tired sometimes before her dinner was on the table that I have seen her leave the kitchen, with a very discouraged look go to the room where father died and, after looking to the Lord for strength, come back with a sad but rested face. She was an earnest Christian and brought her children up to fear God."

He was married to Lucy Crandall, of Rockville, R. I., March 1, 1866. To them were born five children—Alena, now Mrs. Richard Starr; Eddie, deceased; Alfred A., Charles N., and G. Rowland. He is also survived by one brother, Marcus I. Burdick. His wife died several years ago in New London, Conn., where the family was then living.

He was baptized by Elder Joshua Clarke and united with the First Seventh Day Baptist Church of Hopkinton, June 25, 1859, on the fifteenth anniversary of his birth. In his memorandum, written June 25, 1905, on the forty-sixth anniversary of his joining the church, he tells us that of the three hundred eighty-four that made up the membership of the church at the time he joined, only eighteen remained on the church roll.

He led an active and busy life, rendering valuable and faithful service to the church. He was ordained deacon by the First Seventh Day Baptist Church of Hopkinton, August 27, 1871. Twice he served the church as clerk—the first time from April 29, 1870, to January 8, 1888, the second time from January, 1889, to January, 1892—in all about twenty-one years.

When the family moved to New London, Conn., he transferred his membership to the Waterford Seventh Day Baptist Church, uniting with the church, September 17, 1892. Here he retained his membership till called to the Church Triumphant. A little better than four years ago he moved to Hollis, Long Island, making his home with his daughter, where he was lovingly cared for during the years of his failing health.

The funeral was held from the First Seventh Day Baptist Church of Hopkinton, conducted by the pastor of the church, Rev. A. L. Davis, December 20, 1925. Surrounded by a large circle of relatives and friends, the body was laid to rest in Oak Grove Cemetery.

In his Bible is pasted a tiny picture of himself and over it the words: "I shall be satisfied when I awake in his likeness." We may believe that desire is even now a reality. Truly may we say of him, "He fought a good fight, he finished his course, he kept the faith."

A. L. D.

STORY-TELLING IN CLASS

(Continued from page 60)

his memory a rich supply of human interest stories from real life—some of them abounding in good humor. It seemed to me that he had them all classified and so filed away in his mind that in speaking he could readily put his hand upon just the one he needed to make a point clear. They were like our Savior's parables.

MARRIAGES

LADWIG-ROMINE.—At the Seventh Day Baptist church, November 18, 1925, Mr. Russel Ladwig and Miss June Romine, both of Lost Creek, Rev. H. C. Van Horn officiating.

RANDOLPH-BOND.—At the parsonage of the Seventh Day Baptist church, Lost Creek, W. Va., December 23, 1925, Miss Ruth Bond of Roanoke, W. Va., and Mr. Ashby F. Randolph of Salem, were united in marriage by the pastor, Rev. H. C. Van Horn.

HUTCHINS-WHITFORD.—At the home of the groom's parents, Mr. and Mrs. G. L. Hutchins, North Loup, Neb., December 24, 1925, by Pastor H. L. Polan, George Hutchins, of North Loup, Neb., and Josephine Whitford, of Farina, Ill.

STILLMAN-CHEESEBRO.—At the Seventh Day Baptist parsonage at Brookfield, N. Y., December 30, 1925, by Rev. William M. Simpson, Mr. Bernard Raymond Stillman and Miss Edith Ivalou Cheesebro, both of West Edmeston.

DEATHS

BABCOCK.—Edwin J. Babcock was born May 14, 1860, in Dakota, Wis., and died in North Loup, Neb., December 28, 1925. Extended obituary elsewhere. T. L. G.

BURDICK.—Deacon Alfred B. Burdick, of Ashaway, R. I., was born June 25, 1844, and died on December 17, 1925. Obituary on another page. T. L. G.

CRANDALL.—Near Bradford, R. I., December 6, 1925, Harriet Elizabeth Crandall, widow of Frederick T. Crandall, aged 91 years, 8 months and 7 days.

She was next to the youngest of six children born to Joseph and Harriet Church Burdick, and a lineal descendant of Isaiah Burdick who served during the entire Revolutionary War. About seventy years ago she was married to Frederick T. Crandall, who died April 12, 1897. To this union were born six children: Herbert H., of Ashaway; Hattie Bell, wife of Spencer Newton, of Bradford, R. I.; Richard Crandall, of Westerly, R. I.; Lydia J., wife of William Webster, of Tomaquag, R. I.; and Mrs. Carrie Thomas, of Westerly, R. I., who are left to mourn their loss. Minnie, the youngest, died in infancy. Ten grandchildren and four great grandchildren also survive.

A faithful and consistent Christian for nearly fifty years, Mrs. Crandall was one of

the early members of the historic Seventh Day Baptist Church of Woodville. Later, Mr. and Mrs. Crandall, with their family, united with the Second Westerly Seventh Day Baptist Church of Bradford, R. I. At the dissolution of the Bradford Church, she transferred her membership to the First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I.

The funeral was held from her late home Wednesday, December 9, 1925, the pastor, Rev. A. L. Davis, officiating. Burial was in the First Hopkinton Cemetery. A. L. D.

HULL.—Almond Martin Hull was born in Berlin, N. Y., August 28, 1847, and died at his home in Milton Junction, Wis., October 8, 1925, a little more than 78 years of age.

He was the youngest of six children born to D. P., and Susan Burdick Hull, and was the last of the family to answer the call.

In September, 1866, Mr. Hull was united in marriage to Mary E. Sweet and to them were born two children, Almond D., and Arthur C. She died in 1883, and in 1885 he was married to Mary E. Owen. To them were born three children, S. Chapin, Emeline, and Edward R., all of whom were with their father at the time of his death. Besides the five children he is survived by thirteen grandchildren and five great grandchildren.

For many months Mr. Hull was confined to his home and toward the end was a great sufferer. During this long illness he was tenderly cared for by the three children then in the community—Chapin, Edward, and Mrs. Dugan.

Although never a member of a church, Mr. Hull was deeply interested in the work of the church, and especially in the work of the Milton Junction Seventh Day Baptist Church. In fact, he came largely to Milton Junction that he might be with Sabbath keeping people and keep the Sabbath.

Funeral services were conducted by Rev. Erlo E. Sutton, in the home, Sabbath afternoon, October 10, and the body was laid to rest in the cemetery at Milton Junction, the last rites at the grave being conducted by the Masonic Order of which he was a member. E. E. S.

BUTEN.—Frederick C. Buten was born at Alfred, N. Y., November 9, 1842, and died at the Soldiers' Home in Milwaukee, Wis., December 2, 1925, just a few days past 83 years of age.

When a boy, his parents came to Wisconsin to live. Here he attended public school, Albion Academy, and Milton College. Leaving school he entered the army to serve four and one half years with Company B, Thirteenth Wisconsin Infantry during the Civil War, retiring at its close with the rank of lieutenant. Returning to Wisconsin he entered business and was some years postmaster in Milton Junction. He was the first clerk of the Milton Junction Seventh Day Baptist Church. He lived for a time in South Dakota, then in

Chicago, and later at Fontana, Wis. Last summer he was injured by a fall and was taken to Elkhorn Hospital and later to the Soldiers' Home where he died.

He was married to Miss Gertrude Dunham, who died some thirty years ago. He is survived by a son, Frank M., of Detroit; a daughter, Mrs. J. M. Campbell, of Los Angeles; two granddaughters in Los Angeles; and one brother, George, of Milton Junction.

Services were held in the Milton Junction Seventh Day Baptist church, Sabbath afternoon, December 5, 1925, and were conducted by Rev. Erlo E. Sutton. Burial was at Milton Junction. E. E. S.

IRISH.—Paul Babcock Irish, the son of Rev. James R., and Charlotte (Babcock) Irish, was born March 18, 1856, in DeRuyter, N. Y., and died November 22, 1925, at Rockville, R. I.

Mr. Babcock came to Rockville while a young man, when his father accepted a call to become pastor of the Rockville Seventh Day Baptist Church. There the young man met and married Miss Lydia Ida Johnson, on March 14, 1878. They began keeping house in Rockville, and lived there together for nearly fifty years, till his death caused the separation. He followed the trade of a carpenter, and was well known all through the country, not only as a hard-working, conscientious craftsman, but a generous and loyal friend as well.

He was baptized by his father and joined the Rockville Seventh Day Baptist Church October 18, 1873. While health permitted he was actively interested in the church and showed his interest in many ways. While not as ready with words to express his faith in God, yet his actions and life have expressed that faith far plainer and clearer than words could do.

Four sons were born to Mr. and Mrs. Irish, one of whom, James Garfield, died in infancy. The others who remain are: Charles R., and Arthur Paul, of Providence, R. I., and G. Carlton Irish, of Rockville. There are also eight grandchildren.

Services were held at the home at Rockville, November 25, with Pastor Paul S. Burdick in charge, and burial took place in the Rockville cemetery. P. S. B.

MAXSON.—Henry L. Maxson was born in Plainfield, N. J., August 9, 1870, and died in Freeport, L. I., December 16, 1925.

He was the son of William B., and Amanda Tittsworth Maxson, and a grandson of Rev. William B. Maxson, D. D., long one of the leading ministers of the Seventh Day Baptist denomination.

Mr. Maxson was a graduate of the Plainfield High School, Alfred University, and the New York University Law School. He not only had won renown as an attorney, but had made an important place for himself in his community, having held several offices of trust in Freeport.

THE SABBATH RECORDER

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L. H. North, Business Manager

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Mr. Maxson was formerly a member of the Plainfield Seventh Day Baptist Church, and an active member of the Christian Endeavor society. He loved his family and his home. He was a devoted son, on whom his mother leaned in full confidence. She will greatly miss his help and comfort in the evening of her life. To his only sister, Miss Mabel, he was a brother loyal and true.

His mother was unable to attend the farewell services at Freeport, Sabbath afternoon, December 19. Brief services were held in her rooms, Truell Court, Plainfield, by her pastor, Rev. Ahva J. C. Bond, at the hour of the service in Freeport. A. J. C. B.

HULL.—Almond D. Hull, son of the late Almond Martin and Mary Sweet Hull, died suddenly at the home of his brother, Chapin, in Milton Junction, Wis., December 16, 1925, aged 55 years, 6 months, 6 days.

He was born in Berlin, N. Y., June 10, 1870. In 1893, he was married to Miss Kitty King, who with three daughters, four sons, five grandchildren, one brother, two half brothers, and a half sister survive.

Funeral services were conducted in the home of his brother, Chapin, by Pastor Erlo E. Sutton. Burial was at Milton Junction. E. E. S.

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FROM LAST MESSAGE OF DR. A. H. LEWIS

What then? Shall we cease to strive with ourselves? Shall we be silent because men are indifferent and heedless of our message? We must not yield. We must not cease. We must press the battle till the sun goes down, and rest on the field while darkness gives an hour to renew strength that next day may find each in his place again.

Right and truth will not always wait with pinioned arms upon the scaffold. Wrong and falsehood can not always usurp the throne and the seat of Justice. God standeth ever behind his own, even though they see him not. Our faith must see him in spite of darkness. Our souls must feel his presence though disappointment heaps hindrances on every hand. We must not falter. God helping us we will not.

Boulder, Colo., 1908.

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