

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.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.
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 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.

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(INCORPORATED, 1916)

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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.
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WHOLE No. 4,221

"O Lord, whose name and nature is love, we reverence and adore thee! We praise the condescension which stooped to our low estate, the mercy which covers our sin. Help us to love thee more and serve thee better!"
"Our souls cry out for thee! We thirst for the living God. Satisfy us with thy presence, we beseech thee! The consciousness that thou regardest us as essential to thy purpose amazes and humbles us. Give us grace to make us worthy! Amen."

Good Words From Dear Brother Wheeler On another page you will find a real interesting letter from Rev. Samuel R. Wheeler, of Boulder, Colo. In the personal note to the editor he says that it has taken him some time to write it, owing to the weakness of old age, which is troubling both himself and his good wife. He is in his ninety-second year.

There is quite an interesting coincident connected with this write up. You notice that he gives some lines in closing from a budget letter sent him years ago by Brother Livermore. The members of his class kept up their budget letter; and these lines, I think, were among Brother Livermore's last words to Wheeler.

The remarkable thing about it is this: several days ago I received from Mrs. Livermore now in Florida, these same lines as one of her husband's favorite quotations. Now they come from Brother Wheeler as you see them at the close of his article.

Please Do Not Lose Your Spiritual Nerve I have read that on some railroads, when an engineer on fast trains loses nerve and so hesitates and falters that his train loses time, the officials take him off and give him a slow freight train until he recovers his nerve. This is quite suggestive to say the least; and I sometimes wish there were some good and practical way by which church engineers could have a change for recuperation without removing them entirely from the good work.

One of the saddest impressions that ever comes to me, is made when I find a leader under the juniper tree, or one with faith

so shattered that he thinks everything is going to swift and sure ruin!

There is nothing like a cheerful, buoyant disposition that looks on the bright side of things and urges men to work on, to do their very best even when burdens are heavy and when days are dark. A weak man with genuine courage will often carry the day where a stronger man with cowardice comes to defeat.

Bunyan, in his *Pilgrim's Progress*, knew the worth of hopeful men in the pilgrimage to the Celestial City, when he placed Mr. Hopeful by the side of Christian as a fellow pilgrim. Hopeful saved the day for Christian when Giant Despair got them into his dungeon. Trusting in God he said, the giant may die or have a fit or lose his keys, and we will keep the heart of a man and improve the very first chance for possible escape. It was Hopeful who finally cheered up Christian until he was willing to try the key called Promise which opened the door of escape.

Friends, how would it do to let Mr. Hopeful come into more intimate acquaintance with us, train our preachers and teachers, fill them with the spirit of discriminating optimism, so their messages might be more like a life-giving tonic to move men to practical, consecrated activities in their Master's service? Men need the glad tidings of hope, faith, and charity today; and I think these will win more to Christ than any pessimistic denunciations foreboding our ruin.

No Place for Pessimism Either in Pulpit or Pew

You may have noticed the word "pessimistic" in the last line of the preceding editorial. The more I think of it, the surer I am that a pessimist is almost certain to injure the cause he loves, whether he be found in pulpit or pew. One of the most grievous mistakes a minister can make is to fall into the habit of complaining of his people in his preaching. The world can be helped by cheerful, hopeful presentations of truths pertaining to right living, rather than by doleful denunciations and fierce

invectives, the tendency of which is to irritate and dishearten. It is hard to tell which needs the more pity, the minister who enters his pulpit under the shadow of a severe attack of "the blues," or the people in the pews who must listen to him. It is certainly hard for both.

Little real good can be accomplished by constantly bewailing the degeneracy of the times to those who are loyal enough to go to church, or to scold at those in prayer meeting because others are absent, or to assume that the church is going to the bad altogether. Denunciations and scolding seldom convert men. As a rule, they do no good; but there is always help in the living messages that come from a cheerful, hopeful, loving spirit.

The best way to counteract the bad is to so exalt the good and the true that human hearts will be touched and attracted to the dear Lord and Savior. The minister who comes as an ambassador for God, a mouthpiece for the Holy Spirit, must never forget to come to his congregation in the spirit of love and tenderness and sympathy of Jesus Christ his Master. This will enable him to deliver his message with a divine power that moves men.

There is a Golden Mean Since writing the last editorial, my attention has been drawn to two extreme methods of preachers who desire to attract attention of unconverted men in order to bring them to Christ. In one case it was charged that the preacher is so dignified and precise—so exalted in his manner that he failed to touch the hearts and sympathies of the people. Of course such an attitude would stand in the way of soul winning, no matter how much the preacher might wish to win men. I once knew a minister who went as missionary to a poor back-country people, wearing his fine Prince Albert coat, tall silk hat, kid gloves, and carrying a cane. He was the embodiment of gentlemanly precision, but could not get into touch with the people, for reasons which were obvious.

The other extreme to which I referred is still more objectionable. In this class the preacher resorts to slang, lets himself down to the level of the buffoon, hoping thus to reach men. I once read of one who took the slang phrase "Skidoo 23" for his text, and again his text was "Cut it out." Of

course such a theme gave him opportunity to tell young people several things to be left out of their lives; but the effect would have been more uplifting without his slang words.

Still another took his text from the Bible (Acts 27:15) "Let her drive." He kept his audience laughing much of the time, and when his sermon was over, a young traveling man sent word to him: "I will be along again in two weeks and would like to see what you could do with 'Let her rip' for a text." That attitude of mind is just about what one might expect from such flippant kind of preaching.

Neither one of these extremes is necessary. To claim that we must take one or the other to win men, is as foolish as it would be to excuse playing ball on the Sabbath because ball playing seems better than carousing in a saloon! The fact is, both are wrong and neither one is necessary to Sabbath keeping.

So with the two extremes of preaching. Neither one is good and there is a golden mean lying between them, exemplified by Christ, the greatest preacher that ever lived. He could talk of the common things of life in a way that touched men's hearts, without resorting to sensational, slangy methods.

The Crofoots Coming Home A card from Brother J. W. Crofoot of our China mission, dated December 26, 1925, requests that their RECORDER address be changed to No. 23 Fairview Avenue, Plainfield, N. J. Although they do not expect to reach Plainfield before May, any mail sent to China from this time on would be too late to reach them before they leave for America, which they expect to do on February 13.

It is Brother Crofoot's purpose to spend a little time in Egypt and Palestine on their way home.

A Generous Response In the RECORDER of January 4, it was announced that the fund for sending the paper to those unable to pay was "all used up," and friends were invited to replenish it, so papers going to several who were on that list would not have to be dropped.

It is a great pleasure now to be able to say the needed money is here and several worthy, loyal ones will be made happy for a full year by the weekly visits of the

RECORDER, which they welcome as they would a letter from home.

The hearty, generous response to this call has been most cheering, and the fund is all made up,—oh, what a difference there is between the fund "all used up" and the fund "all made up"! To the good friends in New York State, in Rhode Island, in Wisconsin, in New Mexico, and in Nebraska, who have contributed so liberally, we now extend our sincere thanks. These will have the satisfaction of knowing that their gift is making several homes happier through the entire year.

MEETING OF THE EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL

DETROIT, MICH., DECEMBER 9-11, 1925

REV. AHVA J. C. BOND

It was in 1905, in Carnegie Hall, New York, that a group of Christian leaders met in conference on Church Federation. As an outgrowth of that meeting, the Federal Council of the Churches of Christ in America was organized in Philadelphia, in 1908. Quadrennial sessions have since been held as follows: Chicago in 1912, St. Louis in 1916, Boston in 1920, and at Atlanta in 1924. During all these years the Executive Committee has met annually in various cities of the United States. The actual working body of the council, the Administrative Committee, meets monthly in the City of New York. Our representative on the Administrative Committee is Rev. Wilard D. Burdick, of Plainfield, N. J.

The present members of the Executive Committee are Dean Arthur E. Main, of Alfred, N. Y., and Rev. Ahva J. C. Bond of Plainfield, with President Boothe C. Davis and President Alfred E. Whitford alternates. The two Seventh Day Baptist members of the committee were present at Detroit. The present writer is greatly in hopes that Dr. Main, as has been his custom for a long time, will give some report of this important meeting in the columns of the SABBATH RECORDER.

It may be profitable here to quote briefly from the reports presented at Detroit. The entire report makes a book of one hundred fifty pages. It is made up of reports of the secretaries, commissions, standing committees, and of the Administrative Committee. The excerpts below are placed each

under its proper heading, and are selected with the view of indicating the character of the work done by some of the various commissions and committees. Of course these extracts are necessarily very meager, and can not give the reader any adequate conception of the real character and scope of the work accomplished.

COMMISSION ON EVANGELISM AND LIFE SERVICE

We hope it is no longer necessary to remind the Church that evangelism is not a method but a spirit; that while there are many methods of development, there is but one spirit which must permeate all movements.

Personal Evangelism

Perhaps nothing has served to emphasize more the importance of the attitude of our Commission concerning personal work than the present anxiety among the friends of prohibition. It now appears evident to all that legal enactments do not of necessity cause the triumph of the principles for which they stand. We are learning even in political matters that it is individual conscience to which the final appeal must be made. In all moral matters we must reckon with the individual in the last analysis. Conscience is an individual and not a social matter, and society wheels to victory or defeat around the action of the individual. We are, therefore, emphasizing *personal* evangelism as the hope of the Church and of the world. Our methods and our literature all combine in this direction. We are sure that we do not progress from the mass to the individual but from the individual to the mass.

COMMISSION ON CHRISTIAN EDUCATION

The Commission on Christian Education undertakes to serve the other commissions and departments of the Federal Council by facilitating the establishment of working connections between them and the educational agencies of the churches, so as to further, through education, the enterprises in which the Federal Council is engaged.

The Committee on Drama

This committee, now a part of the Commission on Christian Education, in the first place, is working for a larger and more effective use of the dramatic method in religious education and church work in general. It is our conviction that no method is better adapted to lead to creative thinking and to secure the necessary emotional response leading to effective action.

COMMISSION ON THE CHURCH AND RACE RELATIONS

The year just drawing to a close has exceeded all our expectations in the development of interracial goodwill. This is indicated in the rapidly increasing numbers of local interracial groups that have formed for the study of the problems of race relations; by the increasing expression of public opinion against mob violence and other forms of lawlessness; by the wider observance of Race Relations Sunday; by the enlarged attention being given to distinctive achievements among Negroes; by the reception given by delegates and the press to our National Interracial Conference; and by numerous other signs of the times.

The work of the Commission on the Church and Race Relations is divided into two general lines: (1) Educational publicity and (2) Promotion of interracial contacts and local programs of co-operative activities.

COMMISSION ON INTERNATIONAL JUSTICE AND GOODWILL

Early in the year plans began to take shape for a study conference to be held under the auspices of the Denominational Peace Committees. A large "Committee of Arrangements" was formed, with an Executive Committee, of both of which Bishop McDowell was chosen Chairman and Dr. Gulick, Secretary. Three commissions were set up to prepare the respective sections of a "Syllabus of Topics, Problems and Suggestions" for the conference. The conference was held in Washington, December 1-3, with a total membership of some two hundred officially designated representatives of the thirty denominations participating. The findings of the conference constitute the basis of the forward nation-wide educational campaign which it is expected will grow out of the conference.

Man's mastery of Nature's titanic forces has far outrun his moral development or his international organization. Moral fitness to use these mighty forces, as individuals, as groups, and as nations must be speedily developed. If this moral fitness is not secured, our scientific achievements in the production of instruments of destruction will bring down upon us overwhelming disasters and chaos.

COMMITTEE ON GOODWILL BETWEEN JEWS AND CHRISTIANS

One year ago the Federal Council of the Churches of Christ in America took a unique step in brotherly progress. For the first time in Christendom's history a national body officially launched a Jewish-Christian Goodwill Movement. We regret and are made ashamed by the knowledge that it was necessary. But, certainly, being necessary it was long overdue. The step has been so generously met by the corresponding action of Jewish national bodies and so sincerely applauded by the council's constituency, that its eminent reasonableness impresses us daily afresh.

THE COMMITTEE ON RELATIONS WITH THE EASTERN CHURCHES

As a result of the contacts already made, the Federal Council's committee has already taken steps to make possible a conference between representatives of all the Patriarchates and representatives of the Federal Council and its constituent bodies, to be held somewhere in the Near East.

We have also taken steps which may result in making possible the stationing of a resident representative of the Federal Council of the Churches in the East. Such a representative would endeavor to develop with Eastern Church leaders relations of friendly co-operation such as now exist between the Federal Council and the religious bodies of Europe.

COMMITTEE ON MERCY AND RELIEF

In accordance with instructions given by the Quadrennial Meeting of the Council in Atlanta a year ago, the Committee on Mercy and Relief has been established as a standing committee of the

council. It includes members designated by the authority of the various communions comprising the council.

The Committee on Mercy and Relief has been organized primarily for the purpose of enabling the churches to act promptly and unitedly, in their own name, in securing funds for the relief of suffering when great emergencies arise. Such occurrences as the famine in China four years ago, the suffering in Germany two years ago, and the Japanese earthquake illustrate the kind of occasions with which the Mercy and Relief Committee of the council expects especially to deal.

SOUTHAMPTON CHURCH

In Central Illinois, when the country was sparsely settled, and not many homes dotted the unbroken prairies, a few brave pioneers located about sixteen miles north of Peoria; and a church organization was started in 1852, with fourteen members, called the Southampton Seventh Day Baptist Church.

In 1871, the congregation had so prospered that a building suitable for religious purposes was erected at West Hallock, which is about a mile and a half south of the present Edelstein, Ill.

This church has been intimately connected with the history of Seventh Day Baptists in the United States—the majority of the earlier members coming from New York. Many former workers still worship in our churches north, south, east, and west. It has been the church home of at least four foreign missionaries—Elder Wardner and wife, Miss Rosa Palmberg, and Miss Grace Crandall.

At present no services are held in the structure, once so alive; and the few who live in the vicinity and knew it of old, are sorrowed at seeing its decay, some even preferring that it were razed to the ground rather than fall to ruins. As one who saw many happy moments under its roof, I wish some plan could be devised to preserve the church for a few years.

Old members, please let us hear from you with any suggestion as to preservation of the building.

George T. Potter, of Edelstein, Ill., was the last clerk; and his son, Bert Potter, Edelstein, Ill., has the records and interest at heart; but since he has not been consulted as to this plea, you may write me as to any suggestions. Hoping to hear from all present or former members,

MAGGIE M. BROWN.

1924 Farwell Avenue, Chicago, Ill.

SEVENTH DAY BAPTIST
ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Pastor L. D. Seager has moved from Albion, Wis., to become the pastor of our church at Hammond, La.

Dr. C. A. Hansen is pastor of our church at Welton, Iowa.

Brother Robert W. Wing is the pastor for the winter of the Seventh Day Baptists in Daytona, Fla.

NOTES ON THE DENOMINATIONAL
BUDGET

How do we decide what our budget shall be?

During the weeks preceding the General Conference each of our board and societies, generally through a Budget Committee, makes an estimate of the amount of money needed, in addition to their income from invested funds, to carry on their work during the next Conference year.

These different estimates, or budgets, are sent to the Commission to be considered at its pre-Conference meeting. The Commission refers them to its Finance Committee to consider, perhaps change, and assemble with the budget of the General Conference and funds to be raised for other purposes, making our denominational budget.

This committee then reports this budget to the Commission, and it is again carefully looked over and finally adopted as the financial statement of the Commission to the General Conference. In 1924 the Commission said, in submitting the budget to the General Conference, "It has been arranged from the budgets which were sent to the Commission by the various boards and societies, and represents in a single budget the interests of our entire denomination according to the best judgment of the Commission after long, careful, and prayerful study."

The report of the Commission is presented to Conference in printed form; and

in the budget each object for which money is to be appropriated is given, together with the amount of the appropriation.

This report is referred by Conference to a special committee for consideration. Again the various budgets included in the general budget are gone over, the committee having the power to suggest changes.

The final act in preparing the budget comes when the special committee to consider the report of the Commission reports to Conference.

Here the delegates from our churches, with the Commission's report in their hands, listen to the report of the committee, and by their vote decide the nature of the budget and the amounts appropriated for various objects during the Conference year.

Thus you see what care is taken in making out the budget—first, by the boards and societies that are most familiar with the needs of the work of the denomination they are chosen to promote; second, by the Commission, which is made up of nine men chosen by the General Conference; and last by the churches convened in the General Conference.

This, in brief, was the course followed in deciding upon a budget of \$50,000 this year—our *Onward Movement Budget*.

A VERY CORDIAL GREETING TO THE
EDITOR AND FRIENDS

REV. SAMUEL R. WHEELER

Without a word from me, Brother Gardiner in a very cordial editorial in the SABBATH RECORDER, November 23, 1925, announced my ninety-first birthday December 9, 1925. This brought me numerous friendly letters from all parts of the country—Rhode Island, New Jersey and all the way to the far western states, and one from China.

The ninety-one years of life have limited very much the activity of body and brain. But I will write a little that may stimulate some young man. In the twentieth year of my life I had not been in school for about five years. I spent my time working in a shop making harnesses for horses. Then one Sabbath morning in Hopkinton City, R. I., while reading the missionary life work of Adoniram Judson, it came with great force that I must preach the

blessed gospel. That brought me to my knees in earnest prayer to God to carry me onward. This was in the summer of 1854.

That winter I went to the five months' district school, commenced the study of English grammar and arithmetic at fractions. The next four years I attended district school, taught district school, worked in a shop and on a farm, earning money for school expenses. Then on to Milton, Wis., Academy. Rev. W. C. Whitford was the principal, whom I had seen ordained to the ministry in New Market, N. J.

A. H. Lewis, O. U. Whitford, and S. R. Wheeler were classmates for two years, with Professor Albert Whitford as our principal teacher. Yes, and O. U. Whitford was my roommate, and I rang the big noisy bell at five o'clock every morning. Whitford and Lewis were graduated from Alfred University in 1863. In 1866 L. E. Livermore, L. A. Platts, and S. R. Wheeler were graduated, and C. H. Burdick in 1867. The six graduates from Alfred University in the Classical Course spent their lives preaching the blessed gospel of Christ for many years in the churches, and in the open fields.

Then death came to Brother Whitford in 1905, to Brother Lewis in 1908, to Brother Burdick in 1911, to Brother Platts in 1915, to Brother Livermore in 1916. Those deaths have left me alone for ten years.

Brother Livermore was born about four months after my birth and leaves me now for ten years after his death. His last letter was very brotherly and told in it that he was three days writing it. My immediate reply reached his good wife after his death.

In closing, my prayer to God is to sustain, cheer, and bless all my cordial friends. Those who have sent me letters and cards and also those who have not thus written, I send them all Christian greeting.

The following lines came in our "budget" letter from Brother Livermore in December, 1912, the seventy-eighth year of my life. I do not know the author.

"Ah, think! to step ashore, and that shore heaven!
To clasp a hand outstretched, and that hand God's.
To breathe new air, and that air celestial air.
To feel refreshed, and know 'tis immortality!
Ah, think! to pass from storm and stress to one
unbroken calm!
To wake, and find it Glory!"

THE SABBATH THE TEST OF OBEDIENCE

G. E. FIFIELD

On earth, the highest type of Divinity is noble fatherhood. Jesus taught us to pray, "Our Father, who art in heaven."

In Christ's recorded words, oftener than any other name, or title for God occur the sweet words, "my Father," and, "your heavenly Father." It is scarcely too much to say that the whole teaching of Jesus was an effort to make men practically realize the fact of the divine Fatherhood.

Since God is the ideal Father, it follows that his government is but that of the loving, tender parent for his children. The good father does not seek to ostentatiously display his authority, he does not arbitrarily command his child. His laws are but family regulations, given not merely to manifest his authority but because they are absolutely necessary to the happiness and well-being of his children.

But while the father has some loving reason for every requirement, many of these reasons are as yet not apparent to the children. The only reason he assumes the right to command them, is because they *are* children, and as yet not wise enough to know the best way. So far from seeking to keep them in a state of vassalage, where they will continually require to feel the restraining force of his laws, his one object is so to instill the principles of his government into their lives that they may become capable of self-government, or of absolute liberty. At the age of twenty-one, it is hoped that these principles may have been so written in the heart as to have become the inner actuating law of the life ever after. Then the outer parental restraint does not consciously fall off all at once, but it has unconsciously and imperceptibly become the law of the inner desires of the heart, leaving the child absolutely free to do as he pleases, since he now pleases to do only those things which are in harmony with the liberty and joy and peace of all the members of the family.

This is a perfect illustration of the divine government. He required us all to give to him, the one Father, our supreme love and worship, not only because he loved us and it was the only natural, normal attitude of the soul to love him, but also that by that common love of the one all Father, he might

forever unite us all in one loving family of brothers and sisters.

Image-worship was forbidden because he foresaw that by it men would get to worshiping different gods, and so disregard and deny universal brotherhood. An image also is a creed in marble, holding the mind to its present conceptions of God instead of leaving it free to forever progress to higher, nobler thoughts of him. That holy name must not be taken vainly or lightly upon the lips, lest it lose its power to lift all hearts into the attitude of reverent, loving, brotherly praise, so bringing them nearer to God and nearer to each other.

The Sabbath was the sign that the only true God was the Creator, so if all men continued to worship the Creator only, as the one Father, the brotherhood could never be broken.

Then, too, there is an infinity of beauty in every flower, which, with all our microscopes, we can never fathom. How, then, if we worship the Creator only, can we expect to ever fathom the spiritual beauty of him who made the flower, or hold ourselves other than ever ready to receive higher, truer, more loving thoughts of him, that shall bring us all nearer together, and nearer to his great heart?

To honor the father and the mother is necessary to the happiness of every family.

"Thou shalt not kill." This guards the joy of living. "Thou shalt not commit adultery." This guards our sacred domestic happiness. "Thou shalt not steal." This guards the joy of honest possession. "Thou shalt not bear false witness." This guards also the joy of property and life, as well as of reputation honestly earned. "Thou shalt not covet." This is to cut off the thought of sin, and so leave the soul safe and secure in its joy forevermore.

It is easy to believe that God who made this heaven and this earth, might unmake them if he chose. But it is not even thinkable that he could ever so make them over that the disregard of these precepts would not surely be fatal to the happiness of all intelligent beings who should inhabit them. This is what Christ said: "It is easier for heaven and earth to pass, than for one tittle of the law to fail."

This then, is God's law unchangeable, *everywhere*. It is perfectly obvious that the only way such a law as this can ever be

abolished, or done away, is by so writing its divine principles of love in the inner life of the soul that they shall be our own, and so actuate us from within, instead of restrain us from without. We then can do what we please, because we please to do only what the law requires, and so there is an end of all legal restraint. This is how Christ is the end of the law *for righteousness* to every one who believes.

As illustrated at the beginning of this article, our Father gave these laws to his children, because they were absolutely necessary to our happiness and life as members of his family. He did not even then compel us to keep them, but lovingly warned us by telling us the result of not obeying them. Although through our disobedience, misery and death have come, he still seeks, by his love, through the gospel, so to write these precepts in our hearts as to make us capable of happiness and perfect liberty forevermore. So far from seeking to keep us under the arbitrary control of even this necessary and loving law, he seeks in this childhood state so to educate us and write these principles in our inner souls, that he may give us our majority by and by as men and women in Christ, and make us perfectly free to do as we please forevermore, since we will then please to do only those things which are in harmony with liberty and life.

What has all this to do with the Sabbath? We answer, very much. The Sabbath is the only point in all this law which tests us upon obedience to God's *naked Word*.

We can easily see that if God had not said so, to lie, to steal, to kill, to commit adultery, and to covet, and to dishonor our parents, would have made every world a hell, and rendered happiness, and even life in the end, impossible. So, too, to have imaged God, would have inevitably led to the worship of different gods; and this would have destroyed the peace and unity of the family and filled the world with hostile tribes, who disowned and denied their brotherhood. To take God's name in vain would as surely have destroyed the reverence for the universal Father and the happiness of his family, as is disrespect of an earthly parent destructive of family happiness here.

These principles are all written in the inner nature of things. It is not thinkable that they should be different. They are

not so merely because God said so, but he said so because they were so.

Of the Sabbath, however, it is apparently different. If God had seen fit to put his blessing upon some other day, setting it apart and commanding us to keep it, we can not see but that it would have done as well.

So far as we can understand, this matter of the precise day of the Sabbath rests solely on the fiat of God, as does no other part of the law. It is for this reason that men argue that it is unnecessary to strictly obey here. This is precisely the reasoning of the disobedient child.

No child refuses obedience when he sees and fully understands the reason of love back of the command and so finds it in accord with his own desires and proceeding from his own enlightened soul, as well as from the father's will. It is only when he sees no reason that appeals to his own soul, but must obey, if at all, simply because the father requires it,—it is only then that his faith in the father's wisdom and love is tested at all. At other times he is really obeying his own will, since the two, his will and the father's are in accord; it is only now that his obedience is tested, and he is learning to say, "Thy will, not mine, be done."

As we have seen, the good father commands his child only because he is above him in knowledge and wisdom, and he seeks to lift him to his own higher and wider range of vision and to set him free. The child that refuses to yield to the father only where he can now see and comprehend the reason, stops all this beneficent work of the father in his life and condemns himself to stay at his present low level of ignorance and imperfection. So also our heavenly Father seeks to command us only that he may broaden our view by lifting us unto love's everlasting mountain-top with him, so making us free forevermore.

How much of real Christian experience lies right here! It is this walking with God in ways that we do not know and can not yet understand, content to go only because he leads the way, and we have learned, since he is Lord, that his way is best, that leads us always to pray, "Not my will, but thine, be done."

As Whittier says, "The steps of faith fall on the seeming void, but find the Rock be-

neath." It is thus that Jesus was ever saying: "Not my way," "Not my will," "Not my word," "My doctrine is not mine, but his that sent me."

Submission to the higher will and the infinite intelligence is the very key-note of the Christian life. Without this submission, God can not make with us his covenant and work out his ideals in our lives. The Christian must learn with Christ, not on the transfiguration summits only, but also in the Gethsemane valleys, as well, to pray, "Not my will, but thine, be done."

Now the Bible says, "The law of the Lord is perfect, converting the soul." And I ask you, dear hearts, if it did not test us on this one, all-important point, whereon all Christian growth and true conversion depend—if it did not test us on this point of submission to the naked will of God, would it be a perfect law? Could the Spirit's gospel power use a law that was minus this test to convert the soul? I know you will answer that it could not, for the conversion of the soul is simply the soul's change from following the *ignes fatui* of our own wills, to submission to the abiding will of God.

But it is the Sabbath pre-eminently, if not exclusively, as we have shown, that, of all the requirements of the law, tests us on yielding our wills to God's naked Word.

The child who will obey his father implicitly, when he can see no other reason, only because the father says so, and he knows his way is best, that child will render unflinching submission and obedience elsewhere and everywhere. So, also, the Christian who will obey God's will, yielding his life in trusting submission to do his will, merely because God requires it and the soul recognizes his command as sacred, that soul will yield to God everywhere and at all times, and the Father can work his own will in that life. The Sabbath alone, of all the requirements of the law, tests the soul on this kind of submission to God. It is, therefore, the test of true obedience, the sign of the soul's submission to God, that enables God to make with us his covenant.

"It is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

"Honest doubt is more admirable than obstinate indifference."

MISSIONS

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

LETTER FROM HOLLAND

Rev. William L. Burdick,
Secretary Seventh Day Baptist Mission-
ary Society,
Ashaway, R. I.

DEAR BROTHER BURDICK:

Let me first thank you most heartily for your kind letter of November, 1925, and for the good news it contained that the Missionary Board, beginning with the new year, would increase the appropriation for the Holland field with \$300. I immediately communicated this glad news to the other members of the council of our Seventh Day Baptist churches. There is great need just now in Java because of the terrible heat and continual drought there, which destroyed the whole vanilla crop of the Graafstal's and the harvest at Pangoengsen too. So I advised first to raise our support for Java. I hope to write you again on the work in Holland, when I shall have received their reply.

To give you a clear look on the work at Pangoengsen in its present condition, I think I can not do better than translate a letter we just received from Mrs. Graafstal. You know she is an excellent Christian, but she is very weak and seldom leaves her home. On account of the serious sickness of Mrs. Vizjak, she made the difficult journey to Pangoengsen and gives a clear description of the work there as she found it. I hope you will think her letter fit for the SABBATH RECORDER. I hope my translation will be clear enough. I regret very much I have not been able to write you before on the work in Holland. I thought Rev. Mr. Taekema would do so. I am always very busy in many urgent matters, and my help for church affairs, a young sister of the church, is ill again. Still, I shall do my utmost to keep our mutual correspondence going. We rejoiced very much in the privilege of meeting Dr. Norwood. Will you kindly excuse me that I finish now. I hope soon to be able to write you more

about the Holland field and about the other serious matters you mention.

May the Lord grant you wisdom and the guidance of his Holy Spirit in all your work and for his name's sake, especially for the churches; and may the grace of our Lord be with you in the new year.

With kind regards,

Yours in Christ,

G. VELTHUYSEN.

P. S.—Postage for a letter to Holland is five American cents. I had to pay extra postage at the receipt of your letters.

Amsterdam, Holland,

November 24, 1925.

AFFAIRS IN PANGOENGEN

DEAR BROTHERS AND SISTERS IN JESUS
OUR LORD:

You will be surprised, I am sure, that I am writing you from here, at Pangoengsen. Nay, you can not be more surprised than I am, myself. I have made the long and tiring journey from half past five in the morning till half past five in the evening, and I was not ill the following day. The heat was tolerable and I found everything here far beyond my expectation. God does wonderful things now as well as in the past. Otherwise I had not been able to get here. The reason why I went was the illness of Sister Vizjak. Several times Brother Vizjak had written me she was longing so very much to see me, and as I know by experience how much relief it may give you when you are ill and a strong desire is fulfilled, we decided at last that I should go. Still, we were afraid that I might be acting imprudently, considering my own constitution—so my husband and I were praying constantly that the Lord might send some hindrance if it were not his will that I should go. My husband still felt uneasy about the matter and said so to Sister Stuit. She then talked to a guest, who was staying with her; and this lady offered to take Sister Stuit's place for a few days. So Sister Stuit accompanied me on my journey. We arrived here Sunday night. It is now Wednesday morning.

Monday we—Sister Slagter, Sister Stuit, and I—went to see Sister Vizjak at the hospital of the Mennonite Mission at Kalitjeret. My companions stayed with Mrs. Vizjak for a couple of hours; I was allowed to stay till Tuesday morning.

The doctor expects Mrs. Vizjak will have to stay at the hospital for several months to restore her broken health, but he thinks there is no reason for serious anxiety, if she follows his advice. But Sister Vizjak herself feels as if she will not recover. The doctor believes this feeling is caused by her great weakness. At any rate, it will be a sickness of long duration.

Dr. and Mrs. Gramberg are very kind to her; we ought to be very thankful to them because of their excellent and interested help. Let us in the prayer meetings of our churches ask for a special blessing for these good friends and their work. Oh, how delightful it will be when in heaven we shall unite in perfect harmony with all God's children! What a great many of good dear Christians there are and what a good deal of precious works of love are done by them.

Everything here was beyond my expectation. Sister Slagter has many little cottages used for different purposes: storehouses, small offices, and rooms to lodge guests. In one of them I sleep. There is only one house built and furnished somewhat in European style. Sister Slagter does not live there. She only stays there when she wants to be very quiet and undisturbed. There are some neat cupboards in that house in which she keeps the new clothes for her people. Jokingly, we have destined this house for Brother Velthuysen when there is no more work for him to do in Holland.

Then there is Mr. Vizjak's house, which is not yet finished; they were busy painting it. When Mrs. Vizjak recovers, they will have a nice and spacious dwelling there. If not so, the Lord will have another destination for their house. There is plenty of work to do here for a woman of her capacities. Still, God's thoughts are not our thoughts; and our ways are quite different from his ways. We sang at Sister Vizjak's bedside the hymn, "Wait still; look when you suffer, on him." If we do so, all of us, every day, and do not run on before the Lord, it will be all well.

I desire very much to speak a few words to the native Christians here. I have asked Brother Vizjak to call them together and to translate what I have to say.

Perhaps we may use this opportunity to see Sister Jansz, on our way home. We

wrote her and are waiting here for a reply; we are not far away from her present abode. When returning home we pass the station Koedoes. Leaving the train there, we may go by way of autocar to Kajoe Apoe, where she lives at her brother's; next morning we may then reach our home at Temanggoeng. It would not be very expensive and would cost us only one day's travel.

To give you an idea of this colony at Pangoengsen, just imagine a very poor village or hamlet where there is only one farmer or landlord (Sister Slagter). The inhabitants are nearly all more or less inadequate—many of them are blind or deaf or crippled, sick or feeble minded. Sister Slagter shows them all their work, according to their capacities and their power, and cares for them. They all have their own household. Twice a year they get clothes. Every day they come to fetch their bit of rice and a few farthings according to their work done and their personal needs. It is all well arranged as it is now. It is Sister Slagter who manages all this—truly, no little care. May the Lord continue to grant her the power for this task, while Brother Vizjak is caring for the needs of the souls. The Lord will surely bless them if they may truly say:

We travel together, we walk hand in hand,
One supporting the other on the way
To our common fatherland.

This morning I saw the church. I also was in the school for a moment. There were thirty-one children; they were learning a song:

"Each day, each hour, O Lord,
I lean on thee!"

Brother Vizjak says, "These are the young children. Soon the older ones will come."

I was mistaken when I wrote you that Brother Vizjak wanted a special authorization of the church for marrying couples of native Christians. He has secured such an authorization from the highest official, appointed on these parts.

With very cordial greetings, your sister in Jesus,

M. GRAAFSTAL-VANDER STEUR.
Pangoengsen,
November 11, 1925.

I wrote you, it was our intention to visit Sister Jansz. To our great regret, however, we got reply yesterday that we could not be expected, because every emotion shakes her spirit too heavily. So we have stayed here one day more.

It was a great pleasure for me last night to meet with the native Christians. I felt a deep impression that we are all one, in Christ, even with these poor people considered of no account in this world. Brother Vizjak translated my words. We prayed and sang together and finished with the hymn, "When we shall meet again," in the Javanese tongue.

This morning I walked through the fields with Sister Slagter. It is such an unnatural and lasting drought this year that we have great financial loss by it. Rice is much dearer than usual and our provision of catella (cassava) is out. All are longing for rain. The small vegetables and fruits so nursed by Sister Slagter and sold in behalf of the colony at the sugar mills and to other people in the neighborhood, yield much less than usual by the continuous drought.

When you remember us in your prayers, please mind also these financial cares. It looks dark, nevertheless we may sing:

"My Father is rich in houses and land,
He holds all treasures of earth in his hand,
I am a royal child."

November, 12, 1925.

AMONG THE CHURCHES

BATTLE CREEK, MICH.; CHICAGO, ILL., AND
THE CHURCHES OF SOUTHERN
WISCONSIN

The week-end of the third week of the secretary's trip among the churches was spent in Battle Creek, Mich. The secretary had not been privileged to attend church here since January, 1919, nearly four years before he became secretary; and it was gratifying to note the progress made in seven years. The members of the church at Battle Creek are a very busy company, and the secretary while there was trying to catch up with writing neglected for three weeks. For these reasons he did not make as many calls as he had planned. Nevertheless, in addition to attending the Christian Endeavor meeting Sabbath eve, preaching Sabbath morning, and holding an open forum on missions Sunday night, he had interesting

interviews on our work with Pastor Fifield, Chaplain Jordan, and Dr. Johanson. Pastor Fifield, though in poor health, is giving the church and congregation very interesting and able messages from week to week; Brother Jordan is occupying for the second time the important office of chaplain in the Battle Creek Sanitarium, one of the greatest institutions of its kind, and seems entirely recovered from his serious illness of two years past; and Dr. Johanson is the efficient president of the Young People's Board. The Sabbath school and Sabbath morning services are held in the chapel of the sanitarium, and many guests come into the services during the year. Marked changes have come in seven years; but under the able ministrations of Pastors M. B. Kelley and George E. Fifield and a loyal membership, the church and its influence have grown in a satisfactory manner.

After spending Tuesday, January 12, in Chicago, calling upon Brother August E. Johansen, the promising young pastor of our church in that city, and upon Dr. George W. Post, Jr., president of the General Conference and chairman of the Commission, I hastened to Milton Junction, Wis., where the Quarterly Meeting of the Churches of Chicago and Southern Wisconsin was to be held, January 15-16. The maintaining of this meeting, with its four sessions every year, rotating among the churches, shows a splendid spirit and has proved a helpful endeavor. The quarterly meeting was under the leadership of the pastor of the entertaining church, Rev. Erlo E. Sutton. Sabbath eve Pastor E. A. Witter gave a fine sermon on home missions; Sabbath morning, by request, the missionary secretary spoke on the Relation of Christian Missions to World Conditions; Sabbath afternoon the young people gave a splendid program; and the meeting closed with an open forum on our mission work. It was the aim to make the program missionary throughout, and a commendable interest was manifested in all the sessions. The attendance was good, though not as large as sometimes owing to the drifted roads and to the fact that the funeral of our venerable brother, Professor A. R. Crandall, was held Sabbath day. During the four days which the secretary spent in Milton and Milton Junction, he was permitted to have helpful interviews (helpful to him) with Pastor J. L. Skaggs,

Pastor Erlo E. Sutton, Pastor E. A. Witter, President Alfred E. Whitford, Mrs. A. B. West, president of the Woman's Board, and others. These churches and their leaders are wide awake and are filling a large place in the work of the denomination, and the secretary was helped much by what he saw and heard and by the counsels of these worthy workers.

Early Sunday morning the secretary turned his steps homeward to attend the January board meeting, feeling that the four weeks spent among the churches had been more than worth while.

HOME NEWS

RIVERSIDE, CALIF.—It has been some time since we have sent any communication to the RECORDER, but we want you to know of our "Home Coming Meetings," held January 1, 2, and 3. We had felt the need of these services for some time, and at the suggestion of Mr. W. R. Rood plans were laid for a series at that time.

New Year's day a business meeting was held in the forenoon, followed by a dinner at noon, and a program and recreation hour in the afternoon. The male chorus, some of the ladies' society, some of the young people and children helped to make it an enjoyable occasion.

That evening the meetings were opened by a testimony-prayer meeting, led by R. C. Brewer. It seemed just what the people wanted and all felt that the whole series would be most successful after such a beginning. Messages were read from many of our absent members who could not be present, and we enjoyed the testimonies of those who could be with us, too.

Sabbath morning Pastor Ballenger preached, and the Sabbath school period was conducted by the superintendent, Mrs. C. D. Coon. The service closed with the Lord's Supper.

In the afternoon the young people were given the time, and the topic was "Things to Avoid in the New Year." Short talks were given by Bertrice Baxter, Maleta Osborn, Alice Baker, Mary Brown, and Pastor Ballenger, who spoke to the young people particularly.

The evening address was given by Mr. Virgil Baxter of Los Angeles. Mr. Baxter has been with us before, and we were very

glad indeed to see him again and hear his message.

On Sunday three meetings were held. Pastor Hills of the Los Angeles Church gave an inspiring message in the forenoon. The ladies' society had charge of the afternoon, and the closing service in the evening included an address by Pastor Ballenger.

We enjoyed particularly the music during the entire series. This was furnished by the choir and male chorus; and individuals helped with solos, duets, trios, and quartets.

The attendance was splendid. At least thirty-five from out of town were with us, some from Los Angeles, some absent members of the Riverside Church, and some from the East who happened to be near enough to attend. Among the latter were Mr. and Mrs. James Jeffrey, Miss Mary Vincent, Mrs. L. C. Bond, her daughter, Mrs. W. E. Brown, and husband, of Nortonville, Mr. and Mrs. D. P. McWilliam, Mr. W. J. Davis, and Mr. Ed. Coon of Milton, Mr. Bernard Hurley from Hawaii, Mrs. Ivan Tappan and daughter of Battle Creek, Mrs. L. R. Babcock of Exeland, Wis., and Mr. Oswald Ballenger, our pastor's nephew from St. Helena, Calif.

A fine spirit pervaded all the meetings, and we feel that we have been benefited greatly by them. We hope to hold a meeting of the Pacific Coast Association here soon after our new pastor, Rev. Mr. Hargis, arrives. We expect him early in April.

An outgrowth of the Home Coming sessions is a decision to hold an evangelistic service at the church every Sunday night. We hope to serve some one—or many—through this channel.

Plans are on foot already for the raising of money necessary to carry out an evangelistic campaign next summer. The Missionary Board has agreed to share the expense equally with us, and we hope to have Lester Osborn to work full time—Pastor Hargis part time. May we have the sympathy and prayers of the entire denomination in our undertaking?

We were glad to welcome Mrs. W. R. Rood back after her stay in Milton this winter. She came just before our series of meetings.

Since the meetings Mr. and Mrs. Riley Brown of Boy River, Minn., have been with us. Mrs. Brown is a daughter of Mr.

and Mrs. McWilliam of Milton; they were completely surprised at their arrival.

Mrs. Effie Baker is enjoying a visit from Miss Dena Burdick, daughter of Dr. J. H. Burdick of Milton.

We feel that we are very fortunate in having Dr. and Mrs. H. M. Pierce and family, and Mr. and Mrs. H. R. Van Horn and family with us. We hope to keep both families here.

We are glad to report a fine spiritual condition and an enthusiasm to move onward in the Master's service. REPORTER.

NORTH LOUP, NEB.—O. E. Davis has been appointed the financial agent for the church and is very busy getting out cards to the members in order to get somewhat of an idea what he can expect from them. In the report given at the last business meeting of the church it was declared that as a church we were in debt \$3,700, which should be paid before June. This is a debt we have promised to pay and we have no doubt but that it will be met by the time designated.

Fifty or more were present at the prayer meeting last Friday night, which was the regular covenant meeting. It was a meeting that meant a blessing to all who attended. From now until the second Friday in February or the end of the Christian Endeavor week the Senior endeavorers will have charge of leading the prayer meetings. C. W. Barber will lead the music. It is desired that many will attend these prayer meetings.

Plans are under way for a memorial bulletin to be issued by the first of February. This will be a special issue and will contain material prepared for the last bulletin which was never published. This will also contain tributes and the pictures of those who left us so recently. Several extra copies will be printed.

We were much pleased with the large choir that sang for us last Sabbath.

Pastor Polan preached an excellent sermon last Sabbath on "Follow Thou Me." Following the sermon Pastor Polan gave the invitation to those who wished to join the church either by baptism or by letter. W. F. Davis and Merle Jones Sayre joined by letter, Mr. Davis joining as deacon, as he had been a deacon in his former church in Farnum. Those desiring membership by

baptism were: Beth Barber, Billie Davis, Wilbur Greene, Ethel and Gertrude Green, Adell Van Horn, and Rua Lane Wilson. The invitation will be given again next week and the ordinance of baptism will be administered. We are glad for these young people who are thus making such a step toward the right.

During the communion time Sabbath day several earnest testimonies were given that meant much to the givers and hearers.—*The Loyalist.*

DERUYTER, N. Y.—Our church now starts on its second year of sending out a church paper called "The Assistant Pastor," edited by Pastor J. F. Randolph, and this carries the church and society news to all its readers. But thinking, perhaps, there may be a few others who are interested in hearing from the DeRuyter Church, we are thankful for a little space in the SABBATH RECORDER.

On Sunday, January 3, our church commenced the activities of the new year by holding the annual church social dinner, and the church meeting in the afternoon with the election of officers, and transaction of other important business.

Our church numbers three less than one year ago. Death has taken to the Church Triumphant Deacon B. D. Crandall, Mrs. Jennie Palmer, and Miss Marie L. Clarke.

The Prayer Meeting Committee now finds places and leaders for the Sabbath evening prayer meetings, in the homes during the winter.

In our Sabbath school we are glad to have so many lessons on the subject of the Sabbath with the *Helping Hand* as it comes to us now written in such an instructive manner that it requires much careful study and thought, and teaches us so plainly, that work, pleasure and popularity should give way far more, to correct Sabbath observance.

The Woman's Benevolent society early last summer paid \$50 toward the Onward Movement, gave \$25 toward a carpet fund and solicited the balance and helped put down the new carpet; gave linoleum to the parsonage, and helped in some other ways, and now have paid \$50 toward the Onward Movement up until July, 1926.

A few of our members have moved so

(Continued on page 127)

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met in regular quarterly session at Alfred, N. Y., first day, January 10, 1926, at 2 p. m.

President Edgar D. Van Horn presided.

Members present were: E. D. Van Horn, A. E. Main, A. B. Kenyon, B. C. Davis, Mrs. B. C. Davis, F. L. Greene, S. B. Bond, A. C. Ehret, W. E. Phillips, J. N. Norwood, W. A. Titsworth, C. F. Randolph, and E. P. Saunders.

Prayer was offered by A. C. Ehret.

The minutes of the last meeting were read.

The treasurer presented his quarterly report, an abstract of which follows:

I. REVENUE

Receipts

Balance on hand October 1, 1925	\$ 583.02
Interest	688.26
Rent from Merton Burdick farm	37.17
Rent from J. B. Whitford barn	6.00
One-third of collection at the Northwestern Association	11.29
Onward Movement	269.34
	<u>\$1,595.08</u>

Disbursements

Alfred University	\$ 280.48
Milton College	15.00
Salem College	22.40
Theological Seminary	612.77
Church Boards of Education	50.00
Treasurer's salary	25.00
Safety deposit box at bank	2.00
Extending search of title to Jessie B. Whitford property	5.50
Balance on hand December 31, 1925	581.93
	<u>\$1,595.08</u>

II. PRINCIPLE

Receipts

Difference in price of bonds exchanged	\$ 187.50
Theological endowment note repaid	80.00
	<u>\$ 267.50</u>

Disbursements

Overdraft last quarter	\$ 154.69
Balance on hand December 31, 1925	112.81
	<u>\$ 267.50</u>

The report was adopted, and the treasurer's distribution of balances to the several beneficiaries was approved.

The committee appointed at the last meeting to investigate the legal questions involved in the acceptance of the devise by the late Jessie B. Whitford, of her home in Alfred to this society, reported as follows:

Your committee to consider the devise of the late Jessie B. Whitford, after careful consideration of the matter, including its legal aspects, recommends that we gratefully accept the gift as given, namely, for the home of young men and their families, if any, who are preparing for the ministry.

The report was adopted.

It was voted that the expense of maintaining the Jessie B. Whitford property be charged to the General Fund and that the income from the rental of the barn be credited to that fund; also that the rent of the house be free for the present.

A bill of \$2.50 for letter heads was ordered paid.

The tenant on the Merton Burdick farm having asked for a reduction in rent on account of crop failures, the matter was referred to the president and treasurer with power.

It was voted to pay the expenses of our corresponding secretary now in attendance upon a meeting of the Church Boards of Education being held in New York City.

E. P. SAUNDERS,
Recording Secretary.

Alfred, N. Y.,
January 10, 1926.

MILTON CHOOSES DIRECTOR OF ENDOWMENT CAMPAIGN

TO BEGIN MARCH 1, 1926

Milton College has entered upon a definite stage of its endowment campaign by electing Rev. Clarence D. Royse, of Rockville, Ind., vice-president of the college, and placing him in charge of a campaign of publicity and cultivation of friends for Milton College. This campaign will begin on March 1, 1926, and will continue about a year. This action was taken at a special

meeting of the Board of Trustees held Wednesday evening, January 6, following a visit to Milton by Mr. Royse in December.

This period of publicity will be followed by a three months' intensive campaign, under Mr. Royse's direction. The goal of the campaign is \$500,000, of which the first \$300,000 is to be used for increased endowment, and the next \$200,000 is to be used for buildings and equipment.

Mr. Royse is a man of large experience in promoting advance movements in various kinds of welfare and educational work. He is a minister of the Methodist Episcopal Church, was for a number of years a pastor, but more recently has devoted himself to directing campaigns to raise funds for colleges, hospitals, and churches, largely in connection with institutions of his own faith. He is a man of forceful personality, unusual executive ability, and is devoted to the cause of Christian education. He believes in the mission of the small college, and thinks that Milton College has a definite contribution in the future to make in Christian culture and liberal training for young people.

For more than two years the trustees of Milton College have been studying the most approved methods of securing funds for additional endowment and new buildings. These increases are absolutely essential to meet the needs of a growing student body and the demands of modern educational methods. The above outlined plans are the culmination of the investigations of the last two years.—*Milton College Review.*

THE STOCKHOLM CONFERENCE

IX

DEAN J. NELSON NORWOOD, PH. D.

THE CHURCH AND INDUSTRIAL LIFE

Sit down sometime and read Acts 5:1-11, and Luke 19:1-10. Notice there two radically different social and business systems implied. Notice, too, that neither Zaccheus nor Ananias was criticized because he favored or accepted some particular social order, but because he didn't play the game squarely within the order he accepted. Possibly this points to a difference between the proper and actual Christian attitude toward social progress, and that so often manifested by the radical reformer. The latter is so likely to fix all his hopes

on some ultimate form for the new order or some special means of attaining it—like communism, or like getting prohibition by means of a separate political party. Then he waxes sore at any fellow citizen who can not picture an improved society as communism or work through the Prohibition Party. Yet, in the first case both may desire a vastly improved social order, and in the other both may be ardently striving for prohibition. On the other hand, the Christian idealist should insist on a highly moral objective and a moral process of attaining it, while refusing to tie himself tightly to some enthusiastically recommended fixed pattern, or process. He should strive manfully along his own line and recognize many allies even if their patterns and processes are not identical in all respects with his own.

The report of the American section points out many hopeful signs of the times in our industrial life. Some of these with one or two not mentioned there follow:

1. The newer and more Christian attitude of the capitalist. There can be no doubt—a brief review of the history of the last forty years will readily confirm the assertion—that capitalists as a class are much more socially minded today than were those of an earlier generation. Whatever the cause—the law, public disapproval, the development of a kindlier spirit—it is real, and hopeful.

2. Collective bargaining between masters and workers. This is not a complete success. It may never be. Yet it is the sign of a growing co-operation as opposed to the spirit of hate and misunderstanding and conflict. "The issue of collective bargaining can not be settled objectively in accord with any slogan that either group in industry may invent. It is not a simple question of right and wrong: it is a way to industrial action along which the parties to industry must negotiate their passage in a spirit of give and take." "Latterly, there have been many evidences among labor organizations of a tendency to depend less upon force and to accept a larger measure of responsibility for the maintenance of efficiency and the safe-guarding of production, and to have a greater regard for the interests of the community as a whole." This, too, is most hopeful.

3. The open shop. The desirability or

undesirability of the open shop is fogged just now because a campaign against unionism is being conducted under the banner of the open shop (i. e. the shop not entirely unionized). "The closed shop or strictly union shop—in which none but union men can work—in so far as it rests upon coercion is questionable in Christian ethics and probably also is not necessary to union tactics. The Railway Brotherhoods have never demanded it, and great unions like the International Blacksmiths have succeeded without it. When a union shop is brought about by agreement without coercion, as is frequently done, it is a practical plan to which the religious spirit can not lodge objection."

4. Employee representation. This is a rather recent movement toward more effective co-operation among the producing forces. It is an experiment yet, but is in harmony with democratic tendencies of the times. Labor unrest is as often caused by lack of the power of desirable self-determination, a chance to have a say as to working conditions, as it is by specific discontent with hours and pay. "There is ground for hope that autocracy is gradually giving way in this country, both as result of the pressure of the labor movement and in response to an active public opinion."

5. In recent years the co-operative movement has made good headway, especially in agricultural communities, and has much promise in it—spiritual as well as material.

6. Churches have sometimes stepped in and brought about important economic changes. For example, the United States Steel Corporation refused President Harding's request that it substitute the eight hour day for the twelve hour day, but the marshalling of religious opinion on the point brought about the change in a few weeks. Not infrequently, too, churches or officers of church federations are invited by the parties in dispute to act as mediators or arbitrators. I have heard Dean Main recently specify a number of such cases.

7. Another hopeful sign is the movement to improve business ethics as seen in the codes drawn up for their own guidance by various branches of business, in the work of the Rotary Clubs and in the activities of some Chambers of Commerce.

The individual Christian can help much

by watching his own course in his business dealings, and holding himself to high Christian standards. Perhaps the Church should not make specific programs as a usual thing, but it should fearlessly speak out against all moral wrong-doing no matter what the consequences.

The following paragraph from the Conference Message to the Churches expresses the spirit at Stockholm on the economic problem:

"Thus, in the sphere of economics, we have declared that the soul is the supreme value, that it must not be subordinated to the rights of property or to the mechanism of industry, and that it may claim as its first right the right of salvation. Therefore, we contend for the free and full development of the human personality. In the name of the gospel we have affirmed that industry should not be based solely on the desire for individual profit, but that it should be conducted for the service of the community. Property should be regarded as a stewardship for which an account must be given to God. Co-operation should take the place of competition which is merely selfish, so that employers and employed alike may be enabled to regard their part in industry as the fulfilment of a vocation. Thus alone can we obey our Lord's command, to do unto others as we would they should do unto us."

This is from Chicago: "Oak Park is in a state of righteous wrath. The American Association for the Advancement of Atheism has written to the village school board objecting to the system of religious education practiced in the public schools there. The objection charges an arbitrary union of church and state. The villagers have arisen en masse to point out, in reply, that the instruction is given only to pupils whose parents have so requested. They also hint that the atheists' organization, incorporated in New York, has no business putting its nose into Oak Park's personal affairs." The issue promises trouble in many parts of the country. It can be settled only on the principle of equal treatment by the state of all parties and creeds. The only thing that can give long life to an atheistic organization is to give it opportunity to pose as a persecuted minority.—*The Baptist*.

WOMAN'S WORK

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

BEAUTY OF AN ORDERED LIFE

We live by faith; but faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of his children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
Not knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life,
Whose very breathing is unworded praise!
A life that stands as all true lives have
stood,
Firm rooted in the faith that God is good.
—John Greenleaf Whittier.

CONVERTING LIABILITIES INTO ASSETS

One of the loveliest personalities at the Church Missionary Society Summer School at Oxford, Eng., during the past summer was a young woman who had come a long distance to attend the sessions. The seat that she occupied was a wheel chair.

Now wheel chairs and helpless limbs are usually listed as liabilities, but this young woman had discovered how to convert them into assets, through the Invalids' Fellowship of Prayer and Service which she has organized and into which she has welcomed scores of other invalids. Ordinary vision and experience do not recognize the possibility of such fellowship, but those who dwell in wheel chairs have long hours for quiet thought. They can not be drawn into the busy rush of our modern maddening crowd. During her own long hours of waiting, this young woman learned to employ her time in prayer and service. Her thoughts turned to the hundreds of other invalids who might join in such a fellowship. Their forced inactivity in usual channels suggested possibilities of service in channels that were unusual. Most of the busy workers she knew were always pressed for time, yet there must be hundreds of invalids who had time hanging wearily on their hands. In every parish she was sure there must be a number of people who were

shut out by physical weakness from the usual activities, and she longed to help to lead them into the way of prayer and service which she had discovered for herself. As a result of this longing she organized the fellowship connected with the Medical Mission Auxiliary of the Church Missionary Society.

Invalids throughout Great Britain are invited to join this fellowship. Cards of membership with suggestions for daily prayer are furnished to all applicants.

When invalids who have comfortable homes and loving care begin to learn of the conditions which surround other invalids, in non-Christian lands, their hearts are inevitably stirred in sympathy. Three possibilities for helpful service are suggested:

First, the members are reminded of the tremendous power of prayer and of the fact that the illness which has disqualified them for the usual type of active service has also afforded them unusual opportunity for prayer.

The second call is for hand service from those who can give it, in making supplies that are in constant demand in missionary hospitals.

The third call is for extending missionary information. Usually invalids have many callers who will listen eagerly to the stories of medical missions as told or read to them during a call. Literature from the Medical Missions Auxiliary is furnished to all members of the fellowship. The suggestion is made that if a contribution box occupies a convenient place near the bedside or chair, gifts of callers will probably be added to the thank-offerings that are placed there by the fellowship member. There are no entrance fees, nor required dues, nor subscriptions to the organization.

Many individuals who have chafed against the impassable barriers which have shut them out from their accustomed activities are rejoicing in this fellowship of prayer and service.—*Best Methods in "Missionary Review of the World."*

"The campaign to make war a crime, to give it the social standing of an outlaw, is already well advanced. It is a part of the present task to make all men see clearly that war is not, and in itself can never be a noble thing."—G. N. L.

ANNUAL REPORTS AND CHURCH DINNER, ALFRED STATION, N. Y.

THE ANNUAL DINNER AND REVIEWS OF THE YEAR'S WORK

On Tuesday, January 5, the church at Alfred Station held its annual dinner in the basement of the church with about one hundred seventy-five present. The committee having in charge the arrangements for the dinner was under the direction of Mrs. Maude Turner. After a most delicious dinner, to which the entire community had been invited, a social hour was engaged in until the ladies had cleared away the dishes. Then the people assembled in the main auditorium for the election of new officers and to listen to the reports from the officers and auxiliary organizations of the church. These reports as given below will show a most successful year just closed. That the church is functioning in the social, moral, and religious life of the community these reports show; and we are grateful to our friends, both in and out of the church, for their hearty co-operation.

The officers elected were as follows: *moderator*, Mr. Fred Palmer; *clerk*, Robert Ormsby, re-elected; *treasurer*, Elwood Ormsby; *trustees* to succeed themselves, Henry Allen and Leslie Davis; Mrs. Emma Vincent was re-elected *chorister*; Mrs. Fred Palmer was re-elected *organist*; and Mrs. Van Horn was elected *assistant organist*. Mrs. Earl Burdick was elected chairman of the Committee on Annual Dinner.

Those who joined the church this year by baptism were as follows: Virginia Davis, Pearl Clair, Mary Ellen Whitford, Beulah Burdick, Fern Burdick, Elizabeth Turk, Ethelyn Pierce, Marjorie Green, Carroll Cartwright, Ernest Cartwright, Lloyd Burdick, Eugene Van Horn, Kenneth Pierce, Doris Burdick, Ethelyn Austin.

The following joined by letter: Mr. and Mrs. Cassner Cartwright, Mr. and Mrs. Floyd Cartwright, Pastor and Mrs. Van Horn, Donald and Elizabeth.

PASTOR'S REPORT

This report covers the time from May 1, 1925, to January 1, 1926—May 1 being the time when the pastor and family arrived on the field from Michigan. These eight months have been busy months in renewing the acquaintances of former years and mak-

ing many new ones which have proved so pleasant.

The pastor and family would like to take this opportunity to express their deep appreciation for the hearty welcome which has been accorded them on every side and the splendid co-operation which has been so unselfishly given by everyone in making this a most promising beginning to what we hope will be the most successful period in the history of the church.

It is expected that the reports of the auxiliary organizations of the church presented at this meeting will give a more careful and complete resumé of the year's work than anything which the pastor could give. The Sabbath school, the Industrial society, the Christian Endeavor organizations, and the choir, have all been active and have accomplished definite and commendable results in their various lines of work. The spirit of co-operation and progress has given rise to some day dreams on the part of at least the pastor. When this room was comfortably filled during our Sabbath morning services this summer, and when on our social occasions the basement of the church was almost overcrowded, the pastor dreamed of a remodeled building with an auditorium of increased capacity, larger rooms for entertainment and social purposes, a new pipe organ, and other improved equipment which would more adequately meet the needs of a community church in the social and religious center of one of the most progressive and wide awake rural communities in Western New York. In this day of co-operation and progress it is not too much to hope that this dream will come true. In a community of about one hundred and twenty-five families, with a population of more than five hundred, and with no other church in our village, our responsibility can only be measured by our opportunity to minister to the social, moral, and religious welfare of our community center.

The pastor would like to speak of the joy and happiness which he has felt at his cordial reception in the homes of the community and at the large and responsive congregations which have gathered on Sabbath morning to worship in the church. To lead so many souls in their quest of that "abundant life" for which the church stands, is

a divine task calling for humility, prayer, and consecration.

The pastor has delivered in his own pulpit thirty-one sermons, and in other pulpits eight. Other Sabbath morning services have been given over to the observance of Children's Day, the closing services of the Vacation Religious Day School, and the presentation of the work of the Anti-Saloon League. He has attended and superintended the work of the Intermediate Christian Endeavor society up to the time of the organization of the Senior Christian Endeavor society, about a month ago. He has attended twenty-three special meetings and conventions outside his own parish. During the summer he shared in the work of the Missionary Committee of the Western Association by preaching at Scio, and Petrolia four times. At the time of the annual roll call he sent out sixty communications to absent members. There have been fifteen additions to the church by baptism and eight by letter, making twenty-three in all. The pastor has made one hundred ninety calls and visits in the church and community, and fourteen outside the parish. He has conducted thirteen funerals and solemnized two marriages.

The pastor feels it his privilege—with all due respect to customs of the past—to establish and select his own cabinet who shall act in friendly counsel and an advisory way. This he desires to do by asking those who by virtue of their appointment or election by the church or auxiliary organizations to office may be entrusted with the leadership of church forces, namely, the officers and deacons of the church, the superintendent of the Sabbath school, the president of the Industrial society, the president of the Christian Endeavor society. It is expected that this cabinet will meet at least four times a year, if possible on the evening after the Sabbath following communion service.

The pastor would also like to recommend that not only the pastor and treasurer of the church report at the annual church meeting, but that all organizations connected with the church be asked to furnish a report of the year's activities, and that these reports be kept on file by the clerk, in order that a more complete history and record of the church may be available when needed.

In conclusion, the pastor wishes to thank

all who have in any way contributed towards the success and happiness of what seems to him among the best and happiest year of his ministry and to invite a continuation of the same wise and helpful support, that the coming year may be crowned with even greater success.

JUNIOR ENDEAVOR REPORT

The past year's Junior work has been to me very interesting, and quite gratifying. There were enrolled as active members about thirteen children, nine of whom were very loyal and sincere. Eight of these were promoted to the Intermediate society at its organization in November, 1925.

Only three of those members are present juniors. Since reorganization I have had eight regular members in attendance and very often have had fourteen present, in all representing twenty different persons. There are at least thirty children of junior age in the community, and I ask the co-operation of parents in securing a regular attendance of all these children. The more children that come, the more I am inspired to do good work.

My heart and soul are in this work for the Master, and I pray that I may succeed.

RUTH CLAIRE,
Superintendent.

REPORT OF INTERMEDIATE CHRISTIAN EN- DEAVOR SOCIETY

On November 1, 1925, the Intermediate society was reorganized, when the older members advanced to the Y. P. S. C. E. A few older juniors were added with a few who had not been members anywhere before, so there are now eighteen members between the ages of eleven and fifteen.

Originality in leading the prayer meetings is encouraged. Committee work under supervision is being taught, also the method of conducting regular business meetings. The intermediates and C. E. societies joined in sending small Christmas gifts to twenty-four friends. One intermediate social has been held.

The SABBATH RECORDER is being followed for lesson preparation, and the use of our own denominational helps is encouraged. The intermediates will assist the seniors in entertaining the District Christian Endeavor Rally on January 23. A joint meeting of the First and Second Alfred Intermediate

societies is planned for the first Sabbath in February in this church.

HARRIET B. VAN HORN,
Superintendent of Intermediate
Christian Endeavor.

REPORT OF SENIOR CHRISTIAN ENDEAVOR
SOCIETY

On November 14, 1925, the young people who were ready for promotion from the Intermediate society organized a Young People's Society of Christian Endeavor, with about a dozen active members. A constitution was adopted and the following officers were elected: *president*, Donald Van Horn; *secretary*, Ruth Whitford; *treasurer*, Francis Palmer; and *corresponding secretary*, Irena Woodworth.

Although the society is small we hope to interest other young people in the church and community and in time become a strong and efficient society. Regular meetings are held on Sabbath afternoon at four o'clock. At present we have four committees—Prayer Meeting, Lookout, Social, and Music. Other committees will be added from time to time as the society grows and occasion demands.

LADIES' UNION INDUSTRIAL SOCIETY

The secretary of the Ladies' Union Industrial society for the year 1925 reports as follows:

There are seventy-one members. There were three resignations during the year, as these members moved out of the community. Twelve new members have joined the society since last January. The members are divided into four divisions; each division serves a dinner three times a year. The net proceeds from each dinner are from \$12 to \$20.

In place of the usual bazaar held in November to raise money, the society voted that each division hold some sort of social function, one each month for four months. These socials have been a success—three divisions having had their socials.

At each meeting the members do sewing either for some one who is in need of the work or to raise money—as tying quilts or piecing quilt tops to sell.

The money raised by the society is used for any one who needs help in the community, for denominational purposes, and to help keep the church and parsonage in repair. MRS. ETHEL COLEGRAVE, *Secretary*.

TREASURER'S REPORT

The treasurer of the Union Industrial Society would submit the following report for the year, 1925:

Receipts	
Balance on hand January 1, 1925.....	\$142.40
Received for dinners served each month...	169.50
Received from socials	272.23
Received from sale of quilts, rent of dishes, etc.	16.50
Total	\$600.63

Disbursements	
Paid to Onward Movement	\$100.00
Paid for repairs on church basement.....	108.45
Paid for repairs on parsonage	38.55
Paid gas bill	20.00
Paid Alfred Mutual Loan	60.00
Paid to those in need and for fruit and flowers for the sick	75.52
Miscellaneous expenses	44.78

Total amount received

Total amount paid out

Amount on hand January 1, 1926

CARRIE BURDICK, *Treasurer*.

SABBATH SCHOOL REPORT

Miss Kathryn Lewis, the secretary of the Sabbath school, reports that the Sabbath school has had a total attendance during the year of 4,378 pupils, with an average attendance of about eighty-eight. There are ten teachers. The school is graded and enjoyed a marked increase in attendance over 1925. It conducted a Vacation Religious Day School during the summer with an attendance of fifty, and did splendid work. Other special days were observed, such as Children's Day and the Christmas service, when a good sum was raised for the Near East Relief. The school has raised \$185.06, and paid out \$139.85.

TREASURER'S REPORT

The treasurer, Mr. Lynn Langworthy, reported that the church had raised during the year for the pastor's salary and other local expenses \$1,860.27 and for the Onward Movement \$820.11. These items with the balance on hand January 1, 1925, made a total of \$2,903.83, which is a commendable showing. The people have given generously and it is hoped that the present year will see even greater gifts for the Lord's work.

It is usually not so much the greatness of our own troubles as the littleness of our spirit which makes us complain.—*Jeremy Taylor*.

YOUNG PEOPLE'S WORK

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

FAITH AND WHAT IT DOES

Christian Endeavor Topic for Sabbath Day,
February 13, 1926

DAILY READINGS

Sunday—Faith is confidence (Mark 11: 20-24)
Monday—Faith is action (Jas 2: 20-26)
Tuesday—Trust in a person (Heb. 12: 1-3)
Wednesday—Faith saves (John 3: 14-18, 36)
Thursday—Faith strengthens (Heb. 11: 24-27)
Friday—Faith comforts (1 Thess. 4: 13-18)
Sabbath Day—Topic: What is faith, and what does it do for us? (Heb. 11: 1-10. Consecration meeting.)

MARGARET KIMBALL

"Faith"—according to Professor Bailey of Northwestern University—"is stick-to-it-iveness,—persistence that keeps on after everything else is gone, and finally achieves victory." This is rather an unexpectedly satisfying definition of a quality which to many of us for a long time has been a fearfully intangible sort of miracle. It is a miracle, but hardly in the almost magical sense with which we are accustomed to think of it.

Surely we do not believe that by looking hard at a mountain and concentrating and saying, "Be thou removed and cast into the sea," we can make it move—though there was a time, back in the primary days, when I did believe some such thing. This is not to say, however, that faith will not move mountains. It will; and it's the only power on earth that will! Ask any engineer how the Roosevelt Dam was constructed or the Key West Bridge or much of the city of Chicago built on made land; and if he understands himself, he will reply that these things were done by faith—believing that they could actually be accomplished, that they were worth accomplishing, and then sticking to it. You and I have seen mountains cast into the sea many and many a time. Every time a gang of laborers and a steam shovel are found together something of the kind is happening, and happening by faith. Therefore, "What things ye desire when ye pray, believe that ye receive them

and ye shall have them." Have you ever sat down and earnestly figured out exactly what you needed to make your life more complete—whether it was education or humbleness of spirit, a certain trip or book or the friendship of a great soul—and then gone after it? That, I believe, is the sort of prayer to which Jesus referred. If you know what things you honestly want and believe that you can have them, of course you are going to get them. That is faith—not a confidence in a sort of divine Santa Claus who hands out what we want because we believe that he will bring it, but a faith in the living God who gives us vision to appreciate our needs and power and persistence to fill them. "Faith is the substance of things hoped for, the evidence of things not seen." And then we have a whole list of Old Testament history achieved by faith—the marvelous faith of a little band of conscientious people who had a vision of a moral destiny and who slowly and painfully worked out that destiny by sheer persistence, because they believed in its worth.

If I were trying to define faith in a popular way, I should say that it was half imagination and the other half "backbone." Everything worth while is accomplished by those two qualities—that is, by faith. Men see pictures in their minds, pictures painted there by the living God, and then stick to it, minute by minute, hour by hour, day by day, until those pictures take shape in a piece of music or a cathedral, a hospital, a book, or a splendid deed. Every boy who sees in his mind the picture of the man he wants to be and then sticks to it, minute by minute, hour by hour, day by day, until he has wrought out the kind of character he dreamed, is accomplishing an act of faith.

"Faith without works is dead"—of course it is. There can be no faith without works. That is why it was put so strongly. Notice that Paul did not say that "Faith without works doesn't amount to anything," or "Faith without works is useless." He said, "Faith without works is *dead*"—is non-existent. Faith is an ideal being accomplished by effort.

What does it do for us? Jesus said to a woman who had sinned, "Thy faith hath saved thee." She kept on trying and finally conquered her sin to the point of repentance. When the disciples were afraid in a storm, he said to them, "Where is your

faith?" And they were calmed and ready to fight it out until the sea, too, became calm. Often he used the expression, "Thy faith hath made thee whole,"—that is, that vision of their needs and persistence had conquered their infirmities. To three blind men he said, "According to your faith, be it unto you"—according as you keep on trying to understand and doing what you can for yourself, you will understand and conquer the helplessness which is your handicap. "If God so clothe the grass . . . how much more you, O ye of little faith,"—that is to say that faith prevents us from giving up and whining because we do not have immediately everything that we want. It puts backbone and grit into our living. And when Jesus had been talking to his disciples about forgiveness and had said that they must be ready to forgive seventy times seven, they said to him, "Increase our faith,"—increase our persistency in forgiveness. And again, he said to them, "I have prayed for thee that thy faith fail not"; and so they carried on in his work. These are the things that faith does for us.

What relation does faith hold to eternal life? It seems to me that if we continue to try to make this world the kingdom of God, and with all our vision know that the things we can not see are true and real and worth working toward, that the fine and beautiful and lovely things of life *do* endure—then our faith in eternal life is established beyond all questioning.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." But faith in Christ is not simply accepting the fact that Christ lives. Ah no—it means persistency in living the Christ-like life because we have the vision which he has given us of our possibilities—of his ideal for us. Live by faith? We do, every day, when we live to attain our best—the best to which his cause challenges us.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What is faith? "Faith is the substance of things hoped for, the evidence of things not seen." My dictionary says that faith is belief. When we say that we have faith in a friend, we mean that we believe in him. We trust in his honesty and truth.

So our faith in Jesus, the greatest of all friends, is our belief in him. Jesus has faith in us. He trusts us. Are we worthy of his faith?

What does faith do for us? There are many statements in the Bible which we can not understand, and we do not need to understand them. Our faith enables us to believe that they are true. I said to a friend one day that, if we did not believe there is a heaven, this life would mean very little to us. Our faith in God and the Bible helps us to believe that such a place exists. This is only one of the many things faith does for us.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, February 13, 1926

DEVELOPING AND USING OUR WILL-POWER AS
CHRISTIANS. PROV. 16:32; 1 COR.
9:24-27

CHRISTIAN WILL-POWER

Most young people desire to be leaders. There is no harm in that if they wish for it unselfishly, if they desire to lead in order to do good to others. Moreover, every one who will, can be a leader.

For will-power is the secret of leadership. He that would lead others must first govern himself. Some other qualities are also necessary, such as knowledge or skill in some subject and the ability to "mix" or co-operate with others; but without this power of directing his own life and actions, the leader would soon fall.

Let us not be deceived about this matter of will-power, however. It does not always go with the square jaw, the powerful body, and the "bossy" attitude toward others. The spirit of wanting to "boss" others around often makes a person merely obnoxious to others, while the square jaw and powerful physique have been found in people who were the most spineless, lazy, and self-indulgent of mortals.

Let me tell you the story of a person who had will-power—a true story. Leonard (though that is not his real name) entered high school a rather frail and undersized boy. He was not really sickly, but for some reason or other had been given by his Creator a smaller body than his companions. Moreover, the rough-and-tumble of

athletic games had no appeal to him. He tried to become interested in them, but couldn't seem to be. Moreover, he could not gain the skill that seemed necessary for success in the games. This sometimes gave him a good deal of misery, because he felt as if the other boys were calling him a "sissy" to one another.

But sometimes young people are given a true light into the purpose of life and early learn to aim for the best things. There was one thing Leonard could do well and liked to do. It was something that did not seem to raise him much in the estimation of other boys, so he sometimes felt like despising even this little gift. It was the power of a musical soul and the desire to learn to express his feelings through the medium of the piano.

Day after day, week upon week, he sat at the piano, practicing his lesson. Other boys with fish-poles or baseball clubs over their shoulders were inclined to stop and "jolly" him in a good-natured fashion. But he kept on. The first feeling of being ridiculed soon wore off, as he took more and more interest in his work. He began to feel that he was really getting ahead in his studies and learning to express himself through music. After a while other boys began to seek his company. Sometimes it was to get him to play for them to sing. At other times it was out of real admiration for his musical ability. Words of ridicule turned to words of praise.

Today our friend is an excellent pianist. He has not emerged into the ranks of greatness, though that may come in time. In the town where he lives hardly a program is complete in any public gathering without his name upon it. He has many pupils studying under him. Many of his boyhood companions would be glad now if they could enjoy a small part of the success that is his. But they never had the will-power—the perseverance to keep at one thing till they had succeeded at it. So the boy with the poor start has at last won the race.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent
SUGGESTIONS FOR FEBRUARY 13

Remember to have the Seventh Day Baptist Junior Rally song and the written articles for the testimony meeting. Make a

torch for this meeting the same as for the January one, writing "Joseph" across the top and "Forgiveness" near the bottom.

The following plan for the lesson taken from "On the Highway" by Ella N. Wood stresses the one thought that we are going to emphasize in Joseph's life today—that of forgiveness.

"Draw a heart on the blackboard, and write the words 'Joseph's Life' in it. Around it make some arrows with the points toward the heart.

"Lead the juniors to tell the story of Joseph and his brethren. Go still further back, and have the pupils name all the wrong things that Joseph's brothers had done to him. As they are named, write them on the arrows. Make the lesson clear that these wrong acts had pierced Joseph's heart like arrows, and that Joseph had much to forgive. Ask of whom this reminds them. Draw a cross on the blackboard. Ask one of the juniors to read Matthew 18:21, 22. Multiply seventy by seven, and make the lesson clear that Christ meant that we should keep on forgiving, no matter how often any one wrongs us, that this is the Christ-like spirit of forgiving.

"Make clear the teaching that God not only forgives us if we ask him, but gives us an abundance of good things all the time.

"Make the application of the lesson personal and teach Matthew 6:14, 15.

"Close with a prayer service and suggest that all ask God to help them to forgive freely and fully."

Ashaway, R. I.

New excavations in the Nile valley by the University of Chicago Oriental institute have just been made possible by an appropriation of \$200,000 from the general education board. The purpose of the work is to determine the chronological sequence of prehistoric occupation in that part of the world, and to link the Nile valley with prehistoric Europe and preceding geological ages. Part of the funds will be devoted to enlarging the staff already at work on the epigraphic expedition in Luxor and part to completion of the archives now being examined at the university. Prof. James H. Breasted, the famous Egyptologist of the university, who is now in Egypt, will direct the entire project.—*The Baptist*.

CHILDREN'S PAGE

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

JOSEPH

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
February 13, 1926

DAILY READINGS

Sunday—Joseph, the boaster (Gen. 37: 5-11)

Monday—Joseph hated (Gen. 37: 12-20)

Tuesday—Joseph's despair (Gen. 37: 23-28)

Wednesday—Joseph in prison (Gen. 39: 20-23)

Thursday—Joseph honored (Gen. 41: 37-44)

Friday—Joseph forgives (Gen. 50: 15-21)

Sabbath Day—Topic: Joseph who carried the
torch to Egypt (Gen. 45: 1-7)

JOSEPHINE MAXSON

The Juniors' Friend

Boys and girls, don't you agree with me that one of the most interesting stories of the Old Testament is that of Joseph and his brethren?

When only seventeen years old he was sold by his jealous brothers into slavery in Egypt. Here, because he served God, God made him prosperous and helped him win the favor of his master who gave him charge of everything he owned.

Finally trouble arose, through no fault of his, and he was imprisoned. Even in prison God was with him and he was put in charge of all the prisoners. What kind of man do you think Joseph must have been? He must have been true and upright or God would not have been pleased with him, and people would not have trusted him.

After two years, because God had aided him to explain the dreams of Pharaoh's butler and baker, Joseph was given the chance to interpret Pharaoh's own dream. It meant there were to be seven years of fine harvests followed by seven years of famine. So Joseph was made second ruler of Egypt, to prepare the country for the long famine. He was ready for this great honor, and task, as well, because he had served faithfully in the other positions he had held, and had not forgotten to keep God first in his life.

We can not all be Josephs, or win great honor, but like him we can be true to the

same God and do our best wherever we are.

When his brothers came to buy corn to save the lives of their families, he first tested them in several ways. Finally he told them who he was and made arrangements for all his people to come down to Egypt to live in the fertile land of Goshen.

Thus Joseph showed his forgiving spirit and returned good for the evil done him. So many boys and girls, and older people, too, when anyone says a mean thing about them or does them an injury want to "get even." But Christ wants us to love our enemies and forgive over and over again.

Waterford, Conn.

THE LOST SURPRISE

"What will I do?" cried Warren, as he hurried about. "It's almost time for the guests to come, and I can't find my surprise any place."

All over the house he went, for he often put things in very queer places; so he had to look in very queer places to find them.

The Bible school class that Warren belonged to and the class of girls that his sister, Molly, belonged to had been asked to meet at their house for a little entertainment that afternoon. Warren hadn't explained what they were going to do, but he had been very mysterious. And now, to think that after all his planning, he had lost the surprise.

On and on he searched. He could hear his sister opening the door for some of the guests who had arrived.

Finally he had to stop hunting and welcome the boys and girls. "I think we will play some games first," he said.

But often, when nobody was looking, he would hurry away to hunt for his surprise.

Finally it came time for the surprise. What would he do?

"You take the boys and girls into the room where the chairs are, just as we planned," Molly told Warren.

"Oh, I can't," exclaimed Warren. "You know, I've lost the surprise."

"Listen!" whispered his sister, "I just thought of the best place to look for the surprise. I'm sure it is there."

Warren had hunted too long to be sure that Molly could find it, but he did as she said and took the boys and girls to the room where the chairs stood in rows.

SOMETHING UNUSUAL

He hunted through the library,
He looked behind the door,
He searched where baby keeps his toys
Upon the nursery floor;
He asked the cook and Mary,
He called mama to look,
He even started sister up
To leave her precious book.

He couldn't find it anywhere,
And knew some horrid tramp
Had walked in through the open gate
And stolen it, the scamp!
Perhaps the dog had taken it
And hidden it away;
Or else, perhaps, he chewed it up
And swallowed it in play.

And then mama came down the stairs,
Looked through the closet door,
And there it hung upon its peg,
As it had hung before.
And Tommy's cheeks turned rosy red,
Astonished was his face;
He couldn't find his cap—because
'Twas in its proper place!—*Youth's Companion.*

THINK AHEAD

Ross and Edgar were playing on Edgar's back porch. He had just thought of a jolly new game they could play next. Ross ran to look at the clock. When he came back, he was shaking his head.

"We'd better wait until some other time for that. We'd just be nicely started when I'd have to go home and leave you to put everything away. It wouldn't be fair."

"I never stop to think before starting things as you always do," said Edgar. "I'm glad of it this time. Uncle has promised to take me for a long ride if I am ready when he comes by. I'd surely miss it if I had this porchful of things to put away alone."

Ross has learned to use his head. Many boys and girls are clever at thinking of things to do, but they do not stop to think that they must save time to put the things away. They do not stop playing in time to pick up before the next meal or bedtime or before they want to go somewhere. When they have to be told again and again to put things away, it spoils the taste of the play that went before it.

Don't cheat yourself so. Be like Ross. Stop to think whether or not you have time to play this new game and then put things away as you should. Think whether you will enjoy the fun enough to pay for the time it'll take to straighten things again.—*Selected.*

When Molly hurried away, she went straight to the big library. There were many drawers in the library, but of all the drawers there was only one that seemed strange, and that one belonged to Warren. Sometimes it was left open and so stuffed with papers and books that it looked very fat among the other drawers. Sometimes it was over-crowded until it stuck so tightly that one could scarcely open it.

It was to this drawer that Molly hurried. She did not look through it, because she was sure that Warren had gone through it many times while searching. As usual, the drawer was part way open. She tried to close it, but it was stuck. By working at it a little she finally closed it. Then she opened her own drawer, which was just below it. Surely enough, there was the surprise. It had slid down behind Warren's drawer because it was too full, and had fallen into hers.

Molly took the surprise and hurried back to the room where the boys and girls were waiting. As she reached the door, she heard Warren say:

"I had a surprise planned for you, but I lost it. Molly has gone to hunt for it, but I guess she can't find it either."

Suddenly Molly began to pull down the shades. "Oh," exclaimed the boys and girls, "what is going to happen?"

But Warren didn't exclaim, for he knew that Molly must have found the missing article, for the darkness was to be part of the surprise.

The boys and girls waited in the darkness. They heard Molly and Warren moving things about. Suddenly there was a flash of light.

"Oh!" exclaimed the guests, "lantern slides!"

For a circle of light shone on a big white curtain that Molly and Warren had unrolled in the darkness. Then, on the curtain, there appeared a beautiful colored picture.

"My uncle is traveling," explained Warren. "He takes photographs and makes lantern slides. He sent me these pictures from the Holy Land."

After that Warren's drawer in the library was never too crowded, for Warren always remembered how the afternoon had been nearly spoiled when he lost the surprise.—*Dew Drops.*

MY GRANDMA USED TO SAY

"The proof of the pudding is chewing the pudding string."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

AFTER SCHOOL

The short-stop—Going to try out that new boy for the team?

Captain—No. The minute I heard him spell plenipotentiary, erysipelas, and trigonometrical, I knew he wouldn't be of no use on a ball nine.

MR. RABBIT'S CLEVER TRICK

REV. AHVA J. C. BOND

(Sermon for the boys and girls, Plainfield, N. J., January 16, 1926)

Text: *And God saw everything that he had made, and, behold, it was very good.* Genesis 1:31.

Now you may think I am going to tell you an Uncle Remus story, but I am not—not this time. I am going to tell you about a rabbit though, just as the story was told to me a long, long time ago.

One day a rabbit came hopping along by the side of the fence not "lippety, lippety," as Peter Rabbit did the time he visited Mr. McGreggor's garden, for that is a leisurely pace. This time a dog was after Mr. Rabbit, and there was no time to fool away. It is true Mr. Dog was not very close behind him, but then Mr. Rabbit had an *idea*. And if this idea were to be carried out it would be necessary for him to put a greater distance between himself and Mr. Dog. So he ran very fast, about as fast as Peter Rabbit did when Mr. McGreggor got after him with a hoe. Suddenly he stopped and turned around and ran right back over his own track for quite a little way. Then he jumped just as far as he could through a crack in the fence. He must have picked out that opening in the fence as he went by the first time, for he made a long jump, and a clear one.

When he had landed on the other side of the fence he turned right about face and sat down and waited for Mr. Dog to come along, waited very quietly. He only just wiggled his nose. Pretty soon he saw Mr. Dog coming as fast as he could, following

the trail. Of course Mr. Dog had his head to the ground, for he was depending upon his nose, and not his eyes, to find Mr. Rabbit. Just as he got opposite Mr. Rabbit he let out a loud yelp, for the trail seemed suddenly very "warm" just at that place, and on he went.

As soon as Mr. Dog had passed by, Mr. Rabbit jumped through the fence again and took the back track over which Mr. Dog had just come. Mr. Dog was going in one direction as hard as he could go, and if he had stopped to look back in time he could have seen Mr. Cottontail bounding off just as fast in the other direction. But suddenly Mr. Dog stopped, for he had lost the trail. Circle around as he would, he could not find it again. No wonder! for there wasn't any trail. Mr. Rabbit had doubled back on his own track and therefore there wasn't any trail.

After a long time Mr. Dog had to give it up, puzzled no doubt, and wondering what had become of the rabbit that so recently had been along that way.

My father told me this story a long time ago, when I was a small boy. He spent Christmas with me this year, and I asked him about this story and if Mr. Rabbit looked scared when Mr. Dog went by so close to him, or whether he seemed to feel safe and much pleased with his own trick. My father, who was watching him all the while, said he thought Mr. Rabbit grinned. Of course that was a long time ago.

Motto: There are many wonders yet to learn, and many beauties to behold in God's wonderful, beautiful world.

B. C. Caldwell is authority for the information that "The southern states are building high schools for negro boys and girls faster than they can train high school teachers. The movement for negro high schools is new. Up to six or seven years ago there was the general feeling that a state was doing pretty well if it provided elementary education for negro children. Eight years ago there were eleven negro high schools in the southern states; this year there are over three hundred. Texas has two hundred thirty-four negro high schools. There is a decided lack of trained men and women for the negro high schools. —*The Baptist*.

Lone Sabbath Keeper's Page**LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH**

DEAR FRIEND:

Before your last letter arrived I had been wondering if you were sick or had your hands so full of work that your pen had to lie idle; and I am glad to know that you have been well and able to go to Newport to one of the annual meetings where the "one cup" signified the same to you that it did to me; and where that same cup, in tones heard only by the "inner ear," called to each one to be true to "the faith that was once delivered to the saints."

Some time ago a Jewish convert to Christianity sent me a description of the Passover Supper as observed in the times of Christ. While each one at the table had his own cup, according to the custom of those times, yet Christ "the same night in which he was betrayed, took bread; And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Corinthians 11:23-26.

But the present manner at many churches is to have many cups; and the expression "this cup" fails to make the impression on different ones (each drinking from his own cup) which I believe Christ intended.

Yes, I would like to sit and talk with you while the oak logs crackle and blaze in our wide fire-place. We have not had ice or snow, but biting winds and three frosts. It is now nearly the middle of November and only about half our sweet potatoes have been dug and housed. A hard freeze or snow would damage the remainder badly. I think the coldest day I ever saw was about the middle of November, 1876; and the hottest I can remember was one day last summer.

This is the time of year for long rambles in field and forest, on days when the air is

not too cold for comfort, nor too warm to walk up the hills, rocky and sometimes almost as steep as a stairway, as some of them are. And the long stretches of white sand between the cotton rows are especially attractive to me; because the sun is so far south that the rays are slanted so that I can see the star-like twinkling of crystalline substances that remind me of a meteoric shower, rising from the ground instead of falling from the sky. When certain rocks are brought by the ploughshare to the surface, they soon begin to disintegrate, and as they fall to pieces, the tiny crystals are released from their ancient prison-houses, and the rains wash them down hill. I have picked up quite a number of those little crystals, which are large enough to reveal their perfect lines and angles.

In these walks I come across many an Indian relic, pieces of arrowheads of different kinds of rock, pieces of what may have been breast-plates; and the engravings show a good degree of skill; but the most beautiful piece picked up is a piece of pottery encrusted with particles of crystals that gleam in the sunshine like stars in the sky. Many a piece of clay pottery I have found in the old camping grounds of Indians, who once roamed these hills, and whose language carries us back to the days when Mt. Seir was given to Esau for a possession, and the Israelites were commanded not to molest them.

But on account of their idolatry and other sins, the Edomites were driven from their ancient strongholds and became wanderers from place to place. If you have an ancient map giving the names of their stopping places, where they built towns and villages, only to dwell in them a few years, and then travel onward to escape from the foes that so often followed after them, you can trace their wanderings from Mt. Seir across Asia to the sea coast, to where the ocean is narrowest between the New World and the Old; then in a southerly direction till they came to what is now the United States of America. With your eye on the look out for the names of Indian places, you can understand how they traversed the hills and valleys till some of them arrived at southern and eastern localities, even our own state, where the Indian is still at home and lives in as great comfort as some of his white friends do. Some time ago I

rode in a handsome auto owned and driven by one of our Indian neighbors.

The clue to the ancient wanderings of the red men is in the thirty-sixth chapter of Genesis. If you fail to find the clue, let me know, for I think I can help you. I have quite an old book concerning the fulfillment of prophecy, which has a good deal to say about the Edomites and about the ruins of their ancient cities, as they appeared in the author's day. His name was Alexander Keith.

My first work of a morning is to go to a corn crib and shuck corn enough to fill a quart measure four times, and on Friday nine times; for on Sabbath I give my fowls an extra quart of corn, instead of going to gather green food for their noon meal. When the corn is shucked, I bring it to the house to shell, so I can sit by the fire while I shell it, if the cold is too much for my thin blood.

Would you like to hear about my pet biddie, which is so much smaller than her mates of the same brood, that she runs mostly by herself. A few weeks ago the "stick-tights" had fastened on her head about her eyes, and I did not know it till my son told me. I had noticed that she seemed droopy and was failing to eat as eagerly as usual. I could not see these small insects till I had her in my hands, and then I applied a liniment made of equal parts of olive oil and sassafras oil, and lard enough to make a salve, which soon killed the insects. She was so weak I had to feed her with my fingers to keep her alive, but she rallied and soon was eating and growing again. But having to handle her while she was weak made her friendly; and she follows around, begging for special attention, which I give her, crumbling bread especially for her. After this for a supper, I put her in a box, cover it over with tow cloth, and she chirps contentedly as she settles down to sleep.

But she is out and gone when I go to the fowl house in the morning, and wanders off by herself till about sunset, when the same petting has to be done again, while my baby granddaughter laughs with glee and holds out her little hands to join the petting.

I was saddened to see a notice of Rev. W. D. Tickner's death. I heard him preach and became acquainted with him while I was

at Abram Walters' home during the association at Salemville. Now Mr. Walters has gone, his wife wrote me a few days ago; but she does not sorrow as those who have no hope; she wrote, "He died so happy." I am one in a line, not knowing how many or how few are walking ahead of me. I hope it can be said of me also, that I was ready to go rejoicing.

Now I must close. Pray for us that everything may be according to the will of our heavenly Father.

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

The mid-winter holidays have passed since your letter came. We are so far rejoicing in a mild season. Snow storms that were forecast have brought only a little snow—not a blizzard so far.

Your mention of the identification of the North American Indian as of the Edomite family, was interesting, and not altogether new to me, though for some time I had not thought of it. I am so obtuse I fail to get the connecting clue from Genesis 36 which you referred to. However, I am aware of the etymological relation in Hebrew language between Edomites and red men. Perhaps that is what you meant; if not, please set me on the right track, for there is much of interest, I am well aware, in the historical and prophetic life of the different nations, both past and present.

The story of your pet I can not match in similarity, but it may interest you to hear about a fox that has been visiting this neighborhood this winter in a very tame manner. It has not seemed shy, but has investigated the poultry house; finding the building secure against entrance, it actually sat down at a few rods distant from buildings and watched persons at work. One neighbor set a trap and caught the animal, which made its escape before morning, with a lame foot. Since then we have seen it limping about. Our hearts have a little pity for its suffering, and we should really feel like encouraging closer acquaintance, were it not that it is known to have broken the sixth and eighth commandments of the Decalogue. If our modern police do condone such misdemeanor in society of human beings, we think it wiser to cultivate friend-

WHEN LIFE WAS A DANCE

I shall never forget the mother who tried to persuade her young and beautiful daughter not to keep company with a young man of questionable character but who, as the girl said, "danced divinely." He persuaded her that her mother was simply old-fashioned, said that the girl could make \$65 a week as a cabaret dancer by going with him, described all the beautiful clothes she could have and places she could visit, and talked of marrying her later. She ran away with him.

I was called about ten days later when the girl shame-facedly came back home, broken in character, health, and heart, all the glittering promises turned to dust, having suffered an experience for which she will have to pay as long as she lives.

Young people should not keep fast or questionable company, not because some one says it is naughty, but because it is foolish and may cost a lifetime of regret.

Wholesome friendships with young people of congenial type and high standards are natural and helpful and offer the usual opportunity for forming acquaintances that enable the young man and the young woman to come wisely to the choice of a life companion:

Too much can not be said against the idea that our modern "liberty" or craze for "self-expression" makes it all right for a girl to accept "pick-up" friendships, or for a boy to form his acquaintances in the same way, meeting others on street corners or at theatres or dance halls or like places. It may be done and of course is done, but results will be as they always have been.

The old convention prescribed that a girl should not accept the company of a young man to whom she had not been properly introduced by some one who knew them both. This was an attempt of society to enable young people to make use of some one else's acquaintance to assure themselves that the new person was reputable and came of a worthy family. While this did not always succeed yet it was far wiser than the foolish haste with which young people today sometimes allow themselves to appear in company with another about whom they know nothing, or about whom they know enough to know that such friendship is a dangerous one.—*A. W. Beaven, in the Baptist.*

ships of a safer sort. Your little pet would not survive in this vicinity, with Sir Reynard on hand by night or day.

We also feed corn to our fowls, but do not stop to shell it for them. We pound the ears with stone or mallet, breaking them up into fragments, and loosening the kernels. Then the fowls get considerable exercise picking off the remaining kernels—exercise they need in this cold climate. I wonder if this would work with your kind of corn; ours is the hard yellow variety.

Your letters combine in such a spicy way matters of both domestic and theological interest. The question of communion is one which I often wish Christ were here to answer in person. At that first Supper there were only twelve to partake of the one cup. Whereas at the present time, with church members of much larger numbers, I wonder what our Master would ordain; whether more cups, as is the general practice; or whether smaller groups, and a continuance of the "one cup." The world values large numbers, but his promise was, "Where two or three are gathered together in my name, there am I in the midst of them."

Some one remarked only yesterday how rare it is these days to hear it said as your friend wrote of her husband, "He died so happy." Grown people, and even the aged, seem to have come to regard death with as much aversion as the unruly child does going to sleep at night. Is it not because the authority and guidance of Scripture on the subject of death is neglected? Why is the sleep of the just not just as welcome at the end of a busy life, as at the end of a busy day?

I had a number of more things to discuss, but they must wait till another time. If we could only write letters with the ease we can pray—! But though interruptions check the flow of ink, our spirit's hidden expressions may flow on, with speed and power exceeding pen and ink.

Farewell for this time.

YOUR FRIEND IN THE NORTH.

Paul says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own.—*Spurgeon.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

EXELAND VACATION BIBLE SCHOOL

DEAR RECORDER FOLKS:

Before the time comes for the beginning of the next summer session of the Daily Vacation Bible Schools we wish to tell something about ours at Exeland last summer. In the first place, the Sabbath School Board made it possible for us by providing for our supervisor, Miss Doris Holston, of Dodge Center, Minn. When in the early summer we began to plan for the school we often became somewhat discouraged, for it seemed more than we could manage, yet in the end we happily succeeded.

Ours was a community school, with the Methodist people and our church for managers. It began July 21, 1925. The sessions were held in the Seventh Day Baptist church and the town hall across the street, the use of which was freely given. There were fifty enrolled the first week. While some were absent from time to time, because of sickness, or the busy season, the average attendance was good. There were four classes, the primary taught by Miss Holston, which made her work heavier than we wished. The next class was taught by a bride of a month—wife of the Methodist pastor, Rev. George Sandin, a former teacher and church worker in Minneapolis. The fifth and sixth graders had for their teacher, Mrs. August Pherson, superintendent of the Methodist Sunday school, and the seventh and eighth grades were led in their instruction by Mr. Clyde Clapper, a public school teacher who was spending his summer vacation in our community.

The assembly period was spent in the Baptist church, opening at nine in the morning and closing at eleven-forty-five. The books were paid for by both churches; and they are kept in readiness for further use, hoping we may have another school the coming summer. The demonstration program at the close of the term was presented at the Methodist church in place of the regular service there on Sunday evening, at

which time there was a large and attentive audience.

As a church we feel amply repaid for all the effort and expense this school cost us, and we wish heartily to commend the conscientious and efficient work of Miss Holston as its supervisor.

THE COLLEGE STUDENT AS A SMOKER

Antioch College, Ohio, has recently issued a bulletin which contains a report entitled, "Tobacco and Scholarship." This college draws its students from a wide area and no restrictions are placed upon smoking by the college authorities. In the careful study of smoking which was carried on among the men students of this college, both smokers and non-smokers cheerfully assisted in the tests that were made to determine the results of the use of tobacco upon scholarship. It was found that half of the male students enrolled, smoke. Before the clinical tests began the smokers found to be marked by low standards of scholarship were eliminated from the study because they had been previously dropped from the college classes on account of not making their grades. This left a fair field for the study of the effects of tobacco on the college rating of those who used the weed as compared with those who did not smoke.

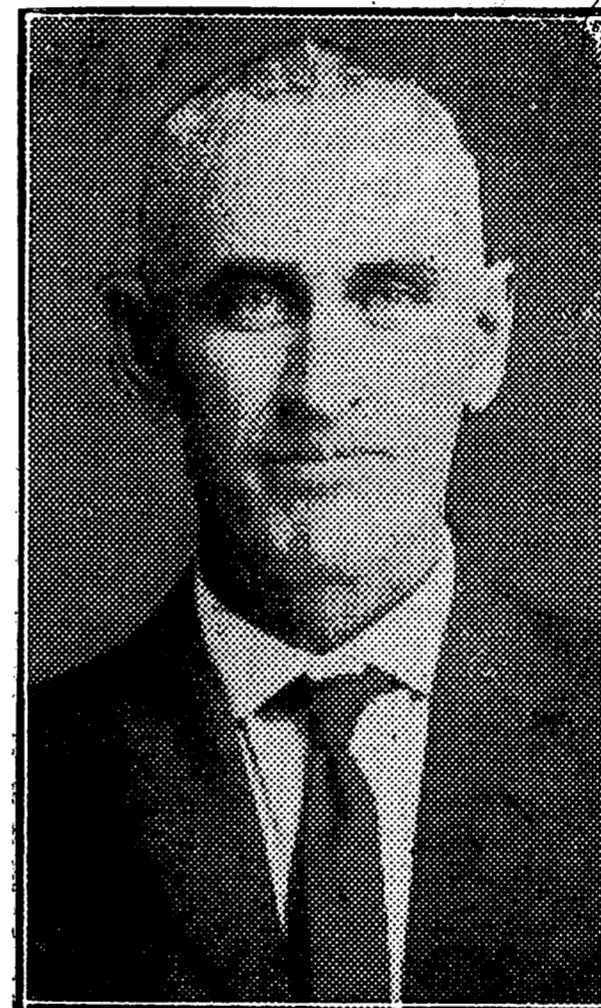
It appears from the study that in athletics as well as in scholarship the non-smokers had the best of it. In track work the men not using tobacco easily won a majority of points. In this connection, however, it is to be said that in the swimming meet all the important events were won by two expert swimmers both habitual smokers. Out of thirty-seven tobacco-using students who came to college with their high-school athletic letters, only three won college letters. The record of the smokers in scholarship is still worse. Out of twenty-three men dismissed from college for low scholarship, twenty were smokers. This, of course, gave the remaining smokers in college a more favorable place in the study. On the average grade to be reached twenty-four per cent of non-smokers made it and only eight per cent of smokers. It was discovered that heavy smokers had lower grades than light smokers and that smokers who inhaled the smoke had lower grades than

(Continued on page 128)

DEATHS

BABCOCK.—Edwin Jeffrey Babcock, a son of Elder Oscar and Metta Bristol Babcock, was born May 14, 1860, at Dakota, Wis., and died at his home in North Loup, Neb., December 28, 1925.

He was married June 1, 1889, to Jessie True, a daughter of M. B. C. True; and to them were born five children. He is survived by his companion, the five children: Katherine M., Oscar T., Edwin J., Jr., Archie B., and Arthur S. He is also survived by his two brothers, Arthur H.



and George I.; and a sister, Mrs. Myra Gowen; and other relatives and friends.

Funeral services were conducted by his pastor at the church, Wednesday, December 30, at 2 p. m., and burial was made in the North Loup cemetery.

A more extended obituary written by his companion is to be found in the RECORDER of January 11.

H. L. P.

BALCH.—William Anson Balch was born March 3, 1870, and died January 6, 1926, aged 55 years, 10 months, and 3 days.

Mr. Balch was the son of Charles D. and Sylvia Bliven Balch and was born at the Balch homestead near Lake Koshkonong, some four miles from the village of Milton Junction. Almost his entire life was spent on this farm, working until

his father's death, then taking entire charge of the farm.

About three years ago he was partly paralyzed and continued in poor health until his death, the immediate cause of which was pneumonia.

At the age of eighteen, or in 1888, he was baptized by Rev. George W. Hills and united with the Rock River Seventh Day Baptist Church, of which he remained a member until it disbanded, and was always true to this faith.

On August 15, 1907, he was united in marriage with Miss Alice Jane Miller. To them were born five children: Erford, Thelma, Edward, Lenore, and Elizabeth, all of whom with the mother are left to mourn the departure of this loved one. There is also left one sister, Mrs. Harry S. Green, and a brother, Homer, both of whom live on neighboring farms.

Funeral services were conducted by Pastor Erlo E. Sutton, in the Milton Junction Seventh Day Baptist church, Sabbath afternoon, January 9, 1926, who read as a scripture lesson, John the fourteenth chapter, and used as a text, 1 Corinthians 15: 49. Burial was in the Rock River cemetery.

E. E. S.

GILLESPIE.—Mrs. Ida F., daughter of Daniel E. and Sarah D. Hummel, was born in Philadelphia, Pa., October 20, 1857, and died at her home in Shiloh, N. J., January 11, 1926.

When yet a child her parents moved to Shiloh, where she had her home the rest of her life.

She was united in marriage to Howell Woodruff in 1878. To them was born one daughter, Mary. She and the child were left alone by the death of Mr. Woodruff.

December 10, 1889, she was married to Francis E. Gillespie, who with the daughter and friends thoughtfully cared for her through her long illness. She in turn was appreciative of all that was done and endured to the end patiently and with Christ-like trust.

When about fourteen years of age Mrs. Gillespie was baptized and united with the Marlboro Seventh Day Baptist Church, of which she was a member at the time of her death.

E. F. L.

FOGG.—William M., son of E. S. and Irma Fogg, was born December 28, 1920, and died January 4, 1926.

He learned to love the Sabbath school. Now he rests in him, in whom he was learning to put his trust.

E. F. L.

HOME NEWS

(Continued from page 109)

far away that they really are lone Sabbath keepers, and Mr. and Mrs. R. W. Wing are in Daytona, Fla., for the winter. We miss them all. We are looking forward for the associational quartet to meet with us during vacation.

ELEANOR C. BURDICK,
Press Committee.

SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

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

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

Services are held each Sabbath in Daytona, Fla., in the Christian church, Palmetto Avenue. All visitors gladly welcomed. R. W. Wing, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

THE COLLEGE STUDENT AS A SMOKER

(Continued from page 126)

the heavy smokers. In three years the smokers remaining in college steadily declined in their grades while the non-smokers during the same time maintained an even average.

On the basis of this study all guesses were eliminated and every test was scientifically applied. The experiment was carried on without prejudice against the users of tobacco. Only results were permitted to determine the verdict according to the facts. And the verdict was that the habitual use of tobacco on the part of students in college breaks down mental efficiency and makes for low averages in scholarship. It would be interesting and valuable if Antioch College would continue the study and discover if smoking and low ethical standards are in any way related.—*The Baptist*.

RECORDER WANT ADVERTISEMENTS

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

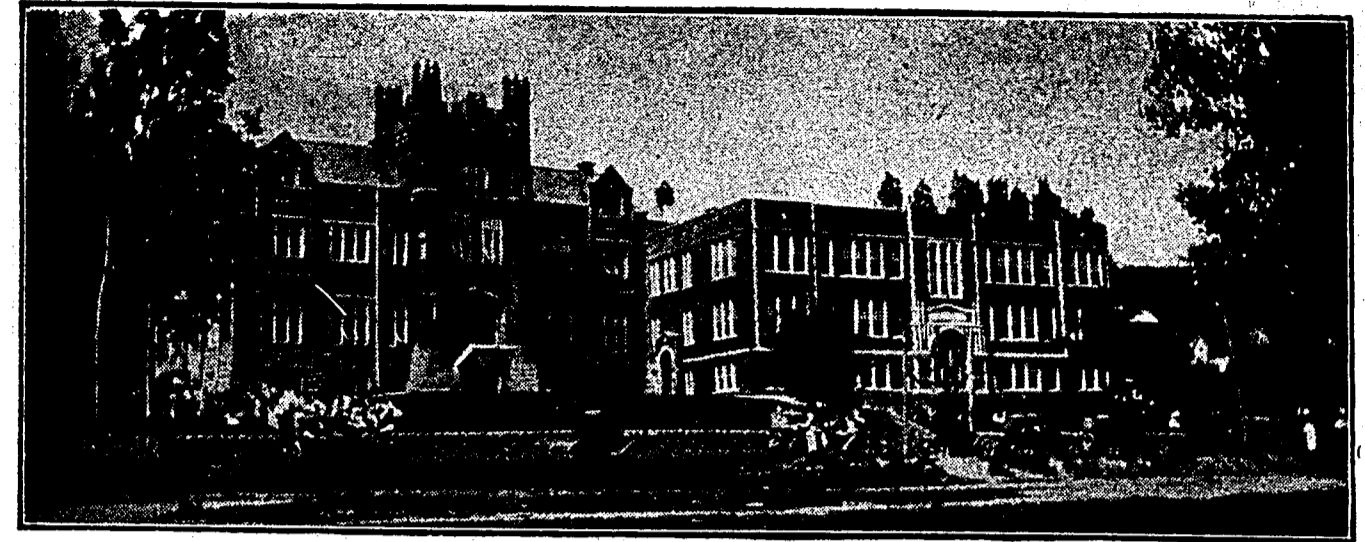
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The Sabbath Recorder

BUILDING THE BRIDGE FOR HIM

"An old man going a lone highway
 Came at the evening cold and gray,
 To a chasm vast and deep and wide.
 The old man crossed in the twilight dim,
 The sullen streams had no fears for him;
 But he turned when on the other side,
 And built a bridge to span the tide.

" 'Old man', said a fellow pilgrim near,
 'You are wasting your time with building here,
 You never again will pass this way,
 Your journey will end with the closing of day.
 You have crossed the chasm deep and wide,
 Why build you this bridge at evening tide?'

"The builder lifted his old gray head,
 'Good friend, in the way I've come,' he said,
 'There followeth after me today,
 A youth whose feet must pass this way.
 This stream that has been as naught to me,
 To the fair-haired youth might a pitfall be.
 He, too, must cross in the twilight dim,
 Good friend, I am building the bridge for him.'"

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TRAINING

Faith is our guiding star when light is dim,—
 We'll walk by sight when brightly shines the day;
 God give me faith like Job's, to trust in him
 Though he should slay me; for he knows my way.

The wounds and bruises that I deprecate
 Are marks of favor from a loving rod;
 The thorns, the burden, and each tedious wait,
 Are training me for worthier work for God.

When in the test by him I stand approved,—
 A workman, strong to bear the heavy load,
 A servant, self forgotten, doubts removed,—
 O may I help the weak along the road.
 —Mrs. J. M. Ross.

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