

The Sabbath Recorder

Why Not Make

The

Denominational

Building

one of your

New Year's

Resolutions

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

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.

CONTENTS

Editorial. —You Will All Want the New 1926 Calendar.—Our Valuable Memorials.—Some Significant Signs —What Do They Imply?—Yes, I Knew They Would Respond.—Editors of "Pep-o-Gram" Wish to Exchange	65-68	Woman's Work. —On.—An Open Letter to Women's Societies	81
Since the Armistice of 1918	68	The Sabbath a Sign of the Everlasting Covenant	82
Seventh Day Baptist Onward Movement. —Our Bulletin Board.—Notes on the Denominational Budget.—The General Secretary in the Western Association	69	Home News	84
Tract Society — Meeting Board of Trustees	70	Young People's Work. —Christian Endeavor.—A Thought for the Quiet Hour.—Intermediate Christian Endeavor.—Program for Christian Endeavor Week.—Junior Work.—Open Doors.—A Study in Race Relations.—Meeting of the Young People's Board.—A Letter From Fouke.—C. E. News Notes	85-89
American Sabbath Tract Society—Treasurer's Receipts	71	An Automobile Trip	89
My First California Christmas	72	Children's Page. —How Christian Endeavor Helps.—The Tumbling White Owl.—Watching the Right End.—Story-telling in Heaven.—My Grandma Used to Say	90-92
Missions. —Among the Churches.—Treasurer's Monthly Statement	73-75	Sabbath School. —Minutes of Meeting of the Sabbath School Board.—Report of White Cloud Sabbath School	93
From My Diary	75	Deaths	95
Education Society's Page. —Plowshares and Pruning-hooks.—Youth Outlines Peace Program for the Churches.—The Stockholm Conference	77-80		

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.
President—Dr. George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.
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Terms expiring in 1926—Alva L. Davis, Ashaway, R. I.; James L. Skaggs, Milton, Wis.; D. Nelson Inglis, Milton, Wis.
Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.
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President—Corliss F. Randolph, Newark, N. J.
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 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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ADDRESSES OF MISSIONARIES IN CHINA

Rev. and Mrs. Jay W. Crofoot, Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, Ponte St. Catherine, Shanghai, China.
 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.
 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

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WHOLE No. 4,220

"Our Father, we pray for spiritual quickening! Grant that we may no longer be after the flesh but after the Spirit! Quickened by our love, our loyalty, our reverence!"

"We would live by faith, we would encounter the hard and baffling circumstances of life secure in thy truth! Make us strong, we beseech thee!"

"Make us aware of the claims of faith! If we would dwell in union with thee, we must live in purity, simplicity, and consecration; we must work thy works and do thy will in all things. Give us grace so to live! In Christ's name. Amen."

You Will All Want the New 1926 Calendar

The 1926 Seventh Day Baptist Calendar will soon be ready for delivery. We are sorry it is a little late, but you will need it all the year through. It contains twenty-six pages including the covers, and is full of historic information on both sides of each leaf.

Secretary Burdick has taken great pains in preparing it, particularly in view of the National Sesquicentennial Celebration to be held in Philadelphia this year.

It contains nineteen pictures of men and churches of our denomination, beginning on the first cover with the cut of the old clock of the Newport, R. I., church and the ancient pulpit of that church with an insert of a smaller cut of the church itself, which was built nearly two hundred years ago.

Then comes the January calendar on the first page, with dates for meetings of all the boards. Below this is the picture of Henry Collins with brief life sketch.

On the reverse of this January page is a picture of the first Seventh Day Baptist parsonage in America. This is from a snap shot taken by me at the time of the memorial meeting held in the old church last year.

On this page also will be found the statement regarding place and time of the next General Conference, all its officers, and the members of the Commission, the general secretary, and Onward Movement secretary, with their addresses.

This much for the first month. The RECORDER will try to keep its readers in-

formed month by month regarding special attractions of this historical gem of a calendar. If you want to see what is going on, when board meetings will come, and would like to learn valuable data regarding our early history, don't fail to secure a copy of this calendar. It is only fifteen cents.

Our Valuable Memorials In a country like ours, where patriotic, noble men and women toiled and suffered in hardships almost unbelievable in order to establish freedom of conscience in religion and to ensure liberty for the oppressed, it is not strange, but really most natural and becoming, that there should be memorials erected to commemorate the lives and good works of those who laid so well the foundations upon which patriots of today are trying to build.

Who can estimate the value of our national memorials as a means of promoting the spirit of patriotism and loyalty to American institutions? There is an uplift in the very thought that people, in years gone by, were loyal enough to the fathers to conceive the idea of memorializing the patriotic heroes who planted the standard of liberty in the wilderness of a new world. And this uplift of national loyalty has been strengthened during the passing years, by every step taken in cost-making toil, to complete memorial buildings and to erect worthy monuments in honor of the brave and true.

No man can estimate the loss that would come in a few generations if all these memorials should be wiped from the face of the earth. And no man can imagine what the conditions would be in America today had there never been any effort to memorialize the noble men who pioneered the nation-building of which we are so proud today.

In keeping with this principle the various denominations have strengthened faith in the causes for which they stand by erecting memorials in honor of their worthy founders. Calvin and Wesley and Knox

have been memorialized all over America. Churches and institutions named after them and containing their pictures are to be found in many places, and these things must have had much to do with keeping succeeding generations loyal and true to the faith of the denominations for which they lived and died.

Seventh Day Baptists have had as worthy men in their history as have any people. Their very names have inspired our fathers to be true; and the cause for which they toiled is worthy of a special denominational headquarters—a material expression of our faith in the cause they loved.

From the days of John James the martyr, and of Joseph Davis the endower of Millyard Church, and of the Stennetts and Mumfords, on through the generations in America belonging to the Hiscoxes, the Hubbards, the Rogers, the Maxsons, the Babcocks, the Crandalls, the Stillmans, the Blissés, the Burdicks, the two governors, Ward and Utter—indeed, through the long list of names borne by Seventh Day Baptist families today—no denomination has ever had more worthy men than have Seventh Day Baptists.

While we have churches and schools that speak for our loyalty in special ways and in particular sections, we have had nowhere a general denominational headquarters of our own, not even for our publishing interests, until since our shop was built. This goes just so far toward carrying out an excellent plan started some ten years ago, and now our people are looking toward its completion.

In a most important sense, this building and plant should be regarded as a material expression of our faith in our future and our loyalty to the noble fathers whose names we bear, and who bore the cross of loyalty to the Sabbath of Christ many generations ago.

In the present editorial room there hangs on the wall before me as I write, a long picture of the General Conference with the Shiloh church as the background, four pictures of the interior of the old Newport church, and excellent photographs of all the editors of the RECORDER from William B. Maxson to Dr. Lewis. There are pictures of George B. Utter, Thomas B. Brown, N. V. Hull, L. A. Platts, L. E. Livermore, and

A. H. Lewis. Then on the two walls there hang pictures in large groups of more than one hundred fifty Seventh Day Baptist ministers, old and young; there are a few duplicates, a group of publishing house workers of several years ago, and a picture of the old Potter press running off the first RECORDERS in Alfred after the denomination bought the paper.

In the entry room just opposite the front door, hangs a duplicate of the fine memorial tablet, dedicated to the founders of the old Newport Church, when General Conference, a few years ago, held its closing session in that historic place.

Just by the door of my editorial room I have hung in a frame the words you will find on the front cover of this RECORDER, taken from the last message of Dr. A. H. Lewis to the Tract Society and General Conference, held in Boulder, in 1908.

In the book cases at my left is a complete file of the SABBATH RECORDER in bound volumes from the first number in 1844 to 1920; and provision is made for a complete file to date. Then there are sets of *Conference Year Books*, association minutes, Sabbath memorials, the *Protestant Sentinel*, and much other valuable historic matter.

Now I have given you here some idea of the value of the prospective historical rooms in the new building. This list is on a small scale, but suggestive. Can you imagine the helpful, inspirational value of all such things for a people who need to cherish the faith of their fathers and to remain strong in the blessed principles for which we are trying to stand as the years go by?

How I have enjoyed these uplifting surroundings! I love to see visitors who come here enjoy them and to see the evidences of enthusiasm when groups from some of our churches visit the publishing house.

If we all take some pains with this feature of our memorial building, it can be made a place of which any Seventh Day Baptist may be proud, and a place that will strengthen the spirit of loyalty in the generations to come.

Then it will seem good when we can get our valuable books and tracts and all historical record books of various churches out of the dingy, dark, dusty cellar up into broad daylight where they can be seen without a candle or lamp.

Some Significant Signs Who can stand on What Do They Imply? the crowded streets of a great city like New York and carefully watch the great throngs as they go hurrying by, without marking the unmistakable signs of restlessness that seems to be stirring the spirits of men and women, spurring them on in search of something they do not possess? In constant feverish activity the multitudes are acting like a shepherdless flock of human sheep, that have wandered from many foreign pastures, and that seem to be fleeing from something they do not like and searching for something better—they know not what.

Signs of many nationalities indicate that Italy, Holland, France, Germany, Ireland, and Judea have all contributed to swell the throngs. There are people who have come from every corner of the earth, bumping and jostling one another in their haste to get somewhere and to find something.

One thing is noticeable: They are not seeking the cathedrals or the churches. Here and there stands some great church with open doors and well printed signs saying: "Open for worship at noon. Everybody welcome." But you will watch a long time before seeing any one enter there.

Of course there are many who enter the open doors of great stores on matters of business; but nowhere will you see such immense throngs at any one class of places as you are sure to find in the great moving picture shows. At almost any hour in the afternoon and evening until midnight, the best of these places are crowded to the limit every day and evening in the week. There all classes of people seem to find rest and are able to forget their worriments for the time. There too, lessons are impressed that are not soon forgotten.

The signs of the times indicate that the great flood tides of humanity are flowing irresistibly toward the theaters, and that these places are educating and influencing the masses of today more than any other institution. The best of people are greatly worried over the outlook, and many are seeking a remedy. Some churches are resorting to moving picture films once a week, with Bible land stories and scenes in the life of Christ, which seem to have excellent results. Indeed every sign indicates that moving pictures are to be among the most influential methods of teaching for years to

come. Hence it seems wise for all good people to do what they can to discourage the use of the lower and objectionable class of films, and to insist that only the higher, purer, more uplifting pictures shall receive their encouragement.

Everything points to the fact that the managers of picture entertainments have a wonderful opportunity given them to mold the morals and shape the life-course of hundreds of thousands who never go to churches, if they will only accept the chance and improve it well.

It is very significant that these great throngs of thousands are coming more and more to applaud every mark of true heroism and to respond with emphasis to plays of a high *spiritual* nature. I have noticed with pleasure that wherever there are evidences of excellent characteristics, of self-sacrificing service for the good of others, of true Christian loyalty, and of purity in heart and life, the applause has been prompt and general. Every devilish work by man or woman is immediately disapproved as a rule, and every really Christlike action arouses hearty applause.

To me this growing characteristic of audiences shows that proper care might make the picture show a means of salvation to tens of thousands who never go to church.

Let us hope that entertainment managers may see and improve their opportunity to minister in good and desirable things unto the dissatisfied throngs of our great cities in a way that will start many of them in search of the higher life.

Yes, I Knew They Would Respond When one loyal friend in New York State read my appeal for the fund to send RECORDERS to some who were unable to pay, he immediately responded with enough to pay for three subscriptions. I was glad, indeed, and I know you will be glad to read a part of the good letter here:

*Dr. T. L. Gardiner,
Plainfield, N. J.*

DEAR BROTHER GARDINER:

I have just been reading your editorial in the last RECORDER in regard to the "RECORDER Fund" in which you say it is all used up. I feel that I would like to contribute something toward it, and am enclosing a postoffice money order for \$7.50. This will pay for three subscriptions and I would like to have one sent to the name I give you, who

is no longer able to subscribe for it; and the other two you can send where you think best. It must be hard indeed for one to be deprived of the paper; at least it would be for me, for I prize it very highly.

My grandfather began taking the denominational paper when first published, and it has been in the family ever since. I do not feel that I could get along without it. The editorials alone are worth much more than the subscription price.

Hoping that you will be able to serve many years more as editor, I am

Sincerely yours.

Editors of "Pep-o-Gram" Wish to Exchange The *Pep-o-Gram* is the church paper of the editor's old home church at Nile, N. Y., a newsy little periodical; and its editors, Mr. Richard E. Wells and Neil K. Clarke, would like to exchange with the other church papers of the denomination.

Send exchanges to the address of Neil K. Clarke, Friendship, N. Y.

SINCE THE ARMISTICE OF 1918

CHARLES S. MACFARLAND

In attempting to measure the progress of the world since the Armistice of 1918, it may be considered as covering a period of about five years of attempted constructive procedure. It would be interesting to compare and contrast it with any similar period of past history, as we note its accomplishment.

1. Alliances. In place of the old alliances of three or four nations, for balance of power, for more or less hostile intent, for war and force rather than for justice and peace we have:

The nations of the world in one body, for high humanitarian ideals and constructive measures for justice and peace, even though it has not reached perfection in five short years.

2. This society of nations has developed effective world commissions for health, education, prevention of immoral traffic, elevating conditions of labor and other great social interests, some of them already far reaching, which would make it worth while if it did nothing else.

3. In place of secret treaties for more or less sinister purposes—

All treaties, both good and bad, are on record and the world knows what they are.

4. In place of a constant growing and

menacing competition in naval armament—

We have the Washington Conference agreement, which is at least a symbol and a partial realization of a new order.

5. In place of the old balance of former alliances between contiguous nations—

We have the effort to find security by processes of mutual agreement and disarmament, through the Locarno Compact.

6. We have a World Court which has already settled more cases than our own United States Supreme Court did and in less time, at the beginning.

7. In place of the treatment of subject peoples by nations as entirely affairs of their own—

We have the influence of world opinion which is rapidly changing the attitude of nations toward subject peoples, in the direction of autonomy and freedom, so that the League of Nations may soon be powerful enough to enforce its compacts.

8. While previously the Balkans were without other than inciting influences of danger, from both within and without—

We have a League of Nations which has shown its moral power to prevent war, without invoking either economic or military sanctions.

9. While the financial reprisals of war were once settled ruthlessly—

We have substituted a co-operative method by which several hopeless situations have been met.

10. In place of nation as such against nation, in their ambitions and ideals—

We have in every nation two groups, one reactionary and nationalistic, but also one progressive and idealistic, and these groups of higher ideals are finding their way together.

11. While the churches were once nationalized and without significant world relations—

We have had a World Conference of the Churches for the consideration of common ideals.

The American Churches have had their first Serious Study Conference on Peace and War.

12. Finally, we are now on the road to a real Conference on Disarmament.

A comparison of these five years will show a progress beyond that of any half century or even century in these ideals. Let us take courage.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The total receipts reported by the Onward Movement treasurer, Rev. Harold R. Crandall, for the first half of this Conference year amount to \$11,509.93.

Read carefully the report given in last week's SABBATH RECORDER of the meeting of our Commission in Pittsburgh, December 28 and 29. This report will help you to understand future articles in the SABBATH RECORDER.

We are very sorry that we are a month late in sending out the denominational calendars, but the delay has seemed unavoidable, there being an unusual amount of work at the publishing house. The calendars are just as valuable and you need them as much as if you had received them in December. Price fifteen cents a copy.

NOTES ON THE DENOMINATIONAL BUDGET

The monthly reports of the Onward Movement treasurer show the following receipts during the first half of the Conference year:

July	\$ 1,389.40
August	682.62
September	1,431.64
October	2,125.25
November	2,308.92
December	3,572.10

Total \$11,509.93

The share of the budget that ought to be paid each month is \$4,166.67, and the total receipts for the six months should have been \$25,000.

The climb up the denominational financial hill during the last half of the Conference year calls for good heart action, clear thinking, broad and far-reaching vision, and unselfish, sympathetic, and cheerful giving.

We can reach the top of the hill by June 30 if we set ourselves unitedly to the task.

THE GENERAL SECRETARY IN THE WESTERN ASSOCIATION

The readers of the SABBATH RECORDER had the privilege last week of seeing the report of the meeting of the Commission prepared by the secretary, Rev. Edwin Shaw.

Immediately after that meeting I went into Allegany County, N. Y., and spent a week and a half in visiting our churches.

It was my privilege to speak concerning our denominational work in our churches in Little Genesee, Richburg, Nile, Andover, and Alfred Station, and to make numerous calls on people in these places and at Shingle House, Alfred, and Independence.

Both in private conversation and in public meetings I found our people greatly interested in denominational matters, and I was made to feel that they wish to give their financial, as well as moral support to the work at home and abroad.

It was a pleasure to meet the many friends that I knew when I was pastor at Nile, and it was equally pleasant to find many of the children and young people that I have known in former days now numbered among the consecrated and influential leaders in the churches.

Most of my nights were spent in the homes of Rev. G. D. Hargis, pastor of the Little Genesee and Richburg churches, Rev. Walter L. Greene, pastor of the Andover and Independence churches, and Rev. Edgar D. Van Horn, pastor of the Second Alfred Church; and visits and calls were made on Pastor Ehret at Alfred, and Brother Mark Sanford, who visits the Hebron churches once in two weeks.

Pastor Hargis and I called on Rev. G. P. Kenyon at Shinglehouse, and Pastor Van Horn and I called on Dr. Main in his classroom in the "Gothic" at Alfred. And on the Erie train between Andover and Alfred Station, Brother Hurley Warren, student pastor of the Nile Church, and I filled the time full with conversation.

These visits with leaders, and the interest manifested in the meetings that I attended and calls that I made, caused me to feel the more that the year 1926 is to be a good one in the history of our work in the Western Association.

"Even today you can not always measure a man's piety by the length of his face."

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 10, 1926, at 2 o'clock p. m., Vice-President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Orra S. Rogers, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, Laverne C. Bassett, Ahva J. C. Bond, Holly W. Maxson, George R. Crandall, Theodore J. Van Horn, Edwin Shaw, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. Theodore J. Van Horn, Mrs. David E. Titsworth, John C. Bond.

Prayer was offered by Rev. Edwin Shaw, D. D.

Minutes of last meeting were read.

REPORT OF CORRESPONDING SECRETARY

On January 6 I sent a letter to the members of the Tract Board notifying them of the special business to come before the board at the January meeting, as I was requested to do at the last meeting of the board.

Mr. George A. Main writes favorably to the proposition of the Tract Board that "Secretary Willard D. Burdick be asked to co-operate with Mr. Main in preparing these letters (Sabbath studies) for publication in tract form."

At its recent meeting the Commission considered the communication from the Tract Board about having a booth at the Sesquicentennial celebration in Philadelphia in 1926, and referred the matter to "the general secretary and the president of the Conference as a committee with power."

During my absence at the Commission meeting and in field work in the Western Association all necessary correspondence was carried on at my office.

Leader in Sabbath Reform Ahva J. C. Bond reported that three Teen-age Conferences had been held in the last two months, one each at Farina, Ill., Salem, W. Va., and Battle Creek, Mich., on the subject of the Sabbath and its promotion among our young people. He also reported that the Sabbath lessons for the quarter had been prepared, printed, and distributed.

Treasurer Frank J. Hubbard presented his report for the second quarter, which

was adopted subject to the approval of the Auditing Committee.

REPORT OF THE ADVISORY COMMITTEE

Concerning the employment of Rev. J. Franklin Browne in Sabbath Reform work, the committee have no recommendation to make.

We would respectfully recommend that the cloth bound copy of the Sabbath Studies by Rev. A. J. C. Bond, to be published, be sold at seventy-five cents a copy, and that Director Bond be furnished one hundred copies to be distributed at his own discretion.

Recommendation adopted.

To the Board of Trustees of
The American Sabbath Tract Society of
New Jersey,

GENTLEMEN:

Your Supervisory Committee begs to report that work at the publishing house has increased to an extent that renders it impracticable to seek more commercial work unless increased press equipment is provided, and we feel that the business outlook warrants such an investment.

We have investigated the subject of an additional press, both new and rebuilt, and are of the opinion that the interests of the publishing house would be best served by the purchase of a Miehle No. 4 cylinder press equipped with feeder and delivery at a cost of \$7,400.

In making this recommendation we desire to call the attention of the board to the fact that we have not the cash on hand to make the proposed purchase, but will be obliged to finance the matter by means of loans, and that there is already \$11,500 in equipment notes outstanding which will be due in two years to which obligation the proposed loan of \$7,400 would be added. We have thus far accumulated from the profits of the publishing house the sum of \$1,234, which will apply to the retirement of these loans. We believe that it is reasonable to expect that with the addition of the press proposed, our earning power would be increased to an extent that would warrant the additional investment recommended.

Respectfully submitted,
A. W. VARS,

Chairman, Supervisory Committee.

January 10, 1926.

Report received and adopted.

Voted that the financing of the purchase of the Miehle press be placed in the hands of the treasurer with power.

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE

The committee recommends that, in compliance with the request of Rev. E. M. Holston, editor of *Intermediate Quarterly*, he be allowed for his own use ten copies each of issues which he edited.

We recommend that the Foreign Missions Conference of North America be placed on the free mailing list of the SABBATH RECORDER.

We recommend that the price of the books, *Sabbath and Sunday: Biblical Teachings* and

Swift Decadence of Sunday, both by A. H. Lewis, D. D., be increased from twenty-five cents to fifty cents per volume. A. J. C. BOND, Secretary.

Report adopted.

The Building Committee presented plans for the additional denominational building, and recommended the erection of the same at an approximate cost of \$75,000.

Report received and recommendation unanimously adopted.

Voted that Vice-President William C. Hubbard appoint a campaign committee on raising funds for the new building.

Theodore L. Gardiner, Frank J. Hubbard, and Ahva J. C. Bond were named as such committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for October, 1925

GENERAL FUND

Collections:	
One-third collection, Northwestern Association..	\$11.29
Income from Invested Funds:	
Annuity Gifts	\$160.05
Harriet Burdick Gift	3.75
Sarah C. L. Burdick Bequest	1.90
Hannah Cimiano Bequest	55.00
Nancy M. Frank Bequest	7.35
George Greenman Bequest	11.00
George S. Greenman Bequest	19.50
Greenmanville, Conn., Church Fund ..	2.75
Celia Hiscox Bequest	4.00
Clark F. Langworthy Bequest	1.00
Susan Loofboro Bequest	12.00
North Branch, Neb., Church Fund ..	.40
Electra A. Potter Bequest	30.00
Deborah A. Randall Bequest	32.00
Arletta G. Rogers Bequest	4.50
E. Sophia Saunders Bequest	1.90
Sarah E. Saunders Bequest	1.90
Alzina C. Shaw Bequest .....	.38
John G. Spicer Gift	7.07
Martha G. Stillman Bequest	1.90
Mary S. Stillman Bequest	4.10
Mary K. B. Sunderland Bequest.....	1.75
Thomas F. Trenor Bequest	14.00
A. Judson Wells Bequest .....	.90
Mary J. Willard Bequest	4.25
I. H. York Bequest	1.90
Seventh Day Baptist Memorial Board:	
Delos C. Burdick Bequest	\$ 34.51
E. K. and F. Burdick Gift..	210.00
Harriet Burdick Bequest	1.19
Eugenia L. Babcock Bequest	105.56
George H. Babcock Bequest	37.50
	<hr/>
	388.76

Publishing House Receipts: 774.01

Recorder	\$197.40
Helping Hand	37.89
Junior Graded Lessons	9.15
Intermediate Graded Lessons	7.07
Outside Sabbath School Boards' Publications	5.80
Tract Depository	2.90
Calendars	4.00
	<hr/>
	264.21

Interest on equipment notes	345.00
Contributions to Special Sabbath Reform Work:	
William M. Stillman, Plainfield, N. J.	41.67
Contributions to Mr. and Mrs. Wizjak, Java:	
Mrs. J. A. Hardy, Portsmouth, Va.	15.00

Contributions to Cornelia Slagter:	
Mrs. M. C. Parker, Chicago, Ill.	5.00
	<hr/>
	\$1,456.18

Denominational Building Fund	
New Fund:	
Contributions:	
Lucius Sanborn, Goodrich, Mich. ...	\$ 50.00
Mrs. J. B. Babcock, Humboldt, Neb. ...	12.50
Dodge Center, Mich., Church	10.00
Miss Eva L. Frair, Binghamton, N. Y. (In memory of her mother, Justine E. Frair.)	25.00
Miss Amy L. Greene, Brooklyn, N. Y.	25.00
Mrs. M. C. Parker, Chicago, Ill.	5.00
Dr. Charles F. Hickox, Philadelphia, Pa.	10.00
	<hr/>
	137.50
Maintenance Fund	
Rent from publishing house	200.00
	<hr/>
Total	\$1,793.68

Treasurer's Receipts for November, 1925	
General Fund	
Contributions:	
J. H. Coon, Milton, Wis.	\$ 20.00
Mrs. D. C. Waldo, Venango, Pa.	1.00
Onward Movement contributions	266.76
	<hr/>
	\$ 287.76

Income from Invested Funds:	
Annuity Gifts	\$234.23
Reuben D. Ayres Bequest	5.50
H. V. P. Babcock Bequest	21.52
Lois Babcock Bequest	2.44
Mary P. Bentley Bequest	3.45
Berlin, Wis., Parsonage Fund	5.25
Mary Rogers Berry Bequest	6.75
George Bonham Bequest	2.35
Sarah Elizabeth Brand Bequest	1.42
Harriet Burdick Gift	3.00
Mary A. Burdick Bequest	1.80
Susan E. Burdick Bequest	22.17
Hannah Cimiano Bequest	11.58
Joshua Clark Bequest	9.00
Relief A. Clark Bequest	24.00
Joshua M. Clarke Bequest	4.50
Alfred Collins Bequest	6.39
Nettie J. Coon Bequest .....	.93
Amy K. Crandall Gift	3.00
B. R. Crandall Gift	1.06
Eliza M. Crandall Bequest	16.50
S. Adeline Crumb Fund	28.72
Elizabeth R. Davis Bequest	3.00
Oliver Davis Bequest	149.70
Rosannah Green Bequest .....	.75
Amanda B. Greene Bequest	32.53
Olive A. Greene Bequest	26.36
Rhoda T. Greene Bequest	36.00
Russell W. Greene Bequest	4.50
George Greenman Bequest	27.00
Ellen L. Greenman Bequest	6.00
George S. Greenman Bequest	214.50
Celia Hiscox Bequest	11.02
Orlando Holcomb Bequest	30.00
Eliza James Bequest	8.10
Angenette Kellogg Bequest	2.00
Adelia C. Kenyon Bequest	28.50
Lucy M. Knapp Bequest	4.65
Benjamin P. Langworthy, Second, Bequest	1.50
Life Memberships	16.06
Eliza L. Maxson Bequest	1.50
Elizabeth U. Maxson Bequest .....	.93
North Branch, Neb., Church Fund ..	2.12
Paul Palmiter Gift	6.00
Marilla B. Phillips Bequest	28.50
Olive Hall Pierce Bequest	4.10
Electra A. Potter Bequest	109.26
Maria L. Potter Bequest	6.75
Arletta G. Rogers Bequest	66.00
George H. Rogers Bequest	30.00
Charles Saunders Bequest	1.50
Mary Saunders Bequest .....	.60
Miss S. E. Saunders, in memory of Miss A. R. Saunders	4.50
Sarah A. Saunders Bequest .....	.60
Second Westerly Church Fund	9.68
Fannie R. Shaw Bequest	30.25

John G. Spicer Gift	2.12	
M. Julia Stillman Bequest	24.05	
Villa Ridge, Ill., Church Fund	3.57	
Mary B. York Bequest	1.58	
	<hr/>	1,351.34
Publishing House Receipts:		
Recorder	\$174.35	
Helping Hand	74.53	
Junior Graded Lessons	8.85	
Intermediate Graded Lessons	2.25	
Outside Sabbath School Boards' publications	1.30	
Tract Depository	3.00	
	<hr/>	264.28
Interest on daily bank balances	12.40	
Contributions to Special Sabbath Reform Work:		
William M. Stillman, Plainfield, N. J. \$83.34		
Through H. R. Crandall, treasurer, Onward Movement	5.00	
	<hr/>	88.34
Contributions to Cornelia Slagter:		
Mrs. F. E. Eaton, Greenfield, Mass.	5.00	
Contributions to church building, Trinidad:		
Mrs. Ellen W. S. Ramsay, Botna, Ia.	2.00	
Contributions to work in Jamaica:		
Mrs. F. E. Eaton, Greenfield, Mass.	5.00	
	<hr/>	\$2,016.12
Denominational Building Fund		
Old Fund:		
Onward Movement contributions \$29.64		
Income:		
Interest on daily bank balances 4.12		
	<hr/>	33.76
New Fund:		
Contributions:		
Mrs. A. L. Titsworth, Plainfield, N. J.	\$ 5.00	
S. G. Burdick, Cuba, N. Y.	10.00	
Mrs. Elmer Kemp, Augusta, Ga.	10.00	
Mrs. E. Vars, and Jessie Vars, Berlin, N. Y.	25.00	
	<hr/>	\$ 50.00
Income:		
Interest on bank balances	16.50	
	<hr/>	66.50
Maintenance Fund		
Rent from Publishing House	\$200.00	
Income:		
Interest on bank balances	30.00	
Endowment Fund	1.36	
	<hr/>	231.36
Permanent Fund		
Sale of Liberty Bond, for Annuity Gift	494.06	
	<hr/>	\$2,841.80
Treasurer's Receipts for December, 1925		
General Fund		
Contributions:		
Onward Movement	\$ 817.69	
Publishing House Receipts:		
Recorder	\$388.77	
Helping Hand	261.09	
Junior Graded Lessons	19.20	
Intermediate Graded Lessons	15.75	
Outside Sabbath School Boards' publications	14.95	
Tract Depository	3.90	
Calendars	2.80	
	<hr/>	706.46
S. H. Davis, treasurer, account insurance		
Wardner property	6.67	
R. G. Thorngate, Milton, Wis., "De Boodschapper" subscription for historical room, North Loup Church	2.00	
	<hr/>	\$1,532.82
Denominational Building Fund		
Old Fund:		
Onward Movement contributions	104.84	
New Fund:		
Contributions:		
Albion, Wis., Church	\$ 5.00	
Mr. and Mrs. Milford Crandall, Independence, N. Y.	10.00	
Miss Mary E. Bowler, Little Genesee, N. Y.	50.00	

Mrs. Archie Tuning, McDonald, Pa.	25.00	
Mrs. Mary C. Davis, Clarksburg, W. Va.	15.00	
Mrs. Irma Blinn, Glassboro, N. J.	11.00	
Mrs. J. S. Williams, Little Genesee, N. Y.	2.50	
Mrs. M. A. Ayars, Panama City, Fla.	25.00	
Portville, N. Y., Church	10.00	
F. C. Monroe, Battle Creek, Mich.	5.00	
	<hr/>	158.50

Maintenance Fund		
Rent, from publishing house	200.00	
Permanent Fund		
Balance due account Annuity Gift	\$ 5.94	
Transferred from savings bank, for investment	4,000.00	
	<hr/>	4,005.94
Total		\$6,002.10

MY FIRST CALIFORNIA CHRISTMAS

REV. RALPH CURTIS JONES

Christmas, 1925, has dawned for me in a most un-Christmas like land with air as clear and sparkling as April.

It seems such a very short time since last Yuletide, when the writer was more than a thousand miles from here in New Westminster, British Columbia.

But now, for the first time in my life, I am in California.

On the Pacific highway over icy roads that pass through the Siskiyou Mountains, I burst from a large-flaked blizzard into the balmy climate of the California of my dreams.

It was a complete transformation. Behind me lay drifted snows and frozen remembrances, and still farther back driving Oregon rain and dense fir forests. But here is a semi-tropical climate with fringed palms and sweeping elms and the most tree-beautiful city of Northern California—Sacramento.

It is Christmas day. The stores are silent. Streets and buildings are colorful with decorations symbolic of the day. Churches are celebrating the birth of our Savior. And most brilliant of all in my consciousness is the midnight mass celebrated in the Roman Catholic cathedral here, as night broke forth into day. Its glorious beauty vividly recalled that starry night of old when herald angels sang the message of the new born King.

When we exchange today the time hal- lowed salutation, "Merry Christmas," let it ring with sincerity and help to make merry the day for those less fortunate than ourselves. "On earth peace, good will toward men."

MISSIONS

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

AMONG THE CHURCHES

LEONARDSVILLE, BROOKFIELD, WEST EDMES-
TON, SCOTT AND SYRACUSE, N. Y.

The missionary secretary at the present writing is on a month's trip among the churches; and today, January 7, is enroute from White Cloud to Battle Creek, Mich. Following a wish often expressed by the people, he is writing out some notes by the way, and it may not be too late to go back two months and write a bit of a short trip of intensive work made in November. It was a ten days' trip, mostly in the boundaries of the Central Association, made the fore part of November.

To the secretary's mind one of the significant things was the interest shown in denominational work. It was the premeditated plan of the leaders in this association that the major part of the time at the semi-annual meeting, held the last of October, should be given to denominational work and that two weeks later the missionary secretary should come into the association for a further presentation of the same work. This plan was carried out and the semi-annual meeting has already been reported.

It was arranged that the missionary secretary should begin his work the first Sabbath in November by addressing our church in Leonardsville at 10.30, Brookfield at 12.00, and West Edmeston at 3.00. Through the kindness of Brother Friar and the faithfulness of his auto, this program was carried out; and in the evening a fourth meeting was held in the parsonage at Brookfield when a goodly number, mostly Christian endeavorers, gathered to hear more about our work and discuss the problems connected therewith. The attendance at all these meetings was good and the interest ran high. With the exception of Mrs. Crofoot, pastor at West Edmeston, the pastors of these churches were at Adams Center assisting in a week-end evangelistic campaign. This campaign concluded a two weeks' campaign conducted by Pastor Hur-

ley assisted by Pastor Simpson and was highly successful, as already reported.

The secretary had planned a meeting with our church in Scott, N. Y., Sunday night, November 8; but the impression was gained that the appointment was one week later, and no meeting was held. Nevertheless, nearly all the Sabbath-keeping homes were visited and the interest of the church and denomination discussed. This church, the Scott Church, is in its second century and much reduced in members, but there are a few left who are faithfully trying to maintain the interest. They have a good well-kept church and parsonage, and it seems too bad that the work should languish; but the secretary went away encouraged because of the faithfulness of those who remain.

The second Sabbath in November was spent with the church in Syracuse, but before going to Syracuse the secretary went to Alfred to fill an appointment to address the Woman's Evangelical Society of the First Alfred Church. This society for two generations at least has stood for the best in missions, and it was a privilege to address it and discuss with its interested and devout members the interests of the kingdom. While in Alfred the secretary also addressed the public school on South America. Its Products, People and Conditions. As has always been the case, the boys and girls showed great interest, and it was difficult to get them to cease asking questions and go home to their dinners.

The Sabbath at Syracuse was a very rainy one, but the homes of nearly all our Seventh Day Baptist families were visited, and a good congregation gathered to listen to the missionary message. In Syracuse, as in a number of other cities, intensive work in the spirit of Christ, beyond a doubt, would bring many to the loyal support of the cause we hold dear and which the Master has asked us to herald in a lost world.

HEBRON, PA., AND DETROIT AND WHITE
CLOUD, MICH.

As the churches of southern Wisconsin had invited the missionary secretary to attend their quarterly meeting, January 16, he determined to visit as many churches as possible before the January meeting of the Missionary Board. It was planned that the first Sabbath of the trip be spent with the

churches in Hebron, Pa.; but a funeral and the severe winter weather with its drifting snow, which struck the eastern part of the United States about Christmas time, prevented either of the Hebron churches from holding meetings, and the secretary from visiting in the interest of the work as he had planned. It was learned, however, that since last August, Brother Mark Sanford, a young farmer living at Little Genesee, N. Y., has been supplying these churches every two weeks; and it is gratifying to learn that his ministrations are helpful and much appreciated. At the First Hebron Church a neighborhood program, which was started four years ago, is nearing realization. The program includes a community house located near the church and on land owned by the church. The Christian Endeavor, Ladies' Aid, and Grange united with the church in erecting it; and when completed, which should be in a few months, it will serve a most useful purpose, not alone in the work of the church and its auxiliary organizations, but in the life of the entire community. Much credit is due to the vision and sacrificial faithfulness of those who have borne the burden in promoting this project.

On the way to Detroit the secretary called on lone Sabbath keepers in Cherry Creek, N. Y., and received encouragement while trying to give good cheer to others. From these lone Sabbath keepers more will be heard later.

New Year's morning found the secretary in Detroit, Mich., when four busy days were spent with the pastor, Robert B. St. Clair, and the church. Five years had passed since the secretary had visited our church in Detroit, and he was impressed with the healthy growth which has taken place in that time. It is not an easy matter to guide the affairs of a church composed of people who are widely separated in beliefs and practices; but this, Pastor St. Clair has been blessed in trying to do, and today has a church working together in commendable harmony. Sabbath eve the Christian Endeavor society met for its weekly prayer meeting. The meeting was held at the home of Brother Fink, and about twenty were present to enjoy the live and inspiring meeting. The regular Sabbath services were held Sabbath afternoon. The Bible school came first, and is well organized and doing good work. After the Bible school between forty and

fifty gathered for public worship and the sermon. One notices that an honest effort is made in this church to have real worship in the opening exercises. One of the means used to bring this about is the practice of standing during the reading of the scripture lesson. This is not done as a Biblical requirement, but as a means to an end, the end being to secure reverent attention to the reading of God's Word. The secretary preached on missions, and a most commendable interest was manifest. Sunday night the church people and a few of their friends met at the home of the pastor to hear more about the work of the denomination and discuss with the secretary the problems connected with the various fields. After considering our missionary work for nearly two hours, the Christian Endeavor society served refreshments, and the meeting broke up; but some lingered for further questions and discussion of our denominational work.

The secretary's next appointment was at White Cloud, Mich., Wednesday night, January 6. Though a mid-week appointment and though the public school was giving an entertainment the same night, a goodly number came to the church to hear the secretary talk on missions. White Cloud is the county seat and is a prosperous town and railroad junction. Some of the men who are leaders in our church here have been foremost in the development of the town and county, and our church is and should be a prominent factor in the religious life of the community. The church has a house of worship that would be a credit to any place, and a parsonage with modern conveniences. It has been without a pastor since last spring, but is looking forward hopefully to the coming of Brother Robert Wing next spring. All the appointments of the church are being maintained, and eleven members have recently been added, these additions being the result of the labors of the former pastor, Brother E. D. Van Horn; the missionary for northern Michigan, Brother L. J. Branch; and other members of the church. While in White Cloud the secretary called on several of the families belonging to the church, and though the visit was short and in the middle of the week, it is seldom that a visit from the secretary appears to be more appreciated.

TREASURER'S MONTHLY STATEMENT

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society
December 1, 1925-January 1, 1926

Dr.	
Balance on hand December 1, 1925.....	\$18,792.64
Battle Creek C. E. society, South American Mission	15.65
Susie M. Burdick, Missionary Society	10.00
Mr. and Mrs. W. H. Hardy, John Manoah ..	3.00
Woman's Board:	
Miss Burdick's and Miss West's salaries	345.50
Boys' School	5.00
Girls' School	10.00
Milton Intermediate C. E. society, work in Trinidad	3.70
Milton Sabbath school:	
Work in Trinidad	24.87
China field	20.19
Jamaica	6.10
Georgetown	12.50
Washington Trust Co., Interest credit	2.30
Onward Movement, Missionary Society	1,224.00
Second Alfred Church, Missionary Society ..	2.25
Los Angeles Church, Missionary Society	38.00
First Genesee Church, Georgetown	5.00
Riverside Women's Bible Class, White Gift to Marie Janz	12.00
	\$20,532.61

Cr.	
T. L. M. Spencer, November salary	\$ 83.33
Wm. L. Burdick, November salary, traveling expenses, etc.	162.29
November Salary:	
L. J. Branch	25.00
C. C. Van Horn	41.67
Ellis R. Lewis	50.00
R. B. St. Clair	125.00
George W. Hills	50.00
Angeline P. Allen	25.00
H. Louie Mignott	35.66
C. A. Hansen	33.33
Wm. L. Burdick, clerk hire	33.33
Committee of Reference and Council, literature ..	7.00
Mabel L. West, November salary	41.67
Industrial Trust Co., Draft, Acc't H. E. Davis' salary	18.19
Industrial Trust Company, China draft	1,937.16
Seventh Day Baptist mission, evangelistic and incidental	\$125.00
Girls' School appropriation	37.50
S. M. Burdick, salary	190.00
A. M. West, salary	200.00
Grace I. Crandall, salary	100.00
R. W. Palmborg, salary	200.00
H. Eugene Davis, salary and children's allowance	404.66
George Thorngate, salary	320.00
J. W. Crofoot, salary	360.00
Charles R. Cust, Gift—Work at Trinidad....	15.00
Industrial Trust Co., draft—First payment on passage of Mr. and Mrs. Crofoot	114.38
Industrial Trust Co., draft—account salary	100.00
Grace I. Crandall	100.00
Industrial Trust Co., draft—account salary ..	40.00
J. W. Crofoot	40.00
Alfred Loan Association, account H. E. Davis' salary	12.00
Susie M. Burdick or S. H. Davis, treas., account of salary	10.00
John Manoah, Special Gift	3.00
Treasurer's expenses	35.00

Balance on hand	\$ 2,998.01
	17,534.60
	\$20,532.61

Bills payable in January, about

Special funds referred to in last month's report now amount to \$18,735.95, balance on hand \$17,534.60, net indebtedness \$1,201.35.

E. & O. E.

S. H. Davis,
Treasurer.

FROM MY DIARY

ELMER AKERS

Some of you may think that Christianity is in the air. Its branches, to be sure, are in the air, but its roots are in the earth. So that we who are of the earth, and will believe nothing which we can not examine, are not left without a means of study and proof. But let us remember that the fruit of a tree is borne on the branches. The spiritual branches of the tree, being beyond the realm of scientific investigation, are in danger of doubt by the inhabitants of the earth; but is a tree, a tree, without branches? Is Christianity complete without a spiritual life? Is an individual's life complete—is it anything—without spiritual life?

At last I discover that in putting murder out of my heart—which it was necessary to do in order to become a man—I have unwittingly put out the very quality required to serve my country in war! O ruined patriot that I am! What shall I do?

Only that spiritual power which Christians call God can save a young man from that self-damaging recklessness, and responsibility-destroying carelessness, which in many cases results from disappointment in love.

How fickle is the crowd! When a man appears among them who conscientiously tries and, in a measure, succeeds in living a godly life, they begin to deify him and forget that he is but a man, and as such is subject to error. They extol and magnify his godliness beyond its actuality; and then when he slips, they lose faith in him and brand him a hypocrite.

Their first action comes of a desire to make much ado over the unusual, and their esteem is a little affected; the second comes from the tendency to justify themselves and the envy which forbids them to recognize and honor virtue in others.

Eventually, however, the godliness of a life will be recognized and incorporated into the life of humanity.

If a cause or principle is worthy and true, it should be promulgated, and not defended. To defend is merely to maintain, that is neither to gain nor lose, but it is impossible

to do this. There must be progress or regress. To defend implies resistance to other human wills. Such resistance is justifiable only when the wills stand in the way of a moving righteous cause. No principle or cause is worthy of defense if it is not worthy of promotion. Merely to defend the principles of co-operation, forgiveness, non-violence, or causes such as the Church, the World Court, national and racial equality, is to bring them into disrepute and deterioration. To defend and maintain them they must be promulgated. Principles and organizations never lack defenders; but where are the promoters? Where are the men who will prove the right of their principles or organizations to existence by advancing them?

A PRAYER IN TEMPTATION

O God, give me strength to turn away from this temptation. Help me to recall, now, those things to which I must be true—duties which require my best efforts, friends who love and trust me, and my own sense of right,—O Lord, I can not be untrue, now that I think of these! I thank thee, Father. Help me always in temptation to lay hold of the Spirit, as I become conscious of it when I remember my duties and my friends. Amen.

I think there is no more meaningful narrative in all literature than that of St. John 21: 15-17. Here, Jesus is said to have asked Peter three times, "Lovest thou me?" And to each of Peter's affirmations, Jesus replied, "Feed my sheep." How indispensable is love, in teaching! The measure of one's power to teach the truth is the measure of one's love for the truth.

I see that everyone must pay a price for a clear conscience. It is not to be paid in a standard coin, but the payment is a different kind in every case. One man must break with his favorite gang of associates, another must forsake movies and parties, another must quit smoking. If one's conscience protests against any one of these habits, or some other, that means that our love is divided between the habit in question and God. The price to be paid for a clear conscience in such a case is the habit. O God, but it seems hard to pay!

If I pay I shall have power and joy, and

my influence will be good; it will strengthen and encourage others. And I shall find that the price paid was not a sacrifice, after all, but a realization of larger freedom and happiness and capacity to serve. Then, let me turn in prayerful spirit to the Great Spirit, and say, "O God, Source of all my power and progress, I will pay the price. Help me forsake and forget my old habit."

Until a man is able to submit, if need be, to the deprivation of any habit of life, or even life itself, and that without remorse, he has not gained self-mastery.

Early in my life the stimulus to much of my work was fear. Later the fears weakened, and I did work more often from interest and love of the work. The latter is almost the sole source of my motive power now. But I see that I must learn better to pursue one great essential object. Of a multiplicity of interests I must first select the right one, then pursue it to the end, refusing to be diverted by non-essentials.

As I study the character of Jesus, I realize that he must always have carried the atmosphere of welcome to everybody, even to his most intimate friends. Sometimes I am bent on some selfish act, and then I try to conceal my movements. I am very sorry. Great Spirit, my Father, I pray for thy forgiveness radiated throughout the secret chambers of my heart. Incline me to carry, always, the atmosphere of welcome to everyone.

Milton College, Milton, Wis.

VISION

I would like to live
In the Hilltop House for just one day,
Leaving behind all homely, intimate things,—
All the softening mists of the valley life,
And look on the world from a high, bare place,
And see it as God sees it.

I could be
Companion to the sunrise and the stars
And lose my awe of them. I could understand
The finding and the passing of a soul. All great
mysteries

Would be revealed to me in Godlike vision.
I would look down, dear people of the valley,
And see in you what I had never guessed before.

Then when the day was done, I would descend
With eagerness to be among my own;
For could I fail to love you more, oh friends,
When I had seen you from that holy place
Through God's own eyes? —*Louva Crane.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

PLOW-SHARES AND PRUNING-HOOKS

The place is a gloomy Gothic council chamber. Guttering tapers serve only to darken the semi-obscurity. The time is April, 1521. Yokel, burgher, papal legate, and king; ermine, silk, fustian, and hair-cloth; scarlet, purple, drab, and brown are foregathered to witness one of the dramatic scenes of history. A thick-necked man, chuckle-headed, with close-cropped hair, clothed in cassock and cowl, standing before the high dignitaries of this Imperial Diet addresses them with such fiery zeal that every head is bent, every ear is turned to hear this memorable defiance of Church and State. At last in a low voice yet one which is heard in every corner of the room the first Protestant utters the age-long battle-cry of the Christian, "I can not do otherwise. So help me, God!"

Such was the setting of a great struggle for human freedom. At Worms, Martin Luther promulgated a new kind of liberty, that from churchly despotism.

I am reminded that history is the story of new freedoms achieved or of old freedoms conceived in new ways. Men are always revolting against some hoary bondage.

In this year of our Lord 1926, mankind finds itself in the throes of a struggle for freedom from war. These latter years have seen the conflict become more determined and more promising. The signing of the Versailles treaty, the Washington Arms Conference, the Locarno pacts—these are parts of the great drama. They are the acts of latter-day apostles; outward signs of a new inward work of grace.

I say all this that you may realize that no more fateful ends were ever contemplated, no more important achievements realized than are being contemplated and realized now. If "there were giants in the land in those days," there are super-giants at large now. Ours is not an age of pygmies but one of men of heroic stature dreaming sublime dreams and performing Herculean achievements. Nearer are we

today to beating our swords in plow-shares and our spears into pruning-hooks than were the men of Isaiah's time.

I have cited the Diet of Worms as a dramatic setting for a dramatic event. Other equally significant events have been born in the most common-place surroundings without any of the trappings of significance.

Meeting in the old New York Avenue Presbyterian church in Washington, D. C., the National Study Conference on Churches and World Peace, which met December 1-3, 1925, may prove historic and vital in the struggle for freedom from war. One hundred years from now this Washington church may be pointed out to visitors as the birthplace of Christianity's consciously united effort to achieve the liberty of peace.

In the midst of a busy section of the Federal City the church is itself an emblem of peace. Little of the city's hubbub penetrates its walls. Its interior induces serenity and the spirit of worship. Here is the pew where listened and prayed Abraham Lincoln, outwardly a man of war, inwardly a man of peace.

Sitting in this already historic house of prayer, the representatives of thirty religious denominations sought "to find out how far the churches of America think and can act together in the great program for a warless world." Roman Catholics were there. Orthodox Greek Christians were there. Quakers were there. Salvation Army men were there. I believe all the Protestant denominations sent delegates. Thus were represented all shades of opinion from that of the lawyer representing a mid-Western denomination who caused much merriment by his witty sallies and by his incongruous support of modified militarism to that of the rock-ribbed pacifists.

Seventh Day Baptists, of course, were there. Rev. A. J. C. Bond, of Plainfield; Mrs. Cora R. Ogden, of Salem; Duane Ogden, of Waterford; Mrs. Annabel Bowden, of Shiloh; and the present scribe attended. Pastor Bond agreed to report through the RECORDER (see the issue for December 28) on the findings of the conference and to me was assigned the job of reporting on the setting. I shall not stick very closely to my subject.

Frankly I went to Washington for light. I had never been able to accept the out-and-out pacifist viewpoint. It sees the horrors

of war but forgets the horrors of unprotectedness. I was certain I was not a militarist. I hate the *miles gloriosus*, the bully individual and the bully national. Yet I had asked myself a hundred times, Is any war justifiable? What military precautions shall a nation take to protect adequately the lives and property for which, under heaven, it is sacredly responsible, precautions which will not incite the war-spirit among its own citizens and will not stir up suspicion among its neighbors?

Over these questions a depressing fog hung in my mind. Hence I went to Washington eager for the illumination of Christian statesmanship.

At the opening sessions of the conference I was bitterly disappointed. The spirit of deliberation which looks for truth and not for argument was lacking. Apparently the discussion was to be a show of strength among several kinds of professional propagandists. Bitter remarks were passed between pro- and anti-League of Nations folk, between conservatives and pacifists. (Incidentally be it said, the pacifists seemed to me the most belligerent group of the conference.) The delegates who first lifted their voices in debate forgot that this meeting was a *study* conference without a highly organized program of set speeches and preconceived attitudes. They forgot that this was a place to learn, to discover new facts, and to see old facts in new relationships. In the opening sectional meetings truculence rather than tolerance prevailed.

As the discussions proceeded, the propagandist fell out of the race and the spirit of truth-seeking forged ahead. Conferees adjusted their thinking to the study ideal. At the outset the extreme pacifists had maintained the attitude that the conference would fail of its purpose did it not forthwith and flat-footedly condemn all war and adopt any scheme for universal compulsory peace. Other discussers expressed opinions which would have kept the meeting from taking any advanced steps towards realizing an eventual warless world.

As I see it, the final attitude (it was interesting to me to see the attitude of thinking men undergoing modification influenced by the discussion) was in brief this, "What advance can the Church unitedly now take that will move the world perceptibly, permanently toward peace?"

It was largely due to the fine statesmanship of Bishop William F. McDowell, Methodist bishop of the Washington Area, that the spirit of practical Christian deliberation finally prevailed at the Conference. As a presiding officer at the general sessions (for about the first day the delegates met in groups for the study of special topics) he was gracious yet firm, patient yet expeditious in guiding discussion and bringing it to a head, parliamentarily fair, adept at keeping the assembly from strangling its real purposes in red tape.

Then, too, another influence brooded over the assembly. It seemed to me to exercise a possibly unsuspected force over the deliberations of the delegates. It was the benign spirit of the man who years ago sat in the now vacant pew where undoubtedly he had wrestled with God for a blessing during the trying times of the Civil War. This potent influence was the effluvium of the great heart which had prompted the words, "With malice toward none; with charity for all."

In the beginning—and in the end—God. One delegate prayed at a morning session that this conference might indeed be a creative act of God in human history. I pray that it may be so. Let us think and work that it may be so.

YOUTH OUTLINES PEACE PROGRAM FOR THE CHURCHES

The following paragraph from the report on "The Co-operative Work of the Churches" was submitted to the Interdenominational Student Conference at Evanston, Ill., during the Christmas holidays:

We recommend the following specific proposals as steps toward the establishment of peace, to be undertaken by the churches in their interdenominational capacity:

1. The entrance of the United States into the World Court.
2. The entrance of the United States into the League of Nations.
3. The removal of discriminatory legislation in our immigration policies.
4. The elimination of compulsory military training in our schools and colleges.
5. The elimination of the war emphasis from our school textbooks.
6. The promotion of universal disarmament.
7. The discontinuance of the so-called "Defense Day Tests."
8. The cultivation of a Christian world-

mindfulness among the adherents of our several churches.

We recommend that the individual churches through the denominational agencies give loyal support to these and to other endeavors in behalf of peace. We of the younger generation feel that our nation should not stand aloof from the rest of the world on the basis of the Monroe Doctrine or by virtue of a speech once made by George Washington, but should come forth whole-heartedly and make its contribution toward the solution of these international problems.

COLLEGE STUDENTS AND WORLD PEACE

The college student is internationally minded. Anyone who doubts that would do well to recall the recent World Court campaign conducted on many of the campuses of the country. A national student poll was taken on the question of America and the World Court. The results of this poll, as announced by the *New Student*, indicated that out of a total of nearly 130,000, more than 100,000 favored the United States entering the court on terms acceptable to the administration. Nineteen thousand, eight hundred ninety-five were opposed to any participation in the court.

The National Collegiate World Court Conference, held in Princeton on December 11 and 12, brought together about three hundred delegates from two hundred fifty colleges and universities. The following resolution was adopted by an overwhelming vote:

Be it resolved that we advocate to the President and Senate of our country adherence to the Permanent Court of International Justice under the so-called Harding-Hughes-Coolidge reservations.

The students of the present generation seem determined to organize the world for peace.

"THE ENEMY"

Channing Pollock's new play, "The Enemy," is proving a real success. Here is a graphic depiction of the horrors of war. The play shows the fears, hopes, and disasters that sweep over the homes of a people. According to Mr. Pollock there is but one enemy, "hate," and that is universal.

In commending the play, one writer remarked most truly that "this play will do more for peace than we who work for it, because it reaches the ones who need it and who will not come out to hear lectures."

This play deserves the support of all who are seeking to establish a war-free world.—*International Goodwill.*

THE STOCKHOLM CONFERENCE

VIII

DEAN J. NELSON NORWOOD, PH. D.

THE CHURCH AND THE INDUSTRIAL ORDER

One of the big issues carefully considered at Stockholm was that of the Church and industrial or business relations. Like other topics this one had been studied by sub-commissions or sections, whose various findings were considered in full meetings of the commission, the report of the commission presented and discussed in the conference, and finally a paragraph or so put into the message to the Churches to convey the feeling and spirit of the conference on the topic. Most Christians agree today (some do not) that Jesus' message is intended to redeem life here as well as for hereafter. I was quite shocked to learn the extent to which the idea is held, especially in continental Europe, that Christianity has to do with man's relation to God, with man's task in getting ready for a better world after death, rather than with any attempt to Christianize the existing order on earth. According to this emphasis (and we all believe in both views in differing degrees) the Christian need concern himself but little about this life except to rise above its tribulations and watch it dive toward the perdition to which it must inevitably fall; or await God's visible intervention which alone can save it.

But the conference was not disposed to accept this emphasis. It insisted on the social gospel. "Thy kingdom come. Thy will be done *on earth* as it is in heaven" well expressed the feeling. The Church, in Jesus Christ alone, possesses the solution of our great problems.

Let me quote from the commission handling this topic: "The fundamental Christian principles which ought to guide the Church in this work may be summarized in the following statements:

"1. *Love.* Against the current belief that the powers that rule the world are force and self-interest, we Christians assert that love is the strongest power. God is Love, and all human well-being, all moral progress is advanced by love, express-

ing itself in good will, co-operation, mutual helpfulness, service, and self-sacrifice.

"2. *Brotherhood.* As children of the one Father, we are all members of the same family; each one being precious in the eyes of the Father, we ought to recognize theoretically and practically the value of every human being. Therefore, the development of human personality is more important than wealth, man more important than money. In all economic problems the human factor is of more importance than material gain.

"3. *Justice.* No social order can endure or satisfy human aspirations unless it is just. God has so made man that he can never rest content under unjust conditions. The present discontent with industrial conditions arises in part from a sense of injustice, no way having yet been found whereby rewards are equitably adjusted to work or merit.

"Love, brotherhood, justice are not mere phrases. They are part of the eternal order, ruling ideas which have divine authority."

The following paragraph, also, represents a typical point of view reiterated time and again during the sessions—so much so indeed, that some delegates thought the conference too timidly conservative: "All the reports agree that the Church can not commit herself to any special scheme or schemes for the reconstruction of the social order. Such schemes are constantly modified by growing social experience. The function of the Church is by purifying and deepening the human conscience to give men clearer eyes and better wills."

Turning to the report of the American section, dealing with economic relations, we find named a number of items in our modern business thought and practice which the earnest Christian must challenge. One is the over-emphasis on profits as the prime objective of industry. This so easily leaves out of sight the human factor which, even according to any reasonable or large-minded business view, is large and often controlling. For business to succeed as business the human side must receive increasing consideration. Profit above "fair" returns, or "wages of management," is more and more condemned, and large fortunes produce sharper and sharper twinges of a questioning conscience.

Excessive competition, fostered by our

business regime, is challenged. Competition we shall always have in some form, but Christianity demands more of co-operation. "The conditions which beset human life on the earth are such as to make struggle between individuals and groups and institutions as inevitable as their co-operation. The educational problem is, therefore, to win the thought of all to a common good, and to make co-operation the controlling spirit and method. There is a type of individualism from which mankind can not escape, no matter what collective enterprises it may embark upon. It calls for the attainment by individual men and women of spiritual excellence, a disciplined life, a consecrated will, and a habit of sacrificial service. . . . The Christian view of business and industry is not predicated upon an out and out substitution of altruistic for egoistic attitudes and motives, but upon a synthesis of these elements of life in what may be called a process of socialization."

The Christian evangel also challenges the present order by demanding that property be held under an increasing sense of stewardship or trusteeship to help produce a more abundant life for all; that labor be no longer considered as a commodity; that child labor and unemployment be treated as soluble problems. Indeed, one British delegate, thinking of the serious character of the unemployment problem in his own country, suggested that the Church in England give up all else for the present, its Sunday services if need be, and concentrate on finding and urging a solution of this great question. "The arbitrary rule of the law of supply and demand is gradually being humanized and corrected as men come to see that freedom and self-expression and the impulse to mutual aid are as elemental in life as the quest of food and shelter."

But we must stop. We shall revert to this same subject in our next installment.

The earliest and most important educational agency employed by evangelism is the home. There, parental example and instruction, practice and precept, shape the plastic life of the child from the very beginning of his career. Through faithful instruction in the Scriptures at home Timothy was made wise unto salvation.—*R. M. Vaughn.*

WOMAN'S WORK

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

ON

- Faint Heart, canst thou not hear the word,
"Press on"?
He gives it who has more
Than any soul can wish,
Of heaven's treasure.
- Weary Heart, dost thou not hear the voice,
"Hope on"?
He speaks it who has passed
Thro' all the trials and sorrows of
Earth's bitter woe.
- Wounded Heart, wilt thou not hear the charge,
"Fight on"?
He bids it who has conquered
All of Sin and Death itself,
"And overcome the world."
Charles B. Morrell, M. D.

Have you ever received a letter that you never read? I do not mean an advertising circular; sometimes we feel that such a communication is not worth the reading. I refer to a real, "honest to goodness" letter. The pleasure and the good resulting from letter writing would be lacking if we could not feel reasonably sure that our friends would read the letters we send them.

Women's clubs are oftentimes besieged with letters from every kind of person and every sort of organization, asking endorsement for every kind of thing, good or bad. No club woman expects all these letters to be read in the club meetings. It is for the officers to sort out from this volume of correspondence, those letters that are from the official family or from other responsible sources, and these are presented to the membership for their consideration.

When a letter comes to a woman's club from some district, state, or national officer, the club officers have no choice but to present it for the consideration of the entire membership.

The women's societies of churches are fortunate that as yet the general public has not awakened to the importance of securing for their projects the help of the influence of the church societies. I say fortunate, because I feel that to many these

requests might prove distracting, and tend to take the mind away from the work for which the societies were organized, and which no other organizations can do as well.

The Woman's Board has occasionally sent out letters to the women's societies throughout our denomination. The board has always looked upon these letters as family messages to our own folk. Such a letter has recently been sent out. After it had been mailed there came to me from two women in two towns some distance apart the query, "Do you think they will read it in the societies?" Now I submit to you, is not that a strange question about a letter coming from our official family? Another thing about the sending out of this letter surprised me; and as I always enjoy sharing my surprises with others, I am telling you about it. The corresponding secretary had a good bit of difficulty in securing a correct list of the present officers of the societies, to whom she might mail the letters. Now our corresponding secretaries, both the associational and the general, are very capable women; but none of them lay claim to possessing clairvoyance; so how should they know these names, unless they hear them; and how should they hear, unless some women should make it their duty to send these names to them?

This letter is published this week, not for fear it will not be read in the societies. I refuse to believe that any society cares so little for the work of the women of the denomination that the letter will go unread. It is published that the lone Sabbath-keeping women may have an opportunity to read it.

AN OPEN LETTER TO WOMEN'S SOCIETIES

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2.

DEAR SISTERS:

The year is drawing to a close. The days of 1925 are in the keeping of a merciful God. I am done with them except as I can retain for future use the lessons I learned while living them.

In the rush of thoughts that come to me as I face the new year, a few are more clear, and on them I will concentrate. I thank God for the resiliency of human nature.

"Every day is a fresh beginning,
Every morn is the day made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you."

The prayers I withhold will never be offered. Others may pray for my loved ones, my home, my society, my church, my denomination, my country; and the faith of answered prayers will be theirs, not mine. The gifts I withhold will never be given. Others will bring tithes and offerings into the storehouse of the Lord and his work will be financed. They will receive the increase that comes from such scattering, and I the poverty that follows withholding.

If I fail to do the duty nearest to me it will never be done. Others may pick up the broken threads of my neglected tasks, and the glory of the finished work will be theirs, not mine.

The Woman's Board has a good budget. It was carefully planned, item by item, and approved by the Commission. It is the Lord's work. It is not his will that his work shall fail, but he leaves it to my will whether or no I shall fail.

The budget needs my gifts, my prayers, my service. Lord grant that the sin of withholding may not be mine.

For and on behalf of the Woman's Board,
NELLIE R. C. SHAW,
Corresponding Secretary.

THE SABBATH A SIGN OF THE EVERLASTING COVENANT

G. E. FIFIELD

The creation Sabbath is the Christian Sabbath for Christ created it. "By him (Christ) were all things created." "He was before all things, and by him all things consist." "All things were made by him, and without him was not anything made that was made." "Therefore, the Son of man is Lord also of the sabbath day."

The Sabbath, therefore, is the Sabbath of the Lord, the Christian Sabbath. But the creation Sabbath is even more emphatically Christian than has yet been made clear. It is the sign of the everlasting covenant, by which covenant Christ in all ages has saved all who have put their trust in him.

In order that this may be made plain, we must first see clearly what that covenant is, and with whom it is made. When man

sinned, he lost the power to keep from sinning. Life is the power to act. But sin is death, and death is the absence of all power. The sinner is the *slave* to sin. Sin is the master, and he the servant.

It was thus through sin in the beginning that the race died spiritually, or lost the power to live in harmony with God's spiritual law. That it has no such power, the Bible positively declares. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. "No man can come to me, except the Father which hath sent me draw him." John 6:44. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Romans 8:7.

Thus, left to themselves, mankind is helplessly lost. But to all who realize this and long for salvation, the Lord says, If you will submit your wills to me, and just as you are, drop into my everlasting arms, I, through the blood of the everlasting covenant, will make you perfect to do my will, working in you that which is well pleasing in my sight. God would have made this covenant with Israel, at the foot of Sinai, as soon as they learned their own helplessness, if they had grasped the promises by faith and had submitted their lives to him. He did confirm this covenant with every individual who accepted him and yielded his life to his keeping.

By this covenant he wrought his ideals in David, taking him from the sheep-cote, and making him musician, poet, king, and type of King of kings. And the Lord says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1. "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah 55:3.

The thoughtless, wicked man is an alien from the commonwealth of Israel, and a stranger to both the covenants of promise. See Ephesians 2:11, 12. When the Spirit of God arrests his attention and speaks his law to his soul, to convict him of sin, he first tries to make himself better. This is the first covenant, the covenant of works.

The Lord lets him try until he finds how

helpless and hopeless he is in himself. When he finds this out, and the hunger of the soul leads him to Christ and causes him to accept Christ as a personal Savior, then the Lord seals with him his everlasting, or new covenant, and to that man who thus enters this new experience the old covenant is done away in Christ.

He is no longer a stranger and an alien from the commonwealth of Israel, but a fellow citizen with the saints, and of the household of God. Ephesians 2:19. Every one whose attention is arrested from the ways of sin by the divine Spirit, and who yields himself to God, is an Israelite; all others are Gentiles. Paul declares that not to the literal seed, but to this spiritual Israel, pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises. See Romans 9:4-8; Galatians 3:29. In the eleventh chapter of Romans, Paul teaches that by accepting Christ, the Gentile is grafted into the Israelitish stock, contrary to nature, so becoming an Israelite; and so all Israel, i. e., all the real Israel, the spiritual Israel, shall be saved.

As we have seen, man can not save himself. In infinite love, God stoops over the battlements of heaven, holding down this everlasting covenant to every soul who will accept it. It is by his creative power, manifest through this covenant, and by this alone, that a soul can be saved and made righteous. Hence, David prays, "Create in me a clean heart, O God." And Paul says, "We are his *workmanship*, created in Christ Jesus unto good works," and "if any man be in Christ, he is a new *creature*."

But since God is no respecter of persons, since salvation is only by his creative power, why does he not save all men?

It is because he can not save us against our wills, for that would be to make us machines and so destroy all character.

He does create anew and save by that covenant all who submit their lives to him. Dear reader, if you would be an Israelite, indeed, and be saved with all Israel, at last submit yourself wholly to God, accept this covenant by faith, and rejoice in the glorious fact that God has taken the contract to work out his divine ideal in your life, and in that he, seeing the end from the beginning, beholds you, even now in the glory of Christ's righteousness.

So much for the covenant. Now for the original proposition that the Sabbath is the sign of this covenant. This is plainly stated in the Word. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for *it is a sign* between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a *perpetual covenant*. It is a sign between me and the children of Israel forever." Exodus 31:16, 17.

No one will deny that the Lord is speaking here to the same Israel to whom he gave the law and the covenants and the promises. But we have seen that Paul plainly and positively declares that this was not to the national Israel, but to all who accept Christ. That this also refers to the same perpetual or everlasting covenant of which we have spoken, is evident; for there is but one perpetual, or everlasting covenant; and through this, and through this only, men are saved and sanctified and become the true Israel. The Sabbath is here declared to be the sign between God and the human soul, that God is performing this work of sanctification.

On God's part, it is a sign of his creative power, by which he creates us anew, or sanctifies us. Both here and in the fourth commandment, and indeed throughout the Bible, the Sabbath is ever presented as a memorial of creation, and a sign of God's creative power.

On our part it is the sign of our soul's submission to him, which permits him to sanctify us. This is no theory, it is a fact. Many a man who cares nothing for God or religion would not outwardly, openly, lie, steal, kill, or commit adultery. They could not do these things openly and evade the law of the land and live in good society. Many a man who cares nothing for God, would think it foolish and not in good taste to swear, bow down to idols, or openly proclaim himself a worshiper of another god. These commandments, therefore, do not outwardly mark the man and distinguish between him that serveth God and him that serveth him not.

But when a man conscientiously keeps the Sabbath as he understands it, he does this openly and purposely to recognize God's

authority over his conscience and to submit his soul to him. Hence, it is a sign of the soul's submission to God.

But the Lord says to every one who submits his soul to him, "I will make with you my everlasting covenant, to sanctify you, and to make you perfect to do my will," by my creative power. Therefore, the Sabbath, which is a sign on God's part of our submission to that power, is, as is plainly declared, a sign of that perpetual or everlasting covenant. But with whomsoever the Lord makes that covenant, he dwells as a living, sanctifying power.

So, if we willingly submit ourselves to him, and take up this, his appointed sign of such submission, he says that it shall be to us a sign *between me and you*, that *ye may know* that I am the Lord which *doth sanctify you*.

God's infinite Word is sent to receive all who submit their wills to him. When the Gentiles took hold of God's covenant, they accepted the Sabbath as a sign of that covenant. God's Word in this was plain, and his promise precious.

"Also the sons of the stranger (Gentile), that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath *from polluting it*, and *taketh hold of my covenant*, even them will I bring to my holy mountain, and make them joyful in my house of prayer." Isaiah 56:6, 7.

This promise is good today. The only reason the observance of God's blessed Sabbath has not always been a true sign as he meant it to be, to distinguish between those who are his and those who are not, is because of the great apostasy which brought in a rival institution, the sun festival.

Men's minds have been clouded and darkened by this apostasy, and many have sincerely accepted Christ as their Savior, who have not seen the true relation of the Sabbath to that everlasting covenant of salvation. But, thank God, the truth that has been crushed to earth shall rise again. God's final Church will be without spot or wrinkle.

Pagan contaminations will be purged away, and the heart fully subdued to Christ by love, until "in their mouth will be found no guile." In this Church, the true Sabbath will have been fully restored to its true place as the sign of the everlasting covenant.

HOME NEWS

NILE, N. Y.—The Nile Church is prospering under the efficient leadership of Mr. Hurley Warren, of Alfred Seminary. The annual church meeting was held Sunday, January 3, at which time the trustees' wives served a delicious dinner which was followed by the business meeting. By vote of the church, Mr. Warren was called as pastor for the year 1926.

For more than a year the Christian Endeavor society has published a breezy little church paper called the "Pep-o-Gram." Neil K. Clarke and Richard E. Wells are the editors.

The weekly prayer meeting and Bible study continues to meet at the homes of the congregation. It is arranged by a committee of church members—Lyle Canfield, Paul Baker, and Mrs. Clifford Depew.

We have just had the pleasure of having Rev. W. D. Burdick with us, calling in our homes as well as presenting denominational work at the church.

December 23 the Sabbath school and the neighboring Sunday school of the Evangelical Church united in a Christmas program and tree.

December 19 Mr. Lawrence Bailey was given the right hand of fellowship, having been baptized at Plainfield a year ago by Pastor Bond. This was of special interest to us, since on December 25 Mrs. Gertrude Clarke announced the marriage of her daughter, Christine, to Mr. Bailey. The ceremony occurred in New York.

Another marriage of one of our girls is that of Ruth Odell to Mr. Roy Otis at Cuba, N. Y., December 16. They have bought the George A. Coon farm.

CORRESPONDENT.

"I think it is entirely true that if the churches and the colleges set themselves to do it they can together drive war out of the world. Moreover, I think this is the combination that will have to do it. For the churches and the colleges are breeding places of ideas that alone have in them the potency of war's destruction."—*Dr. Luc- cock*.

On one point we can count upon unwavering assistance from Europe and that is in holding our position as the chief creditor nation of the world.—*Milwaukee Journal*.

YOUNG PEOPLE'S WORK

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

CHRISTIAN ENDEAVOR

Christian Endeavor Topic for Sabbath Day,
February 6, 1926

DAILY READINGS

Sunday—Fellowship (Luke 24: 13-15)
Monday—Training (John 5: 19, 20)
Tuesday—Meditation (Ps. 19: 14; 39: 1-4)
Wednesday—Service (1 Cor. 15: 58)
Thursday—Loyalty to Christ (Rev. 3: 1-7)
Friday—Opportunity (Hag. 1: 7-15)
Sabbath Day—Topic: What does Christian Endeavor mean to me? (Matt. 20: 25-28. Christian Endeavor day.)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We know that in order to be efficient in any line of work one must have careful, thorough training. Our training for Christian service in the church starts in the Junior Christian Endeavor society. Here we receive our elementary training; and, after having completed the course successfully, we are promoted to the Intermediate, where, I may say, we get our "high school" training for service. Here it is more advanced and we begin to develop initiative. After our graduation we enter "college" or the Christian Endeavor society. If we have done our work well in the "elementary" and "high schools" we shall find it easy in the "college." After such thorough training we should be well fitted for service in the church. So, to me, the Christian Endeavor society is a training school for service. What does it mean to you?

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, February 6, 1926

WHAT DOES CHRISTIAN ENDEAVOR MEAN TO ME? MATT. 20: 25-28. (CHRISTIAN ENDEAVOR DAY)

PROGRAM FOR CHRISTIAN ENDEAVOR WEEK

January thirtieth marks the beginning of Christian Endeavor week in our societies and with it comes the opportunity to the societies to awaken in the members a new interest in the work of the church and the society, and bring forth a realization of each member's own personal responsibility in carrying on the work. It is the prayer of the board that each society may receive great inspiration from these meetings.

The committee in their suggestions suggest only briefly the topics for the Christian Endeavor meeting for January 30, the midweek prayer meeting, and the Christian Endeavor meeting for February 6. However if the societies and pastors so desire, special sermons may be preached on both Sabbath mornings, especially on Decision day. Throughout the meetings it is hoped that the societies will make a special effort to have special music.

ENDEAVOR MEETING, JANUARY 30

Topic: The Claims, the Conquest, and the Call of the Church.

Suggestions to the leader:

Select two assistants to have charge of the first two sections of the topic as we have divided it. The first part, that of the "Claim of the Church" Hebrews 10: 24, 25, may well be handled by the pastor, who, after a short talk, may have a live discussion of the subject, "What Does Our Church Claim to Be?" Select some other endeavorer to handle the subject of "The Conquest of the Church," 1 Thessalonians 1: 1-10, and allow a short time for discussion also. The leader himself should then discuss the subject, "The Call of the Church," and allow a short discussion. He may also sum up the two foregoing speeches and discussions. The whole subject should be treated in reference to our own denomination.

Start this meeting immediately, as it will necessitate a great deal of work on the part of the three leaders. Make it right to the point.

MIDWEEK PRAYER SERVICE

Fidelity is the slogan for the United Society of Christian Endeavor, and so we choose that for the subject of the midweek prayer meeting. The Scripture is Daniel 1: 8-21. The society should assist the pastor

in any way possible, and if he so desires may lead the meeting.

Webster's definition may suggest some thoughts which are also brought out in the scripture lesson. "Fidelity is faithfulness; adherence to the right; careful and exact observance of the duty or discharge of obligations; loyalty."

ENDEAVOR MEETING FEBRUARY 6

Topic: "What Does Christian Endeavor Mean to Me?" Matthew 20:25-28.

Suggestions to the leader:

This is Christian Endeavor day and also Decision day and may be well made a Rally day, at which time a special effort may be made to have all members and friends present.

The meeting may be led by an older endeavorer who is especially good at leading informal discussions and who, if possible, is a Life Work Recruit. This is Decision day, and an effort should be made to increase the number of "Tenth Legioners," "Quiet Hour Comrades," and "Life Work Recruits," by having the decision cards at hand to be signed at the opportune time following a short talk explaining the departments. The decision part of the meeting should be held at the latter part of the program and be handled by the leader. If it can be done effectively during the signing of the cards, the organist may play softly.

The discussion should be kept lively. Thought suggestions may be given out early in the week that members may be ready to open the discussion as soon as the opportunity is given.

Suggestions:

C. E. means *service*.

The Christian Endeavor model and inspiration is the servant of humility.

C. E. means fellowship of consecration.

C. E. means fellowship.

C. E. means interest in church work.

C. E. means interest in the finances, missions, and other departments of the church.

Throughout all your planning, consult your pastor and let him give you suggestions. The *Christian Endeavor World* will also be of great help.

Sincerely, with best wishes for a happy and successful week,

THE YOUNG PEOPLE'S BOARD COMMITTEE.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR FEBRUARY 6

The testimonies this month should be in the form of short paragraphs written by the juniors at home and brought to the meeting. The Seventh Day Baptist Junior rally song, written by Mrs. W. D. Burdick, should also be sung at every meeting this month. Your denominational superintendent can furnish copies of this song at three cents per copy.

Let the Lookout Committee have charge of this meeting. The thought of a birthday meeting might be carried out. Christian Endeavor is forty-five years old; and this being Christian Endeavor day, what could be more appropriate than a real C. E. birthday cake with forty-five small candles on it. As each junior takes part in the testimony meeting let him or her light one of the candles. After all have taken part the superintendent can light the remaining candles while everyone stands around the cake and sings the Junior rally song. After the benediction cut the cake and give each junior a piece.

OPEN DOORS

REV. WILLIAM M. SIMPSON

As I pass along the corridor of life I continually hear behind me the clicking of doors—doors which I may not enter because they are forever locked to me. Twenty years ago "Prof. Fred" was writing one hundred per cent on the back of my algebra papers, but I nearly flunked trigonometry, and I can never be a civil engineer. I can never be a baseball player, or a clarionetist, or a builder and contractor, or a Latin professor, or a farmer; although doors once swung open to me to some of these vocations. But since I was thirteen years old I have pressed forward (a few years not so steadily) toward the gospel ministry. And now that I have been fifteen years in that vocation I find that not only am I forbidden to enter other vocations, but even the kinds of service I can render in the ministry are being narrowed down to certain lines, and I must intensify in my lines. I shall never be a Scoutmaster or a secretary of a Y. M. C. A., or a missionary to China.

Endeavorers, I know what you are going

to do. You are going to find the vocation in which you can best serve the world and in which you yourselves can attain your highest development. But first and all the time you are decided to live a Christian life. As members of the church you are going to count for something. And you are going to give careful consideration to the Life Work Recruit pledge card Christian Endeavor week.

Brookfield, N. Y., January 1, 1926.

A STUDY IN RACE RELATIONS

MARJORIE WILLIS

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. . . . And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the word unto them.—Acts 16:6-10.

Every night as we look up at Orion or the Pleiades God is encouraging us to live more magnificent, inclusive lives. Put yourself out in the universe and look back upon the tiny, half-cooled orb we call the earth. Here is where God has set us for a few days to train us for eternity. A few continents, a few peoples, myriads of stars to draw us on—such is our kindergarten.

Notice how Paul had learned this lesson. The book of Acts deals with great sweeps of geography. Along the great Roman roads, through the great center of government, Paul not only thought but went. Troas was Paul's door to Europe—Rome and Spain were on ahead. It was because Paul could think in terms of the world of his time that the first great expansion of the kingdom became possible. Into the range of his thinking and sympathy had come his whole world.

Francis Xavier was another who had learned to grasp a world. He was sent forth by Loyola with the charge, "Go set the world on fire," and in ten crowded years he gave his message to India, Malacca, Ceylon, Cochin, Japan. When, finally, his life burnt out at the gate of China, he was planning to preach Christ through that empire, and to evangelize Europe by way of

Siberia. "Eternity only, Francis, is sufficient for such a heart as yours," wrote his master, Loyola, "the kingdom of glory alone is worthy of it."

The question for us is whether we, with the immensely increased resources at our command, have left the primary grade in reference to this little ball on which we live. Have we Paul's grasp of fact? Can we, like him, think in continents? Many of us have but begun to learn this first lesson for world citizenship—mere expansiveness of sympathy. America has a greater challenge than any other nation to leave the provincial and to develop the international mind. If the president of the National City Bank can declare that the banker of the future must be an international thinker, how much more must the Church rear up Christians who can think in world terms. In the New York subway an advertisement of chewing gum has been pictured against a background of the globe; and surely the Christian, because he is such, should be able to think around the world as far as South Dakota wheat is carried. Can you think beyond the limits of your own community, or state, or nation? *Are you accustoming yourself to think in world terms?*

One must make the start and live with it daily, for one does not pass from parochial to world thought over night. John Wesley had it when he spoke of the world as his parish. Today a band of twenty-five thousand American, British, and continental missionaries are working at a world problem. Have you caught the vision of the world? Are you growing more able, day by day, to pray "Thy kingdom come" with new content not only in the quality but in the expansiveness of that conception? *The modern mind, and heart, and conscience must not have frontiers.*

What for you is the geographical content of the word "Christendom"?

Battle Creek, Mich.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at the home of E. H. Clarke at 8 o'clock, December 12.

The president called the meeting to order and Rev. William Simpson offered prayer.

Members present: Dr. B. F. Johanson, Rev. William Simpson, I. O. Tappan, L. E.

Babcock, Mrs. C. H. Siedhoff, Mrs. Frances Babcock, Glee Ellis, Lyle Crandall, Mrs. Ruby Babcock, A. E. Skaggs, Dr. L. S. Hurley, E. H. Clarke, Charles Sutton, Marjorie Willis.

Visitors: Rev. A. J. C. Bond, Mr. and Mrs. Lloyd Simpson, Mrs. L. S. Hurley, Mr. and Mrs. Gael Simpson, Mrs. E. H. Clarke.

The following bills were allowed: corresponding secretary, supplies, \$5; Rev. William Simpson, expense in attending Teen-age Conference and board meeting, \$33.76; total, \$38.76.

The corresponding secretary presented a report which was received.

Correspondence was read from the following: Elisabeth Kenyon, Elrene Crandall, Fucia F. Randolph, Paul Lewis, Dorothy Hubbard.

Considerable discussion grew out of this correspondence.

It was moved that Charles Sutton be asked to become a member of the board. This motion carried.

The Christian Endeavor Week Program Committee asked for suggestions in regard to their work. Several suggestions were given.

The Conference Program Committee gave an informal report.

A lengthy discussion followed on the subject of Life Work Recruits. The superintendent, Rev. William Simpson, is anxious to get into closer touch with all of our recruits.

Mr. Simpson was asked to explain a training course in Baptism and Church Membership which he has developed and used.

Rev. A. J. C. Bond explained the purpose of the Teen-age Conferences, one of which has just closed here. At present he is without a regular assistant, since Mr. Ogden is unable to continue as such. Rev. William Simpson assisted in the meetings here. After some discussion it was moved that the board finance the work of an assistant in conducting the conferences for the rest of this Conference year. Motion carried.

General discussion.

Reading and correction of the minutes.

Adjournment.

Respectfully submitted,

MARJORIE WILLIS,
Recording Secretary.

December 12, 1925.

A LETTER FROM FOUKE

DEAR FRIENDS OF FOUKE:

My last letter had not yet appeared in the SABBATH RECORDER when Miss Avis Randolph and Miss Bertrice Baxter announced to us that they were going home, leaving the middle of November, a week before the close of the first quarter of school. We plan this year to have nine months of school for grades as well as high school. We were very sorry that they felt they must leave. Miss Ina Davis was secured to help; and she, Miss Elva Scouten, and I are now doing the best we can with the work, Miss Elva teaching primary, first four grades, and part of the fifth, Miss Ina sixth and part of fifth, seventh, and eighth grades, and I the remainder of the grade work and four high school classes, one of which recites after school. Our high school pupils go to the public school for their algebra II and English II classes. Our work has been so broken up for the past two years that it has been very discouraging, especially to the pupils.

The gifts from kind friends for the work here at the Christmas time have brought us much cheer. There have been checks from the Milton Junction juniors, the Women's Evangelical Society of Alfred, and Mr. and Mrs. C. A. Beebe, a pair of blankets from Mrs. Bert Greene of Adams Center, and books and papers from Little Genesee. The eight new books were eagerly carried home to be read the first day I took them to school. We do heartily thank all that have had a part in sending these good gifts.

The community Christian Endeavor that was reorganized in the fall meets every Sunday night with good interest, unless the weather is too bad for the people to get out. Thanksgiving night a well attended, jolly, backward social was held at Mrs. W. J. S. Smith's home. Miss Stone, the County Home demonstration agent, comes down nearly every month, meeting with the girls at our school, then with the girls at the public school, and later with the women interested in her work. At the last meeting she had some very interesting home-made dolls.

Miss Elva is now helping with Junior work. The juniors had an orange social one afternoon just before Christmas, each one bringing oranges, that were carried after our social to those that we thought would

enjoy them. The children are now learning the string of pearls, and one of our younger members seems to be doing the best in learning the verses. We are also making our booklets in which to keep the record of work done. At Hallowe'en time the juniors and intermediates held a joint social, also inviting the older pupils in our school to enjoy the evening's fun at Mrs. Smith's home.

The annual Thanksgiving and New Year's dinners were both held at Mrs. Smith's and proved to be very delightful occasions, with plenty of good things to eat, and a Thanksgiving football game by radio, too. The New Year's dinner was held Tuesday, December twenty-ninth, that Oma Pierce, Laverne Pierce and her husband, Rev. Marvin Gardner, and Alpha Pierce and family might be with us, too. It has seemed good indeed to have these young people here for the holidays. Rev. Mr. Gardner preached an excellent sermon for us Sabbath morning. Pastor and Mr. Allen have been spending the holidays visiting lone Sabbath keepers in Texas.

Our Christmas program presented Tuesday before the close of school for the three days' Christmas vacation was short but interesting. Now we have begun the long stretch of the year that is not broken with holidays, but sickness is already beginning to break into our attendance. Many are suffering with severe colds, others complain frequently of cold toes and fingers; and I don't wonder either, for we are surely having a taste of real winter.

Most sincerely yours,

FUCIA FITZ RANDOLPH.

Fouke, Ark.,

December 31, 1925.

C. E. NEWS NOTES

WHITE CLOUD, MICH.—The Young People's auxiliary is an organization of the Seventh Day Baptist Church at White Cloud, which has a membership of about fifty young people. Regular meetings are held once in two weeks in the basement of the church. Birthday suppers are held once a month. All people of the auxiliary who have birthdays in that month are to pay one cent for each year of their age. This money goes into the treasury to help pay expenses of the auxiliary. During the last holiday

season candy was sent to the County Farm and boxes of fruit to the poor and "shut-ins."

NAOMI BABCOCK,
Secretary.

AN AUTOMOBILE TRIP

A HIGH SCHOOL SOPHOMORE

(School composition, written for second year English class, Plainfield, N. J., High School, describing the trip to the Salem, W. Va., Seventh Day Baptist General Conference, 1925.)

It seemed hardly possible that the day had come. What an ideal day for traveling it was, too! The dew on the grass sparkled in the early morning sun like diamonds on green velvet. As we rode along, the fresh air, blowing in through the open windows of the car, gave us a glad thrill.

We girls, my sisters and I, had planned for this little trip for over a year. The past two weeks had been spent in sewing, washing, ironing, and packing; and now this was over and we set out for a jolly good time.

Not only were we delighted at the thought of the trip before us, but at the end of our journey we would be at Salem, W. Va.—Salem, our old home town, the college town of my mother and father, and the home of most of my uncles, aunts, and cousins.

Almost five hours of pleasant riding had passed and we were hurrying through Reading, Pa., as fast as possible with a cop at every corner. We wanted to reach Sinking Springs for our noon meal. Oh, dear! there was another traffic cop, but his sign said "Go." No, it didn't. Just as we got to the corner our uniformed man turned the sign. We managed to stop on time, rather the driver did, but we all held our breath. When we started to move on again the car wouldn't budge. The rear axel had broken.

Instead of enjoying a good meal at Sinking Springs, we, with sinking hearts, went to a hotel at Reading. It took the rest of that miserable day and half of the next to get the car repaired. We tried to enjoy ourselves by wandering around in the hotel, and shopping a little in the ten cent stores near by. We also refreshed ourselves with several dishes of ice cream.

Noon next day we glided out of unforgettable Reading. It was with happy hearts

(Continued on page 92)

CHILDREN'S PAGE

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

HOW CHRISTIAN ENDEAVOR HELPS

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
February 6, 1926

DAILY READINGS

Sunday—Its pledge helps (Ps. 50:14)
Monday—Quiet Hour helps (Ps. 1:1,2)
Tuesday—"Strive to do" his will (Ps. 40:7,8)
Wednesday—Sunshine work helps (Acts 9:36-40)
Thursday—Friends help (1 John 3:11)
Friday—Meetings help (Mal. 3:16,17)
Sabbath Day—Topic: How Christian Endeavor helps us to follow Jesus (Luke 2:40-52. Christian Endeavor day.)

MRS. BLANCHE BURDICK
Chairman Ashaway Junior Committee

Our topic this afternoon is one in which the juniors should be interested for we want to know every way that will help us to be better followers of Jesus.

The first way that Christian Endeavor helps us is by giving us a pledge, a pledge that is not impossible for us to keep, for every Christian should do the things which the pledge suggests and by putting our trust in God and looking to him for strength we can do these things. The next thing the pledge asks us to promise is to do God's will, and I am sure all boys and girls want to do and say the things Jesus wants them to. Then the pledge asks us to pray and read the Bible every day, and this is one of the aims of the juniors to get more Quiet Hour members, those who are willing to spend a few minutes each day in prayer and Bible reading. Next, we promise to attend the Junior meetings each week when we can, and of course none of the boys and girls want to miss their Junior meetings. The last requirement of the pledge is that we take some part in every meeting. This last is just splendid practice for you boys and girls, for if you begin now to tell others of Jesus' love and to talk with him in your Junior meetings, it is going to be a great help to you when you join the Senior society and attend prayer meetings, for then you will naturally want to take part in them.

Second, Christian Endeavor trains us for service, for we have committee work that we must do and we also learn to conduct business meetings properly.

Third, we find the best boys and girls in Christian Endeavor, so Christian Endeavor helps us to make good friends.

Christian Endeavor teaches us to have the best kind of socials, socials that we are not ashamed to have Jesus attend, for you know Jesus sees and hears all that we do and say, so we want to be careful, don't we?

These are just a few ways in which Christian Endeavor helps us to follow Jesus, and I hope these have suggested others to you, so that when you meet this afternoon during your testimony meeting you will be ready to tell them.

Ashaway, R. I.

THE TUMBLING WHITE OWL

As Nancy and Marian were hurrying towards Sarah's house, where they were going to meet for a sleigh ride, they suddenly heard a cry. Looking about, they saw a girl who had fallen in the snow.

"Why, it's Jean!" exclaimed Nancy. "Let's go and see what is the trouble."

When they reached Jean, they saw that she had fallen through the ice that covered a small stream, and she was slipping and falling in trying to climb out.

"I was invited to the sleigh ride, too," explained Jean, as the girls helped her out of the icy water. "As I was late, I thought I would take a short cut, but I didn't notice that the ice was so thin."

"You can't keep on those wet shoes, Jean," said Marian; "your feet will freeze. Here, sit on my scarf and take off your shoes and stockings; then wrap your feet in this yellow sweater. While you are doing that, we'll run to your house and get some dry shoes."

"Sarah will think we aren't coming and won't wait for us," panted Nancy, as the two girls ran towards Jean's house.

"Maybe we can get back in time if we hurry," replied her sister.

"There's a big white owl in the sitting room," said Nancy, as she opened the front door. "I saw it when I was here yesterday."

"A big white owl!" cried Marian. "Doesn't he fly around the room and break things?"

WATCHING THE RIGHT END

Myra and Edith were having a quarrel. Myra put her doll in its buggy and caught up her pretty brown doll satchel.

"I'm going straight home, because you don't know how to treat company, Edith Gray!"

"I want you to go, because you don't know how to be company, Myra Smith!" replied Edith.

Myra's brother laughed at them. "You ought to get along all right if Edith goes to our house. Myra knows how to treat company, and Edith knows how company ought to act."

His teasing made them both ashamed, for each one saw her mistake. She had been thinking only of how the other ought to act; she did not watch her own end.

These girls were like two playmates that have a long board to carry. How do they get along best? When they each watch the end they are carrying and let the other watch his end.

When you and your friends are playing together, keep your own end of the play kind and good-natured and fair. Don't let the fun be spoiled because you are watching how the other child ought to do and forget to keep your end right.—*Selected.*

STORY-TELLING IN HEAVEN

(Concluded)

MRS. MARY E. FILLYAW

And David, the shepherd lad,
The warrior, the king of Israel, the transcriber,

Of a perfect pattern for the building of the temple, says he:

"The Lord made me understand in writing
By his hand upon me, all the works of that pattern,

And I gave the pattern to my son Solomon,
saying,

Be strong and of good courage, and do it:
Fear not, nor be dismayed, for the Lord God,
Even my God, will be with thee;

He will not fail thee, nor forsake thee,
Until thou hast finished all the work for the service

Of the house of the Lord. And Solomon did so.

"And God redeemed me from all my troubles,
And guided me with his eye to the green pastures

And the still waters of this heavenly Canaan."
Oh, how we shall listen

To all those wonderful stories,

"No, he's just a stuffed bird," laughed her sister, as they entered the sitting room.

Just then something white and feathery began to move towards them in the gloom.

"Oh," cried Nancy, "it must be the owl! But what makes him move? Surely a stuffed bird can't be alive. Let's hurry!"

Hand in hand, the two girls ran across the room, looking back over their shoulders at the white owl, who was moving jerkily on the top of the table. After finding a pair of shoes and stockings, they hurried out of the house and ran back to Jean. While she was putting them on, they told her all about the queer behavior of the owl.

"I don't know what made it move like that," said Jean in a puzzled voice. "Let's go back and see."

"But the sleigh ride!" exclaimed Nancy.

"Why, here they come!" cried Marian and Jean, as they saw a sleigh full of merry boys and girls coming down the road.

"We waited and waited for you," said Sarah, when the sleigh had stopped beside the three girls; "then we thought we would drive this way."

When the girls told her about the strange owl, all the boys and girls wanted to see it, too; so they jumped down out of the sleigh and ran into the house. But the owl wasn't on the table!

"He must have flown out of the window," said Marian.

"But he couldn't fly! Something must have carried him away," argued Jean.

As the boys and girls looked around the room, they suddenly heard a noise that sounded like a little squeak and meow coming from behind an armchair. Then they saw the white owl tumbling towards them.

Jean laughed and ran forward. "I know what it is now," she cried, as she caught the owl and placed him on the table.

The boys and girls stared with surprise while she opened a little door at the back of the small stand on which the owl was firmly perched; then out jumped a little gray kitten!

"I keep my school reports and my Sabbath school lessons in there," explained Jean. "And this morning when I opened it, kitty must have slipped in."

How the boys and girls did laugh! Then they cried, "Come on! Let's go for the sleigh ride, now that the mystery of the stuffed owl is cleared up!"—*Dew Drops.*

That Daniel and his brethren, and Isaiah, and Ezekiel
 With Jeremiah and all the other prophets,
 And Samuel, Joshua, Barak and Deborah,
 Moses, Aaron and Miriam, Jacob, Isaac,
 Abraham, Noah, Enoch and Adam,
 And millions of others have to tell
 About the good hand of their God upon them.

MY GRANDMA USED TO SAY

"Faint heart never won fair lady."

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

WHY POINT IT OUT?

At the art museum the sign, "Hands off" was conspicuously displayed before the statue of Venus de Milo.

A small child looked from the sign to the statue.

"Anybody could see that," she said dryly.

"Dorothy: 'I wish the recess were a half hour instead of fifteen minutes.'

"Miriam: 'Oh, I don't, because, if we missed our spelling, we would have to be kept in so much longer.'"

AN AUTOMOBILE TRIP

(Continued from page 89)

and renewed joy that we climbed the mountains of Pennsylvania. Every now and then the green trees became fewer, and then there would be a wide open space where we could look over what seemed a whole family of mountains, with hills as children, the large mountains as grandfathers, and the tall peaks as stately fathers. Then again the trees cut off the view and we coasted down hill, shut off from everything and everyone but the passing tourists.

It was fun to count the different licenses on the cars of our fellow travelers. One time most of the licenses changed from yellow to green as we passed from Pennsylvania to Maryland, and still there were many from all parts of the country.

We did not have much time to visit Gettysburg, but we saw something of the battlefield and a few statues. An evening star told us it was time to find shelter for the night. We lodged that night at Hagerstown, Md., at a private home, the residence of the manager of the Y. M. C. A. of that town.

The next day we started out in high spirits, for if nothing happened we expected to reach our destination that night. We rode over more mountains, but gradually the majestic Alleghenys diminished to the smooth green hills of West Virginia, which we loved so well. We soon passed familiar buildings and objects. The car was about exhausted, but we managed to pull it over the last hill down into the valley in which Salem is situated.

Here we were at last, and everybody was sitting up waiting for us. What a warm welcome we received! We feasted on fried chicken and retired for a good night's sleep.

UNIVERSAL LOVE MUST PREVENT EXPLOITATION

Suppose disarmament were accomplished. What then? Well, for one thing there is "big business." World peace is the opportunity, the very proper opportunity, for "big business." But all "big business" is not very proper. Some of it is as unregenerate and as merciless as Prussianism. And if disarmament should be accomplished only to give the money power of the world an undisturbed chance to exploit the weak and the poor, there would be many a broken heart crying out for a strong arm to deliver. If disarmament should be accomplished only to give the shrewd white man a chance to exploit the natural resources of the lands of the backward races, the will to do that would not be wanting, and the day would come when a reckoning would be demanded. Since it is only by the regeneration of humanity under the gospel of Jesus Christ that the roots of bitterness that lead to war can be got out of the hearts of men, it is required of the colleges and churches that in their campaign against war they keep in mind the remote goal of universal peace through universal love, as well as the nearer goal of putting to an end war as organized force for the settlement of international disputes.—*Dr. George N. Luccock, in the Continent.*

"Bobby," said the teacher sternly, "do you know that you have broken the Eighth Commandment by stealing James' apple?"

"Well," explained Bobby, "I might just as well break the Eighth and have the apple as to break the Tenth and only covet it."

—*Forecast.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
 Contributing Editor

MINUTES OF MEETINGS OF THE SABBATH SCHOOL BOARD

At a special meeting of the Sabbath School Board held at the home of the secretary, on Sunday, October 11, 1925, to consider a joint report of the Committees on Publication and Field Work, it was voted that the publication of the *Helping Hand* be carried on as under the present arrangement by the Committee on Publications until a permanent editor be secured, and that Rev. J. L. Skaggs act as editor-in-chief during the interim.

It was also voted that Rev. Willard D. Burdick be called to the joint office of editor-in-chief of the *Helping Hand* and field secretary of the Sabbath School Board. After reading and adopting the minutes the board adjourned.

A. L. BURDICK,
 Secretary.

REGULAR QUARTERLY MEETING DECEMBER 20, 1925

A regular meeting of the Sabbath School Board was held at the home of the secretary, Sunday afternoon, December 20, 1925, at 2 o'clock. President Erlo E. Sutton presided and the following trustees were present: E. E. Sutton, L. A. Babcock, Mrs. L. A. Babcock, J. N. Daland, J. L. Skaggs, Edwin Shaw, A. E. Whitford, D. N. Inglis, H. W. Rood, G. M. Ellis, and A. L. Burdick.

Prayer was offered by President A. E. Whitford.

The minutes of the last meeting were read.

A report of the Committee on Publications was presented by the chairman, Rev. J. L. Skaggs, which was adopted.

The report of the Committee on Field Work was presented by the chairman, Rev. Edwin Shaw, which, upon motion, was adopted.

The treasurer's quarterly report was presented and adopted as follows:

L. A. BABCOCK,	In account with	
	THE SABBATH SCHOOL BOARD	
	Dr.	
September 20, balance on hand	.....	\$479.13
October 5, interest on Cheesebrough Bond	.....	15.00
October 5, Rev. Harold R. Crandall, Onward Movement	.....	93.60
October 5, Rev. Harold R. Crandall, First Alfred Church	.....	1.50
October 9, J. A. Gregoire, interest on mortgage	.....	36.00
November 7, Rev. Harold R. Crandall, Onward Movement	.....	136.80
December 4, Rev. Harold R. Crandall, Onward Movement	.....	158.40
Total	.....	\$920.43
	Cr.	
September 22, Dr. A. L. Burdick, expense to Conference	.....	\$ 58.43
October 22, certificate of deposit	.....	500.00
Total	.....	\$558.43
December 20, balance on hand	.....	362.00
		\$920.43

RELIGIOUS DAY SCHOOL ACCOUNT

September 20, balance on hand	.....	\$ 29.17
October 12, J. F. Whitford, expense to Albion	.....	7.36
Balance	.....	\$ 21.81
October 7, contribution to Hooker Fund in memory of Franklin F. Randolph	.....	25.00
Invested in certificate of deposit	.....	25.00
Milton, Wis., December 20, 1925.		

The report of the special committee appointed at the last meeting, was presented and adopted as a report of progress.

The following correspondence was read:

From Dr. George W. Post, Jr., concerning the program of the next General Conference. It was voted that the president and secretary of the board be a committee to co-operate with the president of the General Conference in arranging the program for the Sabbath School Board's hour at the next session of the General Conference.

From Ira M. Price, relative to the appointment of a member on the International Sunday School Lesson Committee in the place of the late William C. Whitford, D. D. It was voted that action on this matter be deferred for the present.

From President B. C. Davis and the headquarters secretary of the New York State Sunday School Association, in regard to the appointment of a member from the Seventh

Day Baptist denomination on the Executive Committee of that association, in the place of the late Dr. William C. Whitford. It was voted that Rev. Walter L. Greene be named for such position.

From Hugh S. Magill regarding the appointment of ten denominational delegates to the Quadrennial Convention of the International Council of Religious Education, to be held at Birmingham, Ala., from April 13 to 19, inclusive—this being the quota assigned to the Seventh Day Baptist denomination. On motion it was voted that the president and secretary of the Sabbath School Board be appointed as official delegates of the board to attend the convention at Birmingham, at the expense of the board. It was also voted that the president and secretary be appointed a Publicity Committee to secure a full attendance of our allotment to the Birmingham Convention.

The secretary presented a full report of the Vacation Religious Day Schools held during the summer of 1925. The report, including its recommendations, was adopted. It was also voted that the report be printed in the SABBATH RECORDER and that the secretary secure a sufficient number of reprints to distribute freely in all our Sabbath schools. On motion it was voted that the work of promotion and organization of Vacation Schools for next year be placed in the hands of the secretary until a field representative is employed. It was voted that the president appoint a committee to further strengthen the courses of study for Vacation Schools by preparing courses for the kindergarten and high school departments and for revising our courses in "Seventh Day Baptist Home Missionaries" and "Seventh Day Baptist Mission Stories." The president appointed J. L. Skaggs, M. G. Stillman, A. E. Whitford, and H. W. Rood, as such committee.

Bills for \$5.85 for books to be used by editors of the *Helping Hand* and for \$6 for postage were allowed and ordered paid.

The special committee appointed to draft a memorial paragraph relative to the life, work, and death of Rev. William C. Whitford, D. D., late of Alfred, N. Y., presented the following:

The Sabbath School Board of the Seventh Day Baptist General Conference wishes in this formal way to record the profound sorrow of its members in the passing from this life of Rev. William

Calvert Whitford, D. D., on August twelfth, 1925.

Professor Whitford was editor-in-chief of the *Helping Hand* from 1898 to the time of his death, a period of twenty-seven years, and was the representative of the denomination and of the Sabbath School Board on the International Lesson Committee for the last eleven years.

The Sabbath School Board hereby expresses its genuine appreciation of the great service which Professor Whitford rendered the cause of religious education in the responsible positions which he so successfully filled in connection with this board.

The board is especially grateful for his sound and thorough scholarship, his faithful and self-sacrificing labors, and the far-reaching influence of his personality, both by his editorial work and his addresses.

On behalf of the Sabbath School Board,
ALFRED E. WHITFORD,
A. LOVELLE BURDICK,
Committee.

On motion it was voted that the memorial be adopted and that it be incorporated in the minutes of the meeting, also that it be printed in the *Helping Hand* and the SABBATH RECORDER, and that a copy be sent to the relatives of Dr. Whitford.

After the reading and approval of the minutes, and prayer by Professor D. N. Inglis, the meeting adjourned.

E. E. SUTTON,
President.
A. L. BURDICK,
Secretary.

REPORT OF WHITE CLOUD SABBATH SCHOOL

SEMI-ANNUAL REPORT OF WHITE CLOUD, MICHIGAN,
SEVENTH DAY BAPTIST SABBATH SCHOOL,
ENDING DECEMBER 31, 1925

Number of sessions held	26
Presided over by superintendent	25
Presided by assistant superintendent	1
Total number enrolled	61
Total attendance for six months	1,231
Average attendance	47
Largest attendance	60
Smallest attendance	30
Largest collection	\$5.41
Smallest collection	1.44

Members who were in attendance at home or somewhere else at every session of Sabbath school during the six months, 10.

VERNE BABCOCK, Superintendent,
EVA BRANCH, Secretary.

Even if no automobile has ever butted a train off a track, we will say for them that they are always trying hard and never appear to be discouraged.—*Nashville Banner*.

DEATHS

BURDICK.—Clara Eola Witter Burdick was born December 10, 1889, and died December 23, 1925.

She was the daughter of Mr. and Mrs. H. E. Witter of Alfred, where she lived her early years and the early part of her married life. Some years ago she and her husband moved to Waverly, N. Y., where she lived at the time of her death.

On March 28, 1911, she was married to Elwood Burdick of Alfred, and to them was born one daughter, Jeanne Elizabeth, on June 23, 1923.

On March 24, 1901, Mrs. Burdick was baptized and united with the First Alfred Seventh Day Baptist Church, of which she was a faithful and consistent member until her death. It was said of her that she was a good daughter, a good sister, a good wife, a good mother, and a good friend. She merited all these qualities and more. She was ever ready to help those in need. For some months she has been in poor health due to heart trouble. And while it was expected that she could not recover, it was with heartfelt sadness on the part of all her loved ones and friends that one with such a bright future before her could not be spared to continue her good deeds of love and service. But our heavenly Father doeth all things well.

Besides her husband and daughter, she is survived by her parents, four sisters, and three brothers.

Farewell services were held at her home in Waverly, on Sabbath afternoon, after which the remains were brought to Alfred, where a service was held at the church on Sunday afternoon, conducted by her pastor, A. Clyde Ehret, with interment in Alfred Rural Cemetery. A. C. E.

SEVERANCE.—Grace Letitia Babcock, daughter of Bethuel and Phebe Moyer Babcock, was born at Garwin, Iowa, September 10, 1875, and died at the State General Hospital, Madison, Wis., January 1, 1926.

Having moved from Iowa to Gentry, Ark., in 1902, she was married at that place on May 14, 1903, to Edward C. Severance. Mr. and Mrs. Severance moved from Gentry to Garwin, Iowa, in 1909, and to Milton, Wis., in 1923, where they have since made their home.

Four children were born to Mr. and Mrs. Severance: Mildred, Leonard, Elda, and Illo, the youngest, who died at the age of eight years. The three older children are at home in Milton with their father.

Mrs. Severance was baptized at the age of fifteen years and received into the fellowship of the Seventh Day Baptist Church at Grand Junction, Iowa. While living at Gentry she transferred her membership to the church at that place. When the family moved to Garwin she brought her membership with her, and she remained a member of the Garwin Church until her death.

Mrs. Severance was a devout Christian and was always interested and active in the work of the church. She has been in failing health for several years, but as long as she was able to do so she attended church on the Sabbath, though sometimes she was not able to stay through the hour of worship.

The farewell service was held on Sunday afternoon, January 3, 1926, at the Milton Seventh Day Baptist church. The pastor was in charge. A mixed quartet sang, "Rock of Ages" and "Lead Kindly Light." Burial was made in the Milton cemetery. J. L. S.

CRITES.—Herbert Eugene Crites was born in the town of Hornellsville, N. Y., May 19, 1866, and died December 13, 1925.

He was the son of Oscar Hammond and Harriet Burdick Crites. On August 9, 1893, he was married to Ida L. Weld of Cohocton, N. Y. To them were born eight children. One died in infancy, and one daughter died at the age of seventeen.

His death was caused by the breaking loose of a tree that he was trying to dislodge from another tree. When the lodged tree broke loose, a limb struck him on the head, and he lived in an unconscious state for a few hours.

At about the age of twenty-one he united with the Seventh Day Baptist Church of Hartsville, N. Y.

He is survived by his wife; six daughters; one sister, Mrs. J. W. Ells of Binghamton, N. Y., and a very dear aunt, Mrs. Mary Burdick of Hornell, N. Y.

Funeral services were conducted by A. Clyde Ehret of Alfred and interment was in the Hornell Rural Cemetery. A. C. E.

BEE.—At her home in Clarksburg, W. Va., on January 7, 1926, Mrs. Edward Bee in the fifty-sixth year of her age.

Margaret Ford was born April 23, 1870. She was the daughter of Hamilton and Geretha Cottrill Ford. She was married to Edward Bee in 1890. Mr. Bee died in 1922. She is survived by two sons and two daughters: Raymond and Hiley Bee, and Mrs. Dana Carpenter and Mrs. Arena Richards. She is also survived by two brothers, Tarrance and C. B. Ford.

Early in life she became a Christian, and after her marriage, while living in the neighborhood of the Middle Island Seventh Day Baptist Church, she joined that Church. Although living in other places, Mrs. Bee never removed her membership from Middle Island.

The funeral was held at the Salem Seventh Day Baptist Church and was conducted by its pastor. G. B. S.

WALTER.—Abraham Walter Walter, eldest son of George and Susan (Walter) Walter, was born February 15, 1859, and departed this life at his home at Salemville, Pa., November 17, 1925, aged 66 years, 9 months and 2 days.

At about the age of nineteen years Brother Walter publicly acknowledged Jesus Christ as his Savior and united with a Christian Church of the Brethren denomination. In the twenty-eighth year of his life he embraced the Bible Sabbath and be-

came a member of the Seventh Day Baptist Church at Salemville, Pa., where he remained a faithful and loyal member until the Great Head of the Church said, "It is enough, come up higher."

When he was twenty-eight years of age he was united in marriage to Mrs. Esther (Kagarise) Neegley, and the most part of their lives was happily spent at their home in Salemville, Pa. Though he was not a parent, he was a father to George and Albert, the little sons of his companion, and the little step granddaughter, Hattie Mae Acker, (now Mrs. S. E. Rock of Altoona, Pa.) He was kind to them and they grew to manhood and womanhood esteeming him as they would have regarded their real father.

He is survived by his companion; two stepsons, one stepdaughter, Mrs. Simon Ebersole; eight step grandchildren; twelve step great grandchildren; one sister, Mrs. Burdine Dodson; four brothers: Fred W., R. W., Lewis W., and H. W.; and a host of friends and neighbors who appreciated him and will miss him sadly. Two sisters, Mrs. Anna Barley and Mrs. Ellen Walter, are deceased.

Brother Walter's home was a Christian home and its door was always opened to ministers and Christian people. How many of our ministers and Christian folks have enjoyed the loving hospitality of this Christian home! Yes, we were all welcomed.

Brother Walter was also a Christian man who always manifested a keen interest in all good movements in his community. He was of a cheerful and jovial disposition and was a very great friend to all the boys and girls of the community, who had great respect for him.

He was faithful to the obligation of his Christian profession and to the needs of the church to which he had pledged himself. His fellowship and helpful service will be missed by his brothers and sisters in the church. It was a rare thing if "Uncle Abe" was not in his accustomed place at the services—always ready to perform any duty that demanded his service. His last words were formed into a fervent plea to the God into whose hands he was committing his spirit, that he would bless and keep his companion and all their children, that he would be with and bless the church, and especially its young people. May that prayer be answered!

The funeral services were held Friday, November 20, in the German Seventh Day Baptist church at Salemville, conducted by his pastor, assisted by Rev. David Detwiler of the Brethren Church of New Enterprise, and Rev. D. C. Detwiler, pastor of the German Seventh Day Baptist Church of Salemville; and we laid his body to rest in the nearby cemetery to await the coming of our Lord when he shall call his loved ones to come forth.

Thus our loved ones leave us one by one and we ask in faith and hope,—

"Will they meet us, cheer and greet us,
Those we've loved, who've gone before?
Shall we find them at the portals,
Find our beautiful immortals,
When we reach the radiant shore?"

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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"Hearts are broken, for some token
That they live and love us yet!
And we ask, can those who left us,
Of love's look and tone bereft us,
Though in heaven, can they forget?"

"And we often, as days soften,
And comes out the evening star,
Looking westward sit and wonder
Whether, when so far asunder
They still think how dear they are!"

"Past yon portals, our immortals,
Those who walk with him in white,
Do they, 'mid their bliss, recall us?
Know they what events befall us?
Will our coming wake delight?"

"They will meet us, cheer and greet us,
Those we've loved, who've gone before;
We shall find them at the portals,
Find our beautiful immortals,
When we reach that radiant shore!"

W. L. D.

HE KNOWS

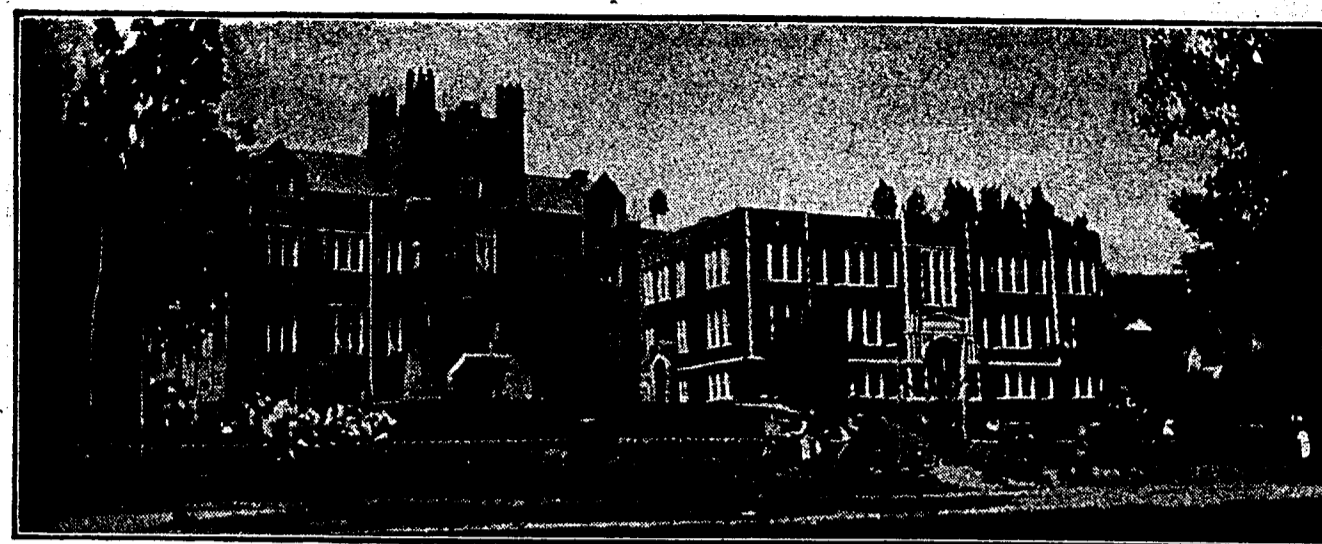
He knows the bitter, weary way;
He knows the endless striving day by day;
The souls that weep, the souls that pray,
He knows.

He knows how hard the fight has been;
The clouds that come our lives between,
The wounds the world hath never seen,
He knows.

He knows when faint and worn we sink;
How deep the pain, how near the brink
Of dark despair we pause and shrink,
He knows.

He knows! O, thought so full of bliss!
For though our joys on earth we miss,
We still can bear it, feeling this,
He knows. —Selected.

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The Sabbath Recorder

Why Not Make

The

Denominational

Building

one of your

New Year's

Resolutions

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

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused: he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once more again the answer sweetly fell,
"Yes! this one thing, all other things above:
God's will to love."

—Selected.

CONTENTS

Editorial.—Good Words From Dear Brother Wheeler.—Please Do Not Lose Your Spiritual Nerve.—No Place for Pessimism Either in Pulpit or Pew.—There Is a Golden Mean.—The Crofoots Coming Home.—A Generous Response	97-99	dowment Campaign.—The Stockholm Conference	110-112
Meeting of the Executive Committee of the Federal Council	99	Woman's Work.—Beauty of an Ordered Life.—Converting Liabilities Into Assets	113
Southampton Church	100	Annual Reports and Church Dinner, Alfred Station, N. Y.	114
Seventh Day Baptist Onward Movement.—Our Bulletin Board.—Notes on the Denominational Budget.	101	Young People's Work.—Faith and What it Does.—A Thought for the Quiet Hour.—The Intermediate Corner.—Junior Work	117-119
A Very Cordial Greeting to the Editor and Friends	101	Children's Page.—Joseph.—The Lost Surprise.—Something Unusual.—Think Ahead.—My Grandma Used to Say	120-122
The Sabbath the Test of Obedience.	102	Mr. Rabbit's Clever Trick	122
Missions.—Letter From Holland.—Affairs in Pangoengsen.—Among the Churches	105-108	Lone Sabbath Keeper's Page.—Letter From a Lone Sabbath Keeper in the South to One in the North.—Reply From the North	123
Home News	108	Sabbath School.—Exeland Vacation Bible School	126
Education Society's Page.—Education Society—Executive Board Meeting.—Milton Chooses Director of En-		Deaths	127