

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.'"

THE DENOMINATIONAL BUILDING
 A VISION IN MATERIAL FORM

F. J. HUBBARD, Treasurer
 PLAINFIELD, N. J.

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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Denominational Difficulties I have been requested to write about denominational difficulties. Somebody must think we have some, and I for one sincerely hope we have. The terms "difficult" and "hard" are sometimes used synonymously and are exceedingly broad in their application. For our present purpose we use the word "difficulties" as referring to something requiring labor, trouble, or painstaking to overcome. Matters are sometimes difficult to understand, hard to manage, and the problems connected therewith are perplexing and require skill and wisdom to solve. A thing is difficult when perseverance, arduous toil, and persistent efforts are required in order to bring it to pass. Among the synonyms for difficulty we find hindrance, obstacle, obstruction, impediment. These are not necessarily bad for a denomination, as some suppose, but may be the very things required to put life and power and character into a good cause.

Lowell said, "The wise gods have put difficulty between man and everything that is worth having," and it was Burke who declared, "Another source of greatness is difficulty." So we must at the very outset assume that many things we call difficulties are not necessarily obstructions to progress; but when properly met they may prove advantageous. A denomination that never had any difficulties to overcome, never any puzzling question to straighten out, no hard problems to solve, no self-sacrificing work to do, must indeed be weak and good for nothing.

A small and widely scattered people, compelled as we have been to stem the tides of opposition from both the religious and the business world, must necessarily know something about difficulties. And if I mistake not, many of these, though at times seeming hard and serious, have resulted in good; while some that seemed to threaten disaster have in the end brought blessings. If some of our difficulties had not developed in us as a people certain staying qualities, marked independence of thought, and something of sterling worth in character, we

should long ago have been wiped out. Difficulties patiently endured, victoriously out-lived by an individual, are a hundred fold better for him, than an easy-going, drifting life without obstacles. The same is true of a denomination. Therefore in some cases we may have reason to thank God for difficulties. One thing is certain, I would not pray that Seventh Day Baptists may have an easy time. That would undoubtedly be a curse to them. Whenever any church or denomination begins to live on easy street, then good-by to real spirituality; good-by to the things that develop strong Christians; the good fight of faith is given up, and the flood-tides of worldliness are let in.

The greatest boon that could come to us as a people, would be, not the ability to avoid all difficulties, but rather the mind and spirit of genuine loyalty that move us to face them squarely, and by self-sacrificing, faithful effort, to meet and overcome them. For this let us pray. To this end let us plan and toil. Upon this let us set our hearts.

If, however, we are to overcome our difficulties, we must remember two things: (1) Be careful not to magnify them and imagine them greater than they are; and (2) difficulties are most sure to disappear before him who keeps a cheerful, hopeful spirit, and who persistently refuses to be discouraged. Difficulties will accumulate before any people given to groaning over their hard luck and to magnifying their mistakes, and who are continually prophesying ill. Hindrances may easily intimidate and handicap the pessimist; but they can seldom down an optimist. In him they should become a stimulant to greater activity and a source of resolution and strength.

Difficulties in Common With Others In their efforts to evangelize the world, Christians of all denominations find difficulties to encounter; hence many hindering things may be classed as difficulties common to all. Every denomination has to contend against the powers of evil that

threaten to ruin the home and the church and that combine to drag men to ruin. Every denomination feels the pressure of worldliness, realizes the opposing tendencies of questionable amusements, and suffers from the undermining influences of skepticism. All have to face financial difficulties, and so far as I know all have trouble in finding those who are willing to consecrate their lives to the gospel ministry.

Formerly the Church was the main educator in lines of religious belief, and was the principal agency in reforms and in respect to the directive forces in society.

Today scholarship, philosophy, business, socialistic orders, the strange craze for amusements, labor unions, and many other things have come to the front, taken possession of the hearts of the multitudes, and become formative forces in competition with the church. It is also apparent that the Church itself is being affected by these influences until its old-time spiritual power has become impaired.

The question is more and more being forced upon the Church as to what part it shall take in making the world of tomorrow. The controversy between labor and capital has brought to the front problems which the political world has been unable to solve, and before which the industrial world seems powerless. The Church faces a crisis such as has never been known before. Is it anything surprising then that it has difficulty in finding itself and in adjusting its forces to the new conditions? Contending forces have turned the minds of men away from spiritual things, until they even seem indifferent to the tendency to remodel theological views. Evidently we are up against a real difficulty in the presence of these changed conditions. What can the Church do?

I believe the case is not nearly so hopeless as some seem to think. Never was there a time when so many influences for good were abroad in our land. Already the signs of a healthy reaction are here. This is true both in matters of belief regarding the Bible and in respect to sociological activities to bridge the chasm between the contending parties. God is still present with his people. He has led them safely through many a crisis, and he will lead us through this one.

The Church needs no new gospel. It will

clothe the dear old gospel in a garb of present-day definitions and modern terms of thought, without the sacrifice of a single principle, and with this will go forth to spiritualize the social influences at work about us, to evangelize the communities that know not the Christ, and to take up social services that will once more unite the masses with the Church and bring in the promised day of peace. More and more will the Church show its interest in the problems confronting the working man; more and more will its leaders build upon the fundamentals of the Christian faith. The only thing that can save the world is a revival of the consciousness of sin in the hearts of men. No other organization but the Church will do this. There are now more great spiritual leaders in the Church whose hearts are enlisted in social reforms than in any other body, and I trust that a new spirit of evangelism is springing into being, which will arouse the hardened consciences of men. The world through this will be given a conscience, and the message of peace will do its perfect work.

When we all become filled with this spirit of confidence that God will uphold his Word in this crisis as he has done in all others, and leaving that with him, join heart and hand with our brethren in services of love for fallen humanity, this denominational difficulty will fade away.

Difficulties of a Rural People The country church predominates in our denomination; and with a Sabbath-keeping people the rural districts, including the farm and the village, offer the best opportunities for unmolested and ideal church life. It requires only a glance at the membership of our churches, both in city and country, to see that nearly all our strong active members, our teachers and preachers, are country-bred. For many years to come we must continue to look to the country for the bone and sinew of church and denominational life. And we shall make a fatal blunder if we ignore the practical, ever-present problem of the country church.

If we look carefully into this question, we shall not only see that the smaller rural churches have furnished most of our strong men, that even churches now extinct have added many leaders upon whom we depend today, but that, if we are to have a future,

the country church is still to be our main strength and stay.

Notwithstanding all this we are distressed over the constantly diminishing numbers and the prospective extinction of many of our rural churches. The drifting into the cities of both young men and women as soon as they are able to earn a living, and the consequent loss of most of those who go, are alarming; and the empty meetinghouses in the country where once worshiped our fathers in large audiences is depressing in the extreme. Thoughtful minds are looking at the tendencies of our time with great misgiving and with much anxiety.

It is thus apparent that, prominent among the denominational difficulties, we must place the problem of the country church. Every other denomination is wrestling with the same problem, and for similar reasons. But others can strengthen the cause in rural districts by uniting churches of different creeds into one union church wherever the doctrines that separate them are non-essential; but where such fundamental truths as the Sabbath truth and that of baptism make the line of separation, such union is impossible. We must stand alone, and stem every tide that would overwhelm the truth entrusted to us, or be wiped out.

Along with this general question of keeping the country churches alive and strong, come the attendant problems of support; of securing pastors and shepherding the flocks, of membership, and of work.

SCARCITY OF PASTORS

Since most of our pastors come from these churches it is evident that a decline of interest and spirituality in the country church tends to cut off the supply of candidates for the ministry. It is like cutting off the stream by drying up the springs. The small church is the fountainhead. Hence if we would overcome the difficulty of a scarcity of ministers we must put new life into our rural churches. It will be difficult to do this without consecrated pastors who are willing to cast in their lot with the country people, be one among them, and share their common lot. It can never be done by pastors who simply make the rural church a place to practice in until a door opens for them in the large towns,—and that, too, always with an eye open for

some better, larger chance. It must be done by pastors who are willing to take the country church upon their hearts, and to make the church an attractive social center for all the countryside as well as a spiritual center for worshipers. What better work can a strong young pastor ever hope to find? It is indeed a great thing for a young minister to gather around him the young life of such a church and by every allowable device strive to make country life attractive to the young men and women, and thus hold them to the good and the true. What better work was ever done among Seventh Day Baptists than that done by the faithful old pastors who served the small churches from which came such men as our own Lewis, and Prentice, and Maxson, and Hull, and Williams, and a score of others easy to name?

In these days of the changing order we are coming to realize the value of some social center to which the people young and old can go for inspiration and for congenial friends. Man's social nature demands such places of rendezvous, and country people as well as others are bound to have them. Whether these centers are the saloon, the dance-hall, the pool-room, the club, or the church settles the question as to the quality and character of both individual and community life.

An attractive social center where all the best interests of the community can find genuine sympathizers, where the leaders are active and interested in every line of sociological as well as moral and spiritual upbuilding, where proper amusements are found, where educative movements along practical lines are cherished, is a grand thing for the rural districts. Such centers there must be if people are expected to be satisfied to remain in the country. The schools can supply the demand as far as education is concerned. What better could the churches do than to make themselves social centers that will lessen if not prevent the attractions of many objectionable places. The atmosphere of the corner grocery and shops, where men and boys meet to rest and visit and play, is not the very best in which to grow morals. If our churches could provide attractive places for resting, conversation, reading, and innocent amusements, where those seeking places to rest and visit could be made welcome, and

where they could feel at home, one great step would be taken toward bridging the chasm between the church and the world. It seems to me that this would make country life more attractive, and go a long way toward solving the problem of the country church.

The dynamics of every forward movement of the race have been furnished by religion, and when our people are once more awakened to the dynamic power of the spirit of true evangelism, that of the pentecostal sort; when they fully realize that the social dynamics of true reform still inhere in Christianity, and all unite to make the churches centers of helpful movements in behalf of the suffering, then shall we take on new life and never till then. No man can estimate the power of the Church in shaping public opinion, and in no way can a man put in his life to better advantage than in consecrated labor to bring the Church up to an appreciation of her high privilege and power in the world's work. She must not regard herself as established for mere sociological lectureships, but she must remember that her function is spiritual and that she is expected to spiritualize everything she touches.

No labor union, no lodge, no social club, can ever become a substitute for the right kind of church, with its high ideals and its altruistic missionary spirit. And the country or village—indeed, I might say the denomination—that ignores this fact, ignores the one power which has moved the world in all ages.

Better Support For Pastors The small salaries promised, but in many cases seldom paid in full; the utter lack of any financial system in several denominations; the way churches let their pastors suffer for the necessities of life; the number of ministers actually driven out of the ministry in order to support their families must account for the cause of scarcity of ministers. A careful study of the matter will undoubtedly reveal the main reason why so few young men enter the ministry. No matter how consecrated a man may be, he will hesitate a good while before entering a life-work that is bound to keep him and his family in distress for the comforts of life while he is able to work, and then leave him in poverty, if not an actual church

pauper, when he is old. And in these times the churches, in their eagerness for young ministers, count a pastor old as soon as his hair turns gray.

If this question of a living wage for pastors could be properly settled in our country churches, and pastors could be assured that they would not be left in distress after giving their best years to the church I am sure that one of our denominational difficulties would be well disposed of. More men would enter the ministry and we should have more strong churches. The very spirit of consecration that devotes more money to the support of church work would in itself make the churches stronger.

When we consider that during the last twenty-five or thirty years the cost of living has doubled and trebled, and that the wages of every line of toilers excepting those of the minister have correspondingly increased; when we consider the fact that almost every landowner, every man of business, every wage-earner, is far better prepared in these times to help support the church than he was a few years ago, there can be found no reasonable excuse for holding the minister's salary down to the old figures. Why should the pastor be allowed only one to two dollars a day when men of every trade obtain from four to eight dollars? Why should a minister be expected to give his entire time in faithful service to a church twelve months for one-half what he could obtain in a school for nine months' service? School teaching is about as altruistic work as is preaching, and we do not wonder so many turn away from the ministry to teach when we think of the better support granted the teacher.

Again, every wage earner excepting the minister can fix his own standard of living to correspond with his income, and nobody objects; but the pastor's standard of living is practically fixed for him by the church he serves, and if he and his wife and children do not dress as his people think is becoming their pastor and his family, he must move on. And if, in the effort to come up to the standard required, he runs in debt, he is no longer wanted; for churches can not endure a pastor who is always in debt.

The minister must spend more time in preparing for his life work than almost any other wage earner. While his parishioners

were paying for their homes and farms with their earnings, the minister was spending the best ten years of his life and all his previous life earnings, in getting his education and in books. Now these, and all his time, are in many cases placed at the service of his church for less than half the money earned by most of his parishioners.

What, think you, would be the effect upon our denominational outlook if all the churches should awake to see their full duty to their pastors and establish a practical, systematic method of finances by which church debts could be promptly and cheerfully paid? We would then be rid of a whole group of denominational difficulties.

The Incarnation Of Truth

After all, may it not be true that the chief difficulty is found in our failure to incarnate the truths we hold? Do we find it difficult to exemplify fully in our daily lives the sacred and precious doctrines and precepts of our religion? Testimony for the truth, and nothing more, can not make a people strong. We may preach well; we may send out the printed page to enlighten the world; we may lament the sad fate of the poor and express sorrow for the unfortunate and oppressed; but if we find it difficult to practice what we preach, if we can not in some practical sense become incarnations of the principles we advocate, we stultify ourselves—we are a weak people. We have no difficulty in holding our own against all comers in arguments for the Sabbath. We can quote the Scriptures from beginning to end upon the Sabbath question; but if we do not keep the day holy ourselves, if we make it no more than a holiday, a choring day, a visiting day, then this is our difficulty—a real *denominational* difficulty.

We may be hard pressed to hold our young people to the church and to the Sabbath, and mourn over their indifference and lack of denominational loyalty; but if we as parents live more for the world than for the church; if we criticise our leaders before the children; if we constantly bemoan the hard lot of Sabbath keepers and complain about the crosses resulting from obedience; if we fill the home with an atmosphere of unrest over the so-called hard lot of the Sabbath-keeping boys and girls in regard to business prosperity, then this too is a denominational difficulty.

We may talk ever so well about keeping the unity of the spirit in the bonds of peace, and exalt the virtue of Christian charity and brotherly kindness; but if we indulge in harsh criticisms of the workers; if we constantly pull apart as to methods of work and as to places where work shall be done and who shall do it; if the spirit of distrust and criticism prevails and hampers us in our efforts to build up the kingdom, then all our precepts come to nought and we are up against a real denominational difficulty.

If we advocate cheerfulness, claiming that a cheerful heart "doeth good like a medicine," and then look on the dark side of everything, become downhearted and pessimistic, we only discourage the workers and become dead weights for others to carry. Our example in such a case would counteract all our good precepts. We should fail to incarnate the truth we admire, and find ourselves face to face with a difficulty to be overcome.

We are regarded as promoters of education, and we are proud to be so considered. We exalt education and desire that our young people shall have up-to-date culture and excellent training for life's work. We claim to be proud of our schools, and yet we leave them crippled and handicapped for want of proper equipment. This is a real hindrance to us in the work we ought to do. It is a denominational difficulty.

In many churches, the lack of system in giving for God's cause, want of a practical systematic plan of benevolence, is a serious hindrance.

Finally, I fear that a decline in the spirit of evangelism in some sections of our denomination, a sort of growing antipathy to old fashioned revival work to reach the lost, is a real source of weakness—a hindrance to the upbuilding and to the spiritual power of the churches. If so, this too is a difficulty that must affect the denomination.

I have briefly stated here some denominational difficulties with which we have to contend, simply to bring them before the people, hoping that good may come from carefully and prayerfully considering them.

Do not think for one moment that I regard any one of them as insurmountable. Indeed, all combined could not hinder in the least if the true spirit of revival shall fill us, and we should begin at once to be living incarnations of the principles we hold

and teach. There is no need of Seventh Day Baptists living at a poor dying rate. If we take a new hold on the hand of God; if we keep near to the Captain of our salvation; if the Christ-spirit fills our hearts and we are willing to consecrate ourselves and our possessions to the Master's work, our denominational difficulties will soon disappear and the cause will move grandly forward.

ON READING

ELMER AKERS

I think that the greatness of a man's education depends not so much upon the extensity of his reading, as upon his purpose in reading. I have been surprised upon hearing certain individuals say they had read *Sesame and Lilies*, *Franklin's Autobiography*, and other classics. I was surprised because their assertion seemed to be contradicted by their ordinary conversation and manners. They showed nothing of the spirit and purpose of Ruskin, and Franklin, and other great authors. If they had said that they had read *Tim*, *the Swashbuckler* and *A Queen of the Fast Set*, and that they habitually read *The Red Book* magazine, I should merely have said to myself, "Yes, I thought so."

I have been equally surprised by hearing other persons say they had never read *Sesame and Lilies*, *Franklin's Autobiography*, the other literary classics which the fundamentalist literary critics say is an indispensable accomplishment to becoming an educated man. These people had that indefinable atmosphere of culture which good literature is supposed to give, yet they had read far less of literature.

These experiences and observations lead me to discredit the opinion that one's education, judgment, executive ability, and other qualities of manhood, are in direct proportion to the amount of literature one has read. I have come to believe that the value of the object a man is pursuing by the literary path is of paramount importance. If he reads one great book with an unquenchable affinity for its virtue, which he feels he needs, he will get the lead on the superficial reader of a ten-volume set of Shakespeare, or (I'm not always serious) Haldeman-Julius.

Every practical truth one finds in his

reading, he must incorporate into his own working philosophy of life. If he does not do this, let him not read further; for what he now needs is not more information on how to live well, but more determination to live well, not more intelligence, but more willingness. Prolonged reading and disregarding the truth benumbs man's most vital sense, his sense of right.

It is a pity that thousands of good books are carelessly and superficially read. Often it is done—not to weigh and consider, not to get a new foothold to step up into a higher and clearer atmosphere of life, but because it is required, or that it may be boasted of, or for the mere pleasure of reading. Good books are born of the toils and agonies of human experience, and none but sincere souls should drink of their refined waters! Good books are like mountain springs of pure, clear, cold water, which is the finest drink Nature affords; and it is born of her slow and laborious travail. Though thousands of tons of rock and soil, layer upon layer, that water has been patiently filtered; and at last Nature pronounces it perfect and ready for thirsty men and beasts to drink. Is it not a shame that ungrateful lips should take of that water? How much more shameful that the waters from the fountains of thought should be used ungratefully, and for ignoble purposes!

Some of the world's greatest men have not read widely, but all read purposefully. Abraham Lincoln was such a reader. He was at the age of many universities graduates before he had read more than a dozen books. But to every book he read, he carried a passionate devotion to the truth he found there, and when he laid down the book its truths had been transfused into the life-blood of his honest character. I think that for every hour Lincoln read, he spent two, thinking the ideas of it. He could not afford to accept the author's ores as so much pure metal, but he refined them in the crucible of his own mind, and thus he was able to build a character of surpassing strength and beauty.

Scientist claims that English will soon be the universal language, as it is being spoken almost everywhere now except in England and New York.—*New York American*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The Newport Seventh Day Baptist Church was organized fifty-two years after the landing of the Pilgrim Fathers at Plymouth Rock, and one hundred four years before the signing of the Declaration of Independence.

Work on the Waterford church at Guy's Hill, Jamaica, is progressing, and the people hope to finish the building in a few weeks.

Rev. E. E. Sutton is assisting Pastor E. M. Holston in special meetings at Dodge Center, Minn.

THE SESQUICENTENNIAL EXPOSITION

Some of the readers of the SABBATH RECORDER heard over the radio the Liberty Bell in Philadelphia ring in the year 1926.

This was an appropriate way of ushering in the one hundred fiftieth anniversary year of the signing of the Declaration of Independence.

In the year 1916 John Wanamaker proposed in a meeting of business men that Philadelphia celebrate the sesquicentennial, and up to the time of his death was actively back of the movement to make this a great celebration.

Philadelphia is now busily preparing for the exposition, and the President of the United States has invited the nations of the earth, through the Department of State, to participate in it.

The exposition is to be held in League Island Park, at the south end of Broad Street.

In the center of this beautiful park is the stadium, costing \$2,000,000, that will seat 100,000 people.

The buildings of the exposition are to have an area of 367,590 square feet—approximately eight and one half acres.

The exposition is advertised to open on June 1, and to close December 1, and the attendance during the six months is expected to be 50,000,000.

The Sesquicentennial Exhibition Associa-

tion is advertising that "the national trade associations are urged to consider the installation of a collective exhibit which will present to the public the various stages of development in the manufacture of their respective products, from their inception to their present state of excellence."

Mayor Kendrick of Philadelphia says that "by pageants and exhibits we hope to bring more clearly before our citizens the unselfish determination to serve country and support the government that was founded by our early colonists." And again, the "exposition will provide an opportunity for religious meetings of such magnitude as has never been possible before. The stadium, seating over 100,000 people, with amplifying facilities so complete that everyone can hear distinctly, will be turned over on Sunday for religious services where can be heard the greatest religious leaders of this country and abroad."

Jewish, Roman Catholic, and Protestant leaders are entering enthusiastically into plans to make use of the religious privileges offered in the exposition.

A few weeks ago, Rabbi Goldstein, president of the Union of Orthodox Jewish Congregations of America, and chairman of their Sesquicentennial Committee, announced that he was "broadcasting to the 3,300 orthodox congregations of America the suggestion that, on the Saturday preceding January 1, ministers take as the text of their sermons the Biblical verse inscribed upon the Liberty Bell: 'Proclaim liberty throughout the land and to all the inhabitants thereof.'"

This celebration is going to mean much to every Seventh Day Baptist, in part because of our history in this country, and in part because of the possibilities offered us during the year to make ourselves and the truths we hold better known.

Hundreds of our people will doubtless attend the exposition, and others will eagerly read reports of the exhibits and the educational and religious addresses and sermons that will be given.

The Sabbath Tract Society is planning literature that will fittingly commemorate the sesquicentennial, and that will give to others a knowledge of the truths that we hold.

The first of the literature that we are issuing is the *Seventh Day Baptist Calendar and Directory for 1926*. Its historical value alone is worth the price, fifteen cents.

FROM RECENT LETTERS

A minister in Arkansas, not of our denomination, writes, "Those tracts are fine. May the Lord bless the work."

A man in Colorado writes, "It has been a great pleasure to read the tracts you sent me. I am handing them to people to read, and I pray that they will let the Holy Spirit lead them into the blessed truth." This man desires that Elder D. B. Coon shall visit him and hold meetings there.

Leader R. S. Wilson of the Bower Wood Church in Jamaica, writes, "The little company of Bower is still happy. We had a baptism on the sixth of December last. Four candidates were baptized. The baptismal sermon made, and is making, wonderful effect on those who attended. A great field is before us here. This little church is determined by God's grace to enter the field under the guidance of the Holy Spirit. Many have made promises to obey the truth, and we trust that soon believers will increase."

Rev. H. L. Mignott writes from Kingston, Jamaica, January 11: "Am glad to report that our second annual session (of the Jamaica Association) went off gloriously *without a single discordant note*. It was convened on the eighteenth to the twenty-first of last month. There were forty-nine delegates present from the various churches, but owing to the great financial depression there could not come from each church its full delegation." (A report of the meetings will appear later in the Missions Department of the RECORDER.)

DETROIT

DEAN ARTHUR E. MAIN

It was my expectation that Doctor Bond would write up our Detroit experiences. And pretty likely he will write more about them for the RECORDER readers.

We had three experiences that are particularly deserving of record.

1. At the annual meeting of the Executive Committee of the Federal Council of Churches such subjects as the following received much consideration:

The Need of Divine Guidance; A Review of the Year's Work; Co-operation in the Sphere of Christian Morality and Legislative Procedure; The Issues of War and Peace; The Asiatic Exclusion Section of

the Immigration Law; The Present Opportunity and Duty of the Church; Inter-racial Good Will; The Field of Christian Education; Temperance and Prohibition; The Relation of Women to the Federal Council; Churches and the Religious Press; The Church and International Life; The Evils of Class Struggle in Industry; Community Church Co-operation; Religious Work in the Army and Navy; The Relation of the Federal Council to Churches in Europe and the Near East; and The Release of Yet Unused Spiritual Forces, Without Which Human Effort Will Fail.

A very unusual, intense discussion was occasioned by a report which aimed to set forth the present conditions of prohibition laws. The research was made, and the report given, by a Prohibitionist. His statements, however, were misinterpreted as being a kind of fling at prohibition legislation. The somewhat heated discussion seemed to me to be altogether uncalled for. But religion, fraternity, and good sense finally cleared up the matter fairly well.

2. The delegates to the meeting were invited, one day, to a luncheon given by the members of a large and wealthy Jewish temple. A rabbi presided, but there were addresses by both Jewish and Gentile guests. Among many other good things, the presiding rabbi said that the great joint task of Jew and Christian is to spread among men the knowledge of the life and teaching of Jesus Christ. One Christian speaker said, that it behooves us, in our preaching, to keep closer to the prophetic message and spirit of the Old Testament. It was a great occasion, unique in its fellowship, interest, and encouragement for all who are laboring for the progress of the kingdom of God.

3. Our Detroit Church gave a very pleasant luncheon in one of the large Y. M. C. A. buildings, in honor of Doctor Bond and myself. Doctor Bond has written about this in the RECORDER of January 11, 1926. We greatly enjoyed this opportunity to visit with our Detroit friends. Evidently Pastor St. Clair has the cordial support of the members of the little church in Detroit.

Alfred, N. Y.

Like the lily, the flapper toils not, but when there is a car available she spins some.—*Florence (Ala.) Herald.*

MISSIONS

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

WHO ARE RESPONSIBLE?

One hears different opinions as to who is responsible for the work on mission fields and in small churches. Sometimes one hears people talking as though the little handful living in connection with a given mission field were the only ones responsible for the propagation of the work on that field. The people connected with the church may be only a small company with very limited means, but those in larger societies are sometimes known to think that the little church alone is responsible for the work and that any contribution thereto is a charity to the few composing the church. Growing out of this attitude the writer has known small churches which were very loath to receive help or to enter into any plan for the advancement of the work in their midst because it had so often been held up to them that any help was a charity to them.

Again one meets those, particularly in some foreign fields, who think that the entire expense of the work on said field should be borne by others, that they themselves have no responsibility for the work in their midst, and that the Missionary Board or denomination is alone responsible. To put it in other words, they seem to think that the denomination owes them and their field a good support, just as some people think the world owes them a living whether they make any effort for themselves or not. The secretary not unfrequently receives letters from churches in other lands and from their friends conveying the idea that, inasmuch as these are called Seventh Day Baptist churches, the board is under obligation to assume their entire support.

Both these positions are wrong, and there needs always to be a clear understanding as to who is responsible. All are responsible up to the limit of their ability, and all must do what they can or the work can not succeed. The little companies of Seventh Day Baptists scattered over all the earth are making the fight for the entire denomination, and if they are offered help

they need not look upon it as charity to them as individuals; neither should those aiding them in carrying on the good work look upon it as charity. It is the duty of us all to help them as much as we can consistent with other calls.

But this is only part of the truth. The other part is that those who make up the little churches and companies are from the very nature of the case responsible above all others, and it is not right for any missionary to lead them to think that they are to be carried, all burdens being lifted from their shoulders. Those who organize themselves into churches assume heavy responsibilities, and those who find themselves united in churches have obligations of great importance. This fact should be recognized when churches are organized and always kept in mind. The organization of a new church should not be undertaken lightly. This is particularly true with churches having a democratic government, as do Seventh Day Baptist churches. Our churches, acknowledging allegiance to no person or power save Christ, become responsible for the management of their own affairs under the direction of the Spirit. This logically means that they assume the responsibility for their financial support as well as the responsibility for the policies adopted. It would hardly be consistent for a church, or its missionary head, to say, "We will determine our policies and the denomination can support us." The amounts that small churches, especially in foreign lands, can raise may be small; but they should consider it a sacred duty as well as a high privilege to raise what they can. Any other policy is wrong and ruinous. Christ has always commended and blessed the offerings of those who can give only small amounts, as he did the widow's mite. Liberality is a Christian grace and should be cultivated in every church.

Who, then, are responsible for the carrying on of the work in needy fields? All are. Those who live on the fields and compose the little churches are especially responsible up to the limit of their ability. Wherein they can not meet the demands of the hour, others whom God hath blessed must aid them to the extent of their ability. When all do what they can the work goes forward. We are then surprised at the progress, for unthought of sources of help and power come to light.

MISSIONARY BOARD—QUARTERLY MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, January 20, 1926.

The members present were: Rev. A. L. Davis, Walter D. Kenyon, Frank Hill, Rev. Paul S. Burdick, Robert L. Coon, James A. Saunders, Mrs. C. A. Burdick, Rev. William L. Burdick, Rev. C. A. Burdick, Mrs. A. H. Langworthy, S. H. Davis, George B. Utter, Miss Amelia Potter, Albert S. Babcock, Harlan P. Hakes, Dr. Edwin Whitford.

The guests present were: Mrs. Etta Whitford, Miss Abbie Kenyon, Mrs. Oscar Wells, Mrs. Alice Palmer.

The meeting was called to order by President C. A. Burdick at 9.40 a. m., and prayer was offered by Mr. James A. Saunders.

The minutes of the last quarterly meeting were read by the recording secretary, George B. Utter.

The corresponding secretary read his quarterly report, which was voted approved and ordered recorded. The motion also included the acceptance of the recommendations made in the report. The report follows:

As corresponding secretary I would report that during the quarter I made two trips among the churches in the interest of missions and the work of the denomination.

The first trip was in November and included visits to our churches in Leonardsville, Brookfield, West Edmeston, Scott, and Syracuse, N. Y., and a midweek visit to Alfred, N. Y., where by invitation I addressed the Woman's Evangelical Society on Latin America, and the boys and girls of the public school on the same subject.

On the second trip I visited the Hebron, Pa., field, and the Detroit, White Cloud, and Battle Creek churches in Michigan, and attended the Quarterly Meeting of the Churches of Southern Wisconsin, and Chicago, Ill.

Since last report I have made especial efforts to promote evangelistic campaigns of some kind in all the churches, delivered sixteen sermons and addresses upon missions and kindred subjects, held four open parliaments, had interviews with several pastors and denominational leaders, and made numerous calls in the interest of our work. As the work of the board is extended, more complex problems present themselves and there is an increasing demand for addresses and sermons.

In this connection I wish to call the attention

of the board to the fact that the work in Jamaica, B. W. I., which was commenced two years ago, has never been assigned permanently to any committee. It would be helpful if this were done, as it would give regularly appointed advisers in connection with the interests in that part of the field; and I would recommend that the work in Trinidad, Jamaica, and vicinity be assigned to the Georgetown Committee and that it be known as the American Tropic Committee.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

The chairman of the Missionary Evangelistic Committee gave a verbal report stating that no special committee meeting had been held and no work done.

A verbal report of the Georgetown Committee was given by the chairman, who stated that no committee meetings were held and suggested that the discussion of the work of this committee be left until later in the morning. He did state, however, that the members of the committee felt this field needed the work of a white person.

The verbal report of the chairman of the committee on the work in China was voted approved and recorded when made in writing. The written report follows:

Your China Committee met to consider the matter of tuitions which was referred to this body by the board, and voted that as the letter from the Davises indicated that the allowances were sufficient to cover the tuition made by the board, that no further allowance be added during the coming year.

Respectfully submitted,
CHINA COMMITTEE,
R. L. COON, Chairman.

The purchase of land in China was discussed at length.

The treasurer read his report, which was voted accepted and recorded.

QUARTERLY REPORT

October 1, 1925-January 1, 1926

S. H. DAVIS
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

<i>Cash Received</i>	
On hand October 1, 1925	\$16,876.26
For—	
General Fund	2,980.42
China field	534.20
Boys' School	10.00
Girls' School	40.00
Liuho Hospital	20.00
Georgetown mission	83.15
Jamaica	31.10
Java	54.00
Trinidad	43.57
Special	64.00

From—	
Income Permanent Funds	1,500.00
Interest	533.05
Memorial Board	271.96
	<u>\$23,041.71</u>

Disbursements

To—	
Corresponding secretary and general missionaries	\$ 1,297.90
Churches and pastors	610.36
China field	2,642.76
South American field	250.00
Jamaica	116.09
Trinidad	15.00
Holland	175.00
Special	303.00
Treasurer's expenses	97.00

Total disbursements	\$ 5,507.11
Balance on hand January 1, 1926..	17,534.60
	<u>\$23,041.71</u>

SPECIAL FUNDS

1. Boys' School Fund	
Amount on hand October 1, 1925	\$ 8,873.12
Received during quarter	10.00
Total	\$ 8,883.12
2. Girls' School Fund	
Amount on hand October 1, 1925	8,953.07
Received during quarter	40.00
Total	\$ 8,993.07
3. Georgetown Chapel Fund	
Amount on hand January 1, 1926	859.76
Total	18,735.95
Balance on hand January 1, 1926	17,534.60

Net indebtedness to Special Funds January 1

	\$ 1,201.35
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Further remarks were made about purchasing land in China; and it was voted that we authorize our treasurer to cable the money which was asked for in a cable received on Tuesday, January 19, from the China mission, with which to buy land in Dazang. During the discussion several letters were read by Secretary Burdick.

It was voted that the corresponding secretary send a note of appreciation to the friends of the board for the gift of money with which to buy land in China.

A discussion of the work of the Georgetown Committee was continued and a verbal report on the work of the South American and West Indian fields was given by Secretary Burdick.

A motion was made and voted upon that two missionaries should be employed to work on the South American and West In-

dian fields as soon as the matter can be properly financed and men engaged.

It was also voted that the corresponding secretary be empowered to take action looking toward procuring a church building in Jamaica without embarrassing the Seventh Day Baptist Missionary Society.

No report of the committee on the Alice Fisher Fund was given, but Secretary Burdick read a letter from W. C. Hubbard, secretary of the Memorial Fund. No action was taken.

The verbal report of the Ministerial Education Fund showed that the \$200 had been appropriated and sent to Lester G. Osborn, as directed at the last board meeting.

The recommendation of Conference regarding a survey of fields in the Orient was taken from the table and discussed during which Secretary Burdick stated that he had received no reply from his last three letters to Australia.

It was voted that the burden of work pressing upon us among our churches together with the financial problem, necessitates putting off for awhile a special visitation to the Orient for a survey of missionary fields.

Prayer was offered by Rev. William L. Burdick, and the meeting adjourned at 12:20 for the noon recess.

After enjoying a fine luncheon served by ladies of the Ever Ready class of the Pawcatuck Seventh Day Baptist Church, the afternoon session was called to order by Albert S. Babcock at 1:05 o'clock with prayer by Dr. Edwin Whitford.

Correspondence was read and explained by Secretary Burdick, including letters from James Hurley, John Quincy Adams of Dallas, Tex., Mrs. C. C. Van Horn, Lester G. Osborn, *International Missionary Review*, and Negro church in Washington, D. C.

It was voted to instruct the corresponding secretary to inform the Evangelistic Committee of the Churches of Southern Wisconsin and Chicago, that unless something unforeseen arises the board will back them in their work if it is undertaken this summer.

A letter from Rev. D. B. Coon about the help of Rev. Gerald D. Hargis for a few weeks on his trip to California was read, asking that the board help pay Mr. Hargis for his services. It was voted to leave the

settlement of this affair with the corresponding secretary.

It was voted that the board assist to the sum of \$100 the work of E. H. Socwell as an evangelist in the Garwin field, provided the Garwin people ask for his services.

Correspondence from G. W. Pryor of Savannah, Ga., was read; and it was voted that this matter be left with the Special Committee on work of Colored People appointed by the Commission.

Letters from Dean J. Nelson Norwood and Robert F. Millwood of London, Eng., were read, discussed, and voted to be left in the hands of the corresponding secretary, with power to call Dean Norwood to visit the board at its expense, and to correspond with the Millyard Church in this matter.

Correspondence was read from C. C. Belgrave and A. P. C. Dey, containing an outline of work which they wish done, and information about the establishment of a church at Calcutta.

Voted that this matter be referred to the Missionary-Evangelistic Committee.

The minutes were read and approved.

Prayer was offered by Rev. A. L. Davis. The meeting adjourned at 3.20 p. m.

RECORDING SECRETARY.

HOME NEWS

SHILOH, N. J.—The cantata, "The Birth of Christ," which was given at the Seventh Day Baptist church at Shiloh, was enjoyed by a large and appreciative audience. The costumes, scenery, and lights made the tableau effects beautiful, and the splendid musical ability for which Shiloh is noted rendered the cantata in a gratifying way. Mr. and Mrs. Bertie Sheppard were largely responsible for the planning and arranging of the cantata, and they were later given a well-deserved vote of thanks by the Shiloh Sabbath school. Miss Cora Tomlinson was an excellent and sympathetic accompanist, while Miss Margaret Davis gave good assistance at the piano. The cast of characters was as follows:

Annunciation angels — Grace Horner, Jeanette Loofboro.

Guardian angel—Mrs. Lora S. Harris.

Shepherds—Floyd Harris, David Davis, Olin Harris, Everett Harris.

Graces—Faith, Pauline Smalley; Hope, Esther Davis; Charity, Evelyn Johnson.

Flower girls—Elizabeth Lupton, soloist; Gladys Nelson, Katherine Sheppard, Marguerite Loofboro, Florence Raineer, Mildred Thomas, Ruth Harris, Bernice Johnson, Ruth Glaspey, Rachel Dickinson, Ida Davis.

Frost King—Rev. E. F. Loofboro.

Boys in dialogue—Norman Loofboro, Roscoe Davis, Charles Lupton.

Mother of children—Mrs. Olive Lupton.

Children — Florence Swinney, Frank Harris, Oliver Dickinson, Lester Smalley.

Goddess of Dreams—Nora Lykens.

Goddess of Love—Martie Harris.

Santa Claus—Harry Davis.

Other solo parts—Edna Ziegler, Harriet Johnson. w. w. s.

ALBION, WIS.—Of course the Home News from all the churches is interesting, even to the local notices of good men and women who have gone to visit second cousins in another town. However, the RECORDER is not a local newspaper and would not be maintaining its high standard as a denominational paper if given up to local events common to all towns. Therefore Albion will report only such items as may appear of general interest to the churches and of common interest to Sabbath keepers in the country.

Many churches have had their Christmas exercises and reported them. One of the most entertaining here was given by the public school in the church and was of an exceptionally religious character and inspiring to us all. Such an entertainment by the public school shows the moral and spiritual character of its teachers. That kind of religious education ought to be encouraged by school boards everywhere—not only at Christmas time but throughout the school year.

Our Sabbath school also gave a very fine entertainment at Christmas time, under the direction of Superintendent Harold Babcock.

At the annual election of officers Deacon Milton Babcock was chosen superintendent.

We have lost our pastor. We trust the Hammond people will be the gainers. It seems a game of robbing Peter to pay Paul. A farewell supper and social occasion were given Pastor and Mrs. Seager in the church parlor and kitchen the evening after Sab-

(Continued on page 142)

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE STOCKHOLM CONFERENCE

X

DEAN J. NELSON NORWOOD, PH. D.

STOCKHOLM AND THE LIQUOR QUESTION

In this installment and the next I want to report as to the doings of the great conference on the liquor question. There was no topic on which the delegates were more widely divided. There was no topic on which the position of the American delegation was more admirable or its members more nearly unanimous. Both in the discussions at the meetings and by the printed word the position of the Christian churches of America was strongly stated. The American section of the Commission on Moral and Social Problems invited Bishop Cannon of the Methodist Church to prepare for distribution at Stockholm a statement on our prohibition amendment, its purposes, enactment, and enforcement. This well conceived document caused quite a stir.

There is a good story going the rounds (a true story, I can almost assert, too) which throws a flood of light on the status of the drink question in too many European Christian communities. Bishop Cannon and six Europeans sat as a sub-committee of this Commission on Moral and Social Problems to discuss, and formulate some conclusions on, the liquor question: Bishop Cannon was the only believer in prohibition among the seven. They went out to luncheon and the six proposed to drink the health of Bishop Cannon. The bishop had nothing to drink but said he would respond as soon as the waiter brought him some good mineral water. This was done in due time and the bishop's health was drunk—his colleagues using wine, the bishop responding with mineral water. Remember, too, that this was a body appointed to work out some solution of the alcohol evil.

In the report of the sub-committee we read: "First, what should be the attitude of the Church of Jesus Christ today toward the use of intoxicating liquor and the

traffic therein? Second, how can the great fundamental principles of the gospel of the kingdom be so applied as to reduce to a minimum if not entirely prevent the awful results which have come from this traffic? In preparing this report on the subject submitted to them your committee feel bound to have regard in the first instance to the teaching and example of our Lord Jesus Christ, the divine king and Head of the Church, as far as it has any bearing on the question with which this conference is called to deal. In doing so they find no condemnation of the use of wine and strong drink, as being in itself sinful."

It is noted at this point in the report that certain members protested because the Committee on Drink made no specific mention of Christ's own habit of wine-drinking and of his having miraculously made wine at the Cana wedding feast.

It was agreed, however, that under modern conditions it was justifiable to give "special emphasis to the teaching of Jesus concerning man's duty to his fellow man as expressed by him in the Sermon on the Mount: 'Therefore whatsoever ye would that men should do to you, do ye even so to them.'" The report urges training in sobriety and self-control; the giving up of certain indulgences for the sake of other people; and legislation embodying one or other of the plans for state regulation of liquor, like prohibition as exemplified in American policy, or control as seen in the so-called Bratt system of Sweden. The committee alleged insufficient data to say which was preferable. Conditions in different countries might call for different legislative solutions of the problem. It does urge that the law of the land whatever it is, aiming to handle this serious question should "be loyally and faithfully obeyed as long as it is the law, realizing however that any system can only be regarded as a means to the end in view."

Bishop Cannon's pamphlet deals vigorously with a variety of items connected with the American liquor problem. It denies that, if Christ and Paul drank, they would therefore justify the soul-killing liquor traffic of 1925. The leaven of the gospel has worked through nineteen hundred years and made many things intolerable which neither Christ nor Paul specially condemned, e. g., slavery, war, and political

oppression. It discusses in detail the cheap assertion which Europeans too often parrot after disgruntled Americans, that the Eighteenth Amendment was rushed through without adequate discussion and while our best men were fighting in Flander's Field. It attacks the argument of personal liberty. "This social conscience [developed by Christianity] brushes aside without any hesitation any claim of any individual to perform any action or to enjoy any privilege, which action or indulgence is a menace to the physical or moral safety or life of the community in which he lives. . . .

Robinson Crusoe was free to shoot when and where he pleased while alone on the island. But when Friday came it was his duty to locate Friday before he fired. . . .

Men may prefer wooden houses as cheaper or prettier than brick or stone, but the law prohibits such buildings in business districts. . . . Smoking in powder mills or garages is forbidden, no matter how much desired."

Bishop Cannon also repels the common statement that since the law can not be enforced it should be repealed. "There were 141,000 arrests for violation of the traffic laws last year in New York City alone, and doubtless many, many times as many more who were not arrested. . . . According to an authoritative article in a recent issue of the *New York Times*, . . . of over \$1,800,000 income tax receipts last year, over \$500,000,000 was not reported by the taxpayers, but was put on by compulsion . . . and the reports show that there were more discovered violations of the income tax law than of the Volstead Act. Up to the present time, however, no one has denounced as 'bad' laws, or demanded the repeal of traffic or income tax laws, because they are persistently and injuriously violated, but on the contrary there is a strong demand for more stringent penalties and stricter enforcement."

The bishop also enlarges on the benefits—social, moral, economic, hygienic—that have followed close on the heels of prohibition in this country. Let us close with just one more quotation he uses. It is from Dr. George O'Hanlon, for many years medical superintendent of Bellevue and Allied Hospitals, New York City, and well known to many RECORDER readers. He said that "in three or four years an alco-

holic victim will be practically unheard of. Before the Volstead Act was passed we handled from ten thousand to twelve thousand alcoholic cases a year. During 1924 we handled about four thousand. Delirium tremens has almost disappeared. A great reduction in the number of accidents going hand in hand with drunkenness is apparent. The situation is very much better. The habitual drunkard has disappeared. The corner saloon is no longer robbing the public of necessary comforts. The wage-earner is using his money to provide for the home instead of for liquor."

HOME NEWS

(Continued from page 140)

bath, December 26. In behalf of the members and friends present, Elder Clarke presented the retiring pastor a token of their love. We are hoping for a successor as soon as possible. In the meantime sermons are being read by the members and any other service that may be appropriate.

Rev. C. S. Sayre and his wife had reached the silver wedding mile post December 29 and were calmly attending to their usual duties when suddenly without warning seventy-five neighbors and friends rushed in and took complete possession of their large roomy castle and served supper in the old fashioned way and had a go-lo-ri-ous time. Pastor Seager presented to them the token of such occasions and all seemed to be in best of spirits.

Ex-Pastor Sayre and wife are an integral part of us yet, and the choir shows excellent training and gives the usual inspiring music resulting from much of their effort. But Albion is noted for its clear voiced, harmonious singers. It has no old fashioned choir troubles. Middle age does not stop the sweet singers, and they have the wisdom to take in occasionally some younger ones to train for future leaders, and the young ones are not jealous. Can you beat that down east or up north? But it is not a member of the choir that writes these words.

We are hoping the new venture with Sabbath Lessons in *Helping Hand* will prove successful, but it calls for more study and more careful teaching than is noted in the usual course of study.

And now we will give way to Attalla,

Riverside, Exeland, Adams, Hammond, Verona, and Jamaica! Even old Waterford Church would interest us with notes.
CORRESPONDENT.

FARINA, ILL.—The fact that nothing from Farina in the way of news items has appeared in the RECORDER lately is not to be taken as evidence that we are not actively engaged in the Lord's work here. In fact a review of the past few months reveals evidence that argues very much to the contrary.

In November the church membership enjoyed an "Armistice Day" banquet, which was sponsored by our Baraca class and prepared by our Ladies' Aid. About one hundred persons were served, and following the supper a short local program was given. Dr. A. J. C. Bond, of Plainfield, N. J., was the principal speaker and held the attention of his audience with good sound philosophy in regard to the future of this nation of which we are a part. Brother Bond was in Farina at this time in the interest of a "Teen-age Conference," and we were fortunate in being able to further use him as it was also the time of the Semi-annual Meeting of the Southern Illinois Churches.

At the Christmas season the churches of our city united in a community program, each church (there are four in Farina) furnished four numbers. We provided for this occasion, a class song, a solo, a Bible dramatization of "The First Christmas"—four boys and one girl taking the parts—and an octet entitled, "The Stranger Star." The auditorium of the Methodist Episcopal church, where the program was given, was filled to capacity; and a community program will likely be the regular thing at Farina in the future.

Our annual church dinner and business meeting was held the last Sunday in 1925. Our students and teachers were home in most cases, and it was a happy gathering. Several tables were served with the kind of viands that the women folks of Farina know so well how to prepare. Before the dinner and following, the annual church meeting was in session. Reports from the clerk, treasurer, pastor, and auxiliary societies showed the church to be in a prosperous condition. Six had been added to the church during the year, two had died, and two had been granted letters, which left a gain of two for the year. Our treas-

urer's report showed the first half of our denominational pledge paid, no outstanding bills, and a substantial balance on hand. At this point in the meeting the pastor left for Pittsburgh to attend the Commission meeting, but was informed upon his return that he had received a unanimous call from the church to serve as their pastor another year.

Friday night, following his return from Pittsburgh, the first of our week of union prayer meetings was held. Two were held in each church in the city, and so far as we have been able to learn were considered a great success. We shall look forward to more of such meetings. Rev. L. D. Seager was in Farina at the time of these services and kindly consented to meet one of the appointments at our church. This was a delight to him and a source of satisfaction to members of a former parish and old friends and neighbors of other days.

Upon invitation from Brother Ellis Lewis, of Stonefort, Ill., the pastor journeyed to that locality and sold, January 12, 1926, at public auction his farm machinery, some stock, and household goods. Brother Lewis is moving to Gentry, Ark., where he will be engaged in work for the Missionary Society. This leaves the brethren at Stonefort without a pastor, and the great field here in southern Illinois with but one pastor. It is a large and needy field. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Sunday, January 17, was the anniversary of Mrs. Hill's birth, and it was planned to celebrate the event by holding the first church social of the year upon this date. In spite of rainy weather a large number gathered. A short program was given, a luncheon of sandwiches, cookies, fruit salad, and cocoa was served. Mrs. Hill was presented with a sum of money and requested to buy a rocking chair as a gift from the society.

The pastor's report for the year showed among other things, one hundred sermons preached, beside prayer meeting topics; total audience of 8,973, average 89.7; three revivals held—Stonefort and Farina, Ill., and Welton, Ia.

So you see we try the best we know how to improve the time. We shall expect the editor at association next fall.

C. L. HILL.

WOMAN'S WORK

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

UNDER THE SOUTHERN CROSS

On February 29 there sailed from New York on the steamship *Southern Cross* a party of forty-five men and women from North America, most of whom had never before seen each other and who came from many states, but who were bound together by mutual love for the spread of Christ's kingdom in South America.

Each morning on the boat our party met for the study of one of the twelve prepared reports dealing with various phases of work in South America. Not a little of the profit of this trip was due to our study before reaching South America's shores. At Rio de Janeiro we had our first glimpse of the wondrous beauties of this tropical land and the magnificent harbor, which is said to be the most beautiful in the world. Here we also received our first impressions of the need of this great continent. Luxurious as were the hotels and shops, Studebaker taxis, and the broad boulevards studded with electric lights, we felt almost immediately the low moral standards of the people. As women we seemed hardly safe on the streets alone. The whole atmosphere and the way men looked at us, reminded me of Mohammedanism in India. The fact is, Moslem influence has left its heavy hand upon Spanish customs to this day. Women of the better class do not go into the shops to buy—the shops come to them. All life for women is restricted and balcony courtships are still maintained.

After a regional conference held here with the workers, we moved on to Sao Paulo and Santos and then by boat to Montevideo. We soon found ourselves in the charming Hotel Pocitos on the most magnificent stretch of beach which I have ever seen. The season was just over and we had chartered this hotel for the congress. Three hundred fifteen of us were there ten days in close fellowship. We represented eighteen nations of the earth.

This congress marks a new era in the South American evangelical movement. It

was significant from the first that Spanish was to be the language of the congress. The leadership was turned over to the Nationals and those of us who were unfortunate enough not to understand Spanish had to content ourselves as best we could in patience until the meager translations were given us at the close of each address.

There seemed to be a remarkable unanimity as we discussed the various reports which had been prepared with so much care. The spirit was altogether harmonious and forward-looking policies were created.

The most interesting features were the evening sessions called "The Night of the Open Heart." Here we came in contact with distinguished visitors who were outside the Catholic Church and as yet unwilling to unite with the Protestant Church. These so-called intellectuals were, however, willing to accept our invitation to speak freely about things nearest to their hearts as they bore with us a deep desire for the uplift of their own peoples. The most difficult problem to face was frankly stated by them, and recognized by us to be the fact that, as Professor Nelson said in a powerful address on The Moral Status in South American Life, "we are marching under a discredited banner"—a handicap which we do not have in any other country. Morality and Christianity have been utterly unrelated in the presentation of Christianity which has been given to them through the Roman Catholic Church, so that they quite honestly felt that they must turn away from organized religion in order to attain to the ideals of purity.

There were very interesting women in this group of individuals—Drs. Cora Mayers of Chile, Senora de Johnson and Senora de Nelson. Their very presence among us was the prophecy of a new day in their thinking as well as ours. They were recognized for the first time as near allies in this great enterprise of bringing in the better life. It was significant that when their particular part of the program was over, they felt no desire to leave the congress but stayed through all the days with us in happy fellowship and learned at first hand that the hearts of the evangelicals were large enough to include them, although nominally Roman Catholics, in this close fellowship of Christ and his group. One of the outstanding Latin women said to one of our number,

"I had no idea that the Protestant Christians were so broad. I have enjoyed more than I can tell you this conference and I want a copy of the Bible, also I want you to teach me how to use it."

I shall not try to go into further detail of this great congress for I must hurry on to give you just the sweep of the continent as we saw it and then my own outstanding experience.

From Montevideo we crossed the River Plate, forty-five miles wide, to Buenos Aires, that great stirring metropolis which is more Parisian than Paris itself. Here more regional conferences were held and for the men and women members of our party special hospitality was offered by the Y. W. C. A. with its large groups of secretaries, local and continental. After the Easter week spent in this city, we crossed the Andes to the west coast, visiting Santiago and Valparaiso, which are very different in their old Spanish civilization from the progressive and Europeanized eastern coast. Many of us felt a charm about Chile which was hard to explain. The warmth of cordiality extended by the missionaries and our great admiration for their lives of devotion and patient labor will cling in memory always. The trip up the west coast by boat from Valparaiso was surprisingly interesting, although we were in sight of the most arid and desolate region all the way to the canal. One can not fail to mention the extraordinary phenomena of bird life off the Peruvian coast and the glimpse of excellent missionary work being done in the city of Lima. Especially enthusiastic were the party over the remarkable work of Dr. McCormack whose hospital was famous all through South America. It was as if we had suddenly come into Paradise when one morning we opened our eyes upon the luxuriant foliage of the Canal Zone. That day passing through the locks was one of the most interesting. It seemed almost that we were home.

As I review the multitude of new impressions and sympathies which were awakened by the sight of this great continent and our rapid trip around it, I must confess that I was stirred most deeply by *The Christ of the Andes*. We spent four days between trains at the highest point where the railroad stops, in order that we might on one of these days ascend by mule or wagonette

to that highest point, almost thirteen thousand feet, upon which stands this most remarkable monument in all the world.

When one reviews the history of those days in 1900 when Argentine and Chile were in dispute over their boundary line, which involved 80,000 square miles, one is not surprised to find they faced a situation of war which has become very familiar to us of recent days. Immense sums of money were being put into battleships and taxes which were sorely needed to develop physical resources and educational facilities. Fortunately, there arose a man of vision who pleaded for the settling of this dispute not by war but by arbitration, and through systematic efforts on the part of several who caught this vision, public opinion was aroused in both countries to such an extent that in 1903 a treaty was signed and this boundary line fixed by King Edward of England. As far as one can learn, this was the first time in history that a boundary line between two countries had ever been arbitrated. It was not enough that this act be recorded in state records. The soul of these people had risen so high they wished to symbolize the spirit of this "other way than war" in some form so striking and significant that all the world could see and understand. And so the cannon were melted into bronze. And Argentine sculpture molded it into the figure of the Christ, and by gigantic feats of strength and courage this great monument was conveyed on gun wagons from Mendoza at the foot of the Andes up those perilous steep, round and round the spurs of these barren mountains, until it reached the very highest point which was accessible among the eternal snows. It is said that when the road became too dangerous for the mules, the ropes were taken by the soldiers and sailors until by the combined effort of beast and man they were able to place the figure of Christ upon its great pedestal on the boundary line, one-half on Chilean soil and one-half on Argentine soil. In imagination one can see again the hundreds from each country who came up on mule-back to witness the unveiling of this monument in 1904. The Argentines took their positions on the Chilean soil and the Chileans on the Argentine soil, while the booming of guns and music resounded through those mountainsides, followed by solemn silence and the dedication of the

statue to the whole world as a lesson of peace and good will.

It is thrilling to stand under the shadow of this great bronze figure, twenty-six feet in height, upon its octagonal granite pedestal of twenty-two feet. The Christ of The Andes supporting the cross in one arm and stretching forth the other in blessing, faces toward North America. There is nothing known in history which has for us today such a timely message as this—*Christ of the Andes*. Not only did these two nations settle their boundary lines, but in a great act of faith pledged themselves to eternal friendship. One reads with awe the inscription on the bronze tablet beneath: "Sooner shall these mountains crumble into dust than the peoples of Argentine and Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

If South America should have no other message for our world than this we still would say she has made her immortal contribution. In humility and in gratitude let us pledge ourselves anew to share with her our interpretation and experience of the facts of life. She needs our living Christ for the plains and we need her exalted Christ of the Andes!—*Elizabeth Cole Fleming in the Missionary Review of the World*.

WOMAN'S BOARD MEETING

The Woman's Board met in regular session at the home of Mrs. W. C. Daland on January 4, 1926.

The president, Mrs. A. B. West, called the meeting to order and read the one hundred twenty-fourth Psalm. Mrs. W. C. Daland offered prayer.

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

Visitor: Miss Agnes V. Wolfe.

Minutes of the December meeting were read.

The treasurer reported receipts \$206.70. Disbursements \$374.60. Balance on hand \$7.39.

The report was adopted.

The corresponding secretary reported having received literature from the Commission on Reference and Counsel, a magazine on The Present Situation in China

and Its Significance for Christian Missions, a letter from E. C. Carter, and correspondence including an address by Dr. David Yui. Letters had been written to Mrs. J. H. Babcock and Mrs. W. D. Burdick and a letter of greeting to the women's societies of the denomination. This letter of greeting was read and appreciation expressed.

The corresponding secretary had purchased some stationery as ordered by the board and it was voted that an order be drawn on the treasury to pay for the same.

After some discussion of Dr. Palmberg's industrial work, the sale of the embroidery work done by the Chinese women, and the Onward Movement, the minutes were read and approved.

The board adjourned to meet with Mrs. M. G. Stillman.

TRACT SOCIETY TREASURER'S REPORT

For the Quarter Ending December 31, 1925

F. J. Hubbard, Treasurer,
In account with the
American Sabbath Tract Society.

Dr.
To cash on hand October 1, 1925:
General Fund\$1,628.20
Denominational Building Fund—old 567.16
Denominational Building Fund—new 2,053.24
Maintenance Fund 4,101.32
\$ 8,349.92

To cash received since as follows:
General Fund
Contributions:
November\$287.76
December 817.69
\$1,105.45

Collections:
September 11.29
Income from invested funds:
October\$ 774.01
November 1,351.34
2,125.35

Publishing house receipts:
Sabbath Recorder\$760.52
Helping Hand 373.51
Junior Graded Lessons ... 37.20
Intermediate Graded Lessons 25.07
Outside Sabbath School Boards' publications..... 22.05
Tract Depository 9.80
Seventh Day Baptist Calendars 6.80
1,234.95

Interest on bank balance 12.40
Interest on equipment notes 345.00

Contributions for special purposes:
Special Sabbath Reform Work:
October\$41.67
November 88.34
130.01

Java
October\$20.00
November 5.00
25.00

British West Indies:
November 7.00

S. H. Davis, treasurer, one-third insurance on Wardner property, Chicago 6.67

R. G. Thorngate, Milton, Wis. Subscription for "De Boodschapper" for North Loup Church 2.00

5,005.12

Denominational Building Fund
Old Fund:
Contributions—November. \$ 29.64
December. 104.84
\$ 134.48
Income—November, interest on bank balance 4.12
138.60
New Fund:
Contributions—October... \$137.50
November. 50.00
December. 158.50
\$ 346.00
Income—November, interest on bank balances 16.50
362.50
Maintenance Fund
Rent from publishing house\$ 600.00
Income—Interest on bank balance\$30.00
Income from Endowment Fund 1.36
31.36
631.36
Permanent Fund
Transfer of funds from savings account for investment\$4,000.00
Annuity Gift:
Net proceeds, sale of Liberty Bond\$494.06
Cash 5.94
500.00
4,500.00
\$18,987.50

By cash paid out as follows:
General Fund
Sabbath Reform Work:
G. Velthuysen, Holland—"De Boodschapper"\$ 150.00
T. L. M. Spencer, Georgetown, British Guiana—"Gospel Herald". 25.00
Mill Yard Church, London, Eng. 25.00
A. J. C. Bond, Special Sabbath Reform Worker:
Salary\$150.00
Expenses—traveling, to Teen-age Conferences and to "Study Conference on the Churches and World Peace" 151.09
301.09
501.09
Publishing house expenses:
Sabbath Recorder\$2,670.99
Badges and programs for Teen-age Conferences 23.85
Outside Sabbath School Boards' publications 25.60
2,720.44
Interest on Equipment Notes 345.00
Miscellaneous:
Traveling expenses to Teen-age Conferences:
S. D. Ogden, Waterford, Conn. \$ 31.08
President's expenses:
Traveling expenses to Conference, etc. 85.52
Secretary:
Salary\$150.00
Clerical assistance 18.55
168.55
Denomination Files Committee:
Classifying literature 33.07
Income, account Annuity Gifts... 40.00
Interest on loans 57.33
415.55
Payment account principal of loan, General Fund 500.00
Insurance, on Wardner property, Chicago 20.00
Contributions to Mr. and Mrs. Vizjak 15.00
Contributions to Cornelia Slagter 10.00

Contributions to Charles R. Cust for church building, Trinidad 2.00
Contributions to H. Louie Mignott, Jamaica 5.00
\$ 4,534.08
Denominational Building Fund
Interest on loan from Permanent Fund\$ 30.00
Payment account principal of same .. 5.00.00
530.00
Maintenance Fund
Care of furnace, etc.\$ 53.00
Plumbing repairs 5.00
Fire insurance 53.00
111.00
Permanent Fund
Sarah H. Henry—loan on bond and mortgage\$4,000.00
Plainfield Savings Bank—transfer of Annuity Gift 500.00
4,500.00
\$ 9,675.08
By balance on hand:
General Fund\$2,099.24
Denominational Building Fund—old 175.76
Denominational Building Fund—new 2,415.74
Maintenance Fund 4,621.68
9,312.42
\$18,987.50
E. & O. E.
F. J. Hubbard,
Treasurer.

Plainfield, N. J.
January 5, 1926.
Total indebtedness (loans) General Fund\$1,200.00
Denominational Building Fund (Old)
December 31, 1925
Dr.
To total contributions and income to October 1, 1925, less loss by sale of Liberty Loan Bonds\$61,096.89
To contributions and income, second quarter.. 138.60
\$61,235.49
To balance due account loan from Permanent Fund 500.00
\$61,735.49

Cr.
By cost of site, and of building, as per last annual report\$61,529.73
By interest on loan from Permanent Fund .. 30.00
\$61,559.73
To balance on hand 175.76
\$61,735.49

Denominational Building—Maintenance Fund
December 31, 1925
Dr.
To balance on hand October 1, 1925\$ 4,101.32
To rent from publishing house 600.00
To interest on daily bank balances 30.00
To income from Endowment Fund 1.36
\$ 4,732.68

Cr.
By care of furnace, etc.\$ 53.00
By plumbing repairs 5.00
By fire insurance 53.00
\$ 111.00
By balance on hand 4,621.68
\$ 4,732.68

YOUNG PEOPLE'S WORK

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

TRANSFORMED LIVES

Christian Endeavor Topic for Sabbath Day,
February 20, 1926

DAILY READINGS

Sunday—Zacchaeus (Luke 19: 1-10)
Monday—John (Mark 3: 17; 1 John 4: 7-14)
Tuesday—Peter (Matt. 4: 18-20)
Wednesday—Paul (2 Cor. 3: 17, 18)
Thursday—Common experience (Titus 3: 1-8)
Friday—Stephen (Acts 6: 8-15)
Sabbath Day—Topic: Lives transformed by Christ
(Acts 9: 1-20)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Christ knocks at the door of every person's heart and wishes to enter that life and be a part of it. He wants to transform it. But there are many people who never get this transformation. Why?

1. Because they are too selfish. They have become so infatuated by the pleasures of the world that they do not wish to become Christians and give up those pleasures. They go on in their quest for pleasure, thinking that some time in the distant future they will give their hearts to Christ and be saved. But many people wait until it is too late to take this step. Christ can not transform our lives if we do not wish to have them transformed.

2. Another reason why some people can not get this transformation is because they do not surrender their whole lives to him. They want to accept him but they are not willing to give up entirely their old life of sin. Their surrender is not complete. Christ can not transform a life unless it is wholly surrendered to him. What unspeakable joy and peace come to the life that has been completely transformed by Christ! He is knocking at the door of your heart. Will you let him in?

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, February 20, 1926

DO WE NEED TO MEND OUR MANNERS?
1 COR. 13: 1-7

BY THE OAKS OF MAMRE

Here is a good place for us to stand—by the oaks of Mamre. If you want to know what we mean by that, read Genesis 18: 1-5. Abraham did not know that when he received the three strangers with hospitality, he was about to "entertain angels unawares." After reading the story, try to answer for yourself these questions: How did Abraham get his fine manners? Did he come naturally by them, or did he train himself to be polite and generous in action?

NOW LET US SLAY A COUPLE OF GOLIATHS

The first of them is Sham. He is the one who tells you that politeness is only skin-deep, and good manners only hypocrisy. It is true that sinfulness is often covered over with a thin veneer of good manners, but it is usually not hard to penetrate to the real spirit. But good manners are always an aid to the one who is trying to promote good morals.

The second Goliath is named Slam. He says to you that all men who have achieved greatness were those who disregarded the nice courtesies of life, and were rough and uncouth. Do not believe him for a minute. People who were in the presence of Washington were impressed by his perfect gentlemanliness on all occasions. Can you imagine Lincoln boasting, or cursing, or blustering? People may sometimes acquire greatness in spite of bad manners, but never because of them.

A FEW GOOD RULES

1. In public gatherings. Do not seek to attract attention to yourself by your dress, actions, or manner of speech. If you have a part to perform, seek rather to direct attention to the message you have to bring, the song you wish to lead, or the social fellowship you wish to promote.

2. In the presence of aged people. Re-

CHRISTIAN ENDEAVOR NEWS NOTES

FARINA, ILL.—Twenty-two young people gathered for the service Sabbath afternoon, and a splendid meeting was enjoyed under the leadership of Miss Susie Green. The pastor noticed, however, that twelve of those present would leave before another Sabbath for duties in the school room, either as teacher or student. We are glad that they can thus fit themselves for service and fill positions of responsibility and honor, but how we do miss them. New Year's eve was another of our popular C. E. socials. This social was under the direction of Miss Alta Green, since the chairman of the Social Committee, Miss Emily Randolph, was confined at home on account of a cold. The radio numbers were original and were a source of much enjoyment. Stations ABC, SOS, and FIB were on the air for about an hour; after which other games and a splendid luncheon occupied the time until Paul Allen announced to George Wells, "It is time to ring out the old year and ring in the new." Many had part in this last exercise and succeeded in turning the bell over. I hope this does not portend that 1926 will be a topsy turvy year.—*The Farina News.*

WHAT DOES CHRISTIAN ENDEAVOR MEAN TO ME?

A CONTEST

DEAR ENDEAVORERS:

In order to help perpetuate the thoughts and ideals which Christian Endeavor week always inspires, we are planning a contest to which every active Christian endeavorer is eligible.

The contest is this: Answer the question, "What Does Christian Endeavor Mean to Me?" The rules are simple. The answers must not contain more than two hundred words. They must reach me by February 25. Your name must not appear on the same sheet with your answer, but be sure that it is included with your answer.

The awards will be made by a committee of the Young People's Board. The three sending in the best answers will each receive a copy of *The Francis E. Clark Year Book*. The winning answers and possibly some of the others will be published in the RECORDER.

Every Christian endeavorer can answer

member the Golden Rule. You may be old yourself some time. It is courteous to stand till they are seated. Take an interest in their conversation. It may seem dull, but you will probably learn more from the average old person than from conversation with any other class of people. Do not laugh behind their backs at the peculiarities of the aged. They sometimes see more than we think. Anyway, God sees.

3. In the home. This is the place where good manners are most needed and are most neglected. If there is any one thing that men and women most regret in looking back at childhood, it is that they did not show more regard for the members of the home in which they were brought up. "Love suffereth long and is kind."

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR FEBRUARY 20

The Seventh Day Baptist Junior Rally song is to be sung during the meeting today, and have the juniors prepare their written articles on the topic for the testimony meeting.

Tell the story of some great hero like George Washington or Abraham Lincoln, emphasizing the fact that they became great heroes because they were heroes over little things every day of their lives. A *real* hero never tells a lie, never steals, never cheats, never is selfish, or unkind or disrespectful or disagreeable; but is always happy, unselfish, kind, ready to help, promote truth, honest and pure. Juniors can be heroes every day of their lives by just obeying the teachings of the Bible and turning their backs on Satan and his temptations.

Have one of the younger juniors repeat this poem by Robert Louis Stevenson:

I woke before the morning,
I was happy all the day,
I never said an ugly word,
But smiled, and stuck to play.

And now at last the sun is going
Down behind the wood,
And I am very happy,
For I know that I've been good.

Ashaway, R. I.

this question. We wish every one would do so. Be sure to send your answer to me before February 25, 1926.

While I am writing, I want to mention one other thing. Have you noticed that there have been very few Christian Endeavor News Notes in the Young People's Department lately. We all enjoy reading about the activities of other societies. Won't you appoint someone, right away, to send in the items from your society? Write up the things you would like to hear about from the other societies—your socials, your special meetings, your Christian Endeavor week programs, your plans for committee work and study classes. Don't wait to hear from someone else. Do it right away. Let's see who will be first and let's have news items each week, all through the year.

Yours for a more vital Young People's Department,

RUBY COON BABCOCK.

R. F. D. 5, Box 123,
Battle Creek, Mich.

A STUDY IN RACE RELATIONS

MARJORIE WILLIS

We have noticed in our brief studies that, undeniably, race hatred exists. What shall we think about it? What shall be our attitude, individually, to this pressing problem? The situation is so complex that we dare not draw our conclusions hastily. There are, however, in the maze of contradictory opinions thrust upon us, certain guiding principles to help us in thinking through it.

First, we must each one seek to expand that more or less limited range of interests which we may designate as the "self." If a child is asked to tell where his "self" is, he will probably point to his body. In answer to the question as to what constitutes the self, many of us might naively reply that it is that of which a photograph may be taken. But no man can be wholly found between his hat and his boots. If we have not stopped to think about it this conception of self may never be displeased.

Every new interest, however, is an addition to one's self. Each new activity or enterprise that calls forth our co-operation constitutes an expansion of self. If "Y" work really moves me, it actually becomes a part of myself. If my impulse to help

is so strong that the recital of Armenian misery makes me restless until I go forth in some sort of aid, then this interest in relief is a factor in my self. Since most of our activities center about a narrow range of personal interests, we overlook the fact that we may be larger than this realm. One may be interested in buying a new automobile for one's family or in welfare work in the slums. One may aspire to securing a half-pint of cream for one's breakfast, or go out to teach agriculture to India's farmers. The self goes out in either case. Psychologically, then, the self may be as wide and large or as small and narrow as we make it.

There is a perfectly natural reason, therefore, why we are rather vexed to have the cause of child labor, or the mountain whites brought before us. Such things make demands upon our capacity for expanding our range of interests. Now the breaking of any habit is more or less unpleasant. We tend, therefore, to resist any ideal expansion of the self beyond the customary range. If it requires concentration and effort to learn tennis at fifty, it is just as natural that there should be something taxing about altering the habitual trend of our interests. From our study this week we want to catch the duty and the joy of expansion. For we must be like God in this as in other respects. He did not merely love, but he loved the world—the largest possible circle as far as we are concerned. We rejoice to think that infinite reaches are ahead of us, that God has set no limit to the development of this capacity of going out to larger and larger ranges of interests, and of entering into wider and wider relation with human beings. Part of the process of being perfect as he is perfect is to attain range of love as well as quality of love. If any man would lose his self he will find a newer, richer, larger self—he will save his life. The attainment of the larger self should therefore be a matter of great importance to everyone. Interests are the measure of the self, and the question at stake in this first standard for world service and brotherhood is the kind of self you are building up.

QUESTION

To what extent may you judge the degree to which you have attained the larger

self by an observation of your range of prayer?

(In these studies the writer has depended very largely for thought and inspiration on *Marks of a World Christian* by Fleming, and *Christianity and the Race Problem* by Oldham. These two books are well worth reading and careful study by any one who is interested in digging deeper into the subject.)

Battle Creek, Mich.

THE STORY OF BABY MOSES

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,
January 23, 1926)

Text: *By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter.* Hebrews 11:24.

Last week I told you a true story, but a new story—a story you had never heard before. Today I am going to try to repeat for you an old, old story, and again a true story; but a story you have heard over and over again. I am sure you always enjoy hearing this story; and when I have finished telling it this morning, you will want to hear it again, and yet again and again.

It was a long, long time ago and in the far away land of Egypt that the cruel king decreed that all the little boy babies of the Hebrews should be killed. "And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son; and when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done with him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her,

Go. And the maiden went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it."

What a beautiful story that is, and what a wonderful picture we get as we close our eyes and imagine we can see the little babe in the basket, his sister not very far away, and still farther back, among the tall reeds, their dear mother waiting, anxious and fearful. We can see the princess and her maidens walking slowly along, and then stopping suddenly as they get sight of the strange little ark among the flags by the river. They softly approach and look in and see the baby, who looks at them with his big round eyes. Because it is not his mother or his sister whose faces he has learned to know, he puckers up his little mouth and begins to cry. That little baby cry went straight to the heart of the princess, and then and there she decided to save his life and to adopt him as her own son. But how well the mother had planned it, so that she herself might become the baby's nurse.

The mother of Moses must have known where the princess usually came to bathe, and there she placed her precious baby. How carefully she must have explained it all to his sister, repeating to her over and over again just the words she must say to the princess when she should find her baby brother.

There is another person not mentioned in the story, and never painted in any picture that I have ever seen, who always gets into the picture of my own imagination. The father is not mentioned, because he was not present. This was a task too delicate for the bungling hand of a man. Only a mother could work out such a plan successfully. But I have always been able to see a man in the picture, not in any picture that could be painted, but somewhere, anxiously awaiting the outcome. In my own mental picture there is a man praying for the success of the plan which they had worked out together. I have always thought the father of Moses helped to make the ark and saw to it himself that it wouldn't leak or let in the moisture from the wet river bank. He may have been about his work that fateful day, making bricks perhaps, but his

mind was down by the river. He could hardly wait till the end of the day, when his work would be done and he could go home. He was so anxious to know whether their plan had succeeded. When he returned at night, Miriam bounded out to meet him and to tell him the good news. It was not necessary for her to tell him; her sprightly step and beaming face told him plainer than words that baby Moses was safe at home. Sure enough there he is now safe in his mother's arms, for she, too, is coming to meet the father. That was a happy family that night. And his parents resolved to teach him so carefully and train him so well that while being educated at the court of Pharaoh he would never forget them or his own race or the God of the Hebrews. And he never did.

Boys and girls in our homes today can best reward the love and care of their parents by being true to the home teachings and to the church and to God.

"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter."

WE TEACH THE WILL TO KILL

If that expected "visitor from Mars" should appear on earth, even at this holiday season, and look us over with his theoretically unprejudiced eye, he could return home with a verdict reading somewhat like this: "The silliest, the most inconsistent people on the earth are the Americans. They spend thousands of dollars and the energies of many of their ablest men on peace movements of many kinds. They denounce war and war spirit. They express mortification because of many evidences of mob rule. They lift up hands of horror because of feuds which are common in their mountain sections and race antagonism displayed everywhere. They announce their determination to accomplish 'the disarmament of men's minds.' Yet in their public schools they employ textbooks and methods of training calculated to send forth the boys of the nation with both will and skill to kill their fellows."

The visitor from Mars would describe us accurately. Could anything be sillier than the facts? Everywhere orators cry out against war. Everywhere printing presses plead for peace. Everywhere mobs and feudists are placed under the social ban.

Yet we go right on, with the approval of national government and educational boards, teaching our boys to be warlike! Here are some paragraphs from a book widely used as a textbook in American schools and colleges, *The Manual of Military Training*, Volume 1, Chapter 27:

"Bayonet fighting is possible only because red-blooded men naturally possess the fighting instinct. This inherent desire to fight and kill must be carefully watched for and encouraged by the instructor.

"To finish an opponent who hangs on, or attempts to pull you to the ground, always try to break his hold by . . . gouging his eyes with your thumbs.

"Men still have fight in them after you stick them, unless you hit a vital spot. But when the bayonet comes out, and the air sucks in and they begin to bleed on the inside, they feel the pain and lose their fight."

Why shock readers with such quotations? Because it is time some of us were shocked into the truth. The writer can never forget how he felt when his own son—a six-footer with a heart of tenderest sympathy for all mankind—told of the methods used in the officers' training camp to arouse the feeling of hate and the desire to kill. But that was war; he was in the army. It was too late then to do anything about it except to try to keep it from the ears of the boy's mother and to pray that it might not turn a man into a brute. However, this truth was rammed scorchingly into at least one heart: Victory in war depends most of all on which nation can most successfully turn potential sons of God into the likeness of demons of hell.

This editorial will have accomplished its purpose if it prompts people to think.—*The Continent*.

Just one thing, O Master, I ask today,
Now that the old year has passed away
And a promising new year, through grace of
thine,
With all the dreams of youth, is mine—
Just one thing I ask as I onward go,
That I'll walk with thee—not too fast, nor slow;
Just one thing I ask and nothing more,
Not to linger behind, nor run before.
O Master! This is my one plea—
Take hold of my life and pilot me.
—Walter J. Kuhn in *Moody Monthly*.

"Valor marks the man of principle;
vacillation, the man of policy."

CHILDREN'S PAGE

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

EVERY-DAY HEROES

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
February 20, 1926

DAILY READINGS

Sunday—Noah, who obeyed (Heb. 11: 7)
Monday—David and the lion (1 Sam. 17: 34-37)
Tuesday—The boy that saved Paul (Acts 23: 12-18)
Wednesday—Peter, who overcame prejudice (Acts 10: 44-48)
Thursday—Martha, who served (Luke 10: 38-42)
Friday—A little slave-girl (2 Kings 5: 1-4)
Sabbath Day—Topic: Every-day heroes (Heb. 11: 32-38)

Robert Louis Stevenson, the poet so beloved by children, has written the following lines:

I work before the morning,
I was happy all the day,
I never said an ugly word,
But smiled, and stuck to play.

And now at last the sun is going
Down behind the wood,
And I am very happy,
For I know that I've been good.

Boys and girls who can say on going to bed at night that they are happy because they know that they have been good all day are little heroes. For it takes courage and love to be obedient, to run errands willingly, to help elderly people, to be kind to their playmates, to be true, to study hard at school, and to be unselfish in word and deed. It is just little things like these, though, that help to make real heroes.

Noah was a hero because he obeyed even when people made fun of and laughed at him. David was brave and unafraid in order to kill the lion. The boy who saved Paul's life was thoughtful and quick in his actions, and although his name is unknown it makes us feel proud that he was unafraid to go to the captain and tell him of the plot he had heard about. Jesus, we remember, was pleased with Martha even though her sister was displeased because she was serving her Master. Then we all love the story of the little slave girl who

led her master to God that he might be healed because she had courage enough to tell about God to people who didn't even worship him. So we could go on and name one Bible hero after another who just by small acts and deeds in their every day life became true heroes.

There are so many ways in which juniors can be heroes every day. The lives and actions of junior boys and girls should be so different from those of boys and girls who know nothing about Jesus, that even their playmates will admire the stand they take for truth and right and in turn will want to become Christians and make little heroes of themselves by serving Jesus every day.

Ashaway, R. I.

TIGER LILY

"Tom Byard, you stop throwing acorns at my dolls, or I'll make you sorry." As Lily spoke she seized a stone and stood waiting for whatever Tom might do.

"Lily, Lily, Tiger Lily!" chanted Tom teasingly, and threw another acorn at the doll seated at the tea-table under the oak tree.

Poor Florabel fell out of her chair and Lily sent the stone she held crashing down on Tom's toy soldiers, two of whom would never stand again.

Tom turned fiercely toward Lily. Then his hands dropped, and he said, "I can't hit you, Lily Evans, because you are a girl, but I won't play with you any more and neither will Rose and Bob."

He gathered up his soldiers and marched across the lawn to his own home.

Lily ran to her mother for comfort, but Mrs. Evans said, "You know, Lily, it isn't the first time you have spoiled the other children's toys when you were angry, and though the boys tease you, they never spoil anything of yours."

"I know, mother," sobbed Lily, "but I can't help it. When the boys tease me I can't think of anything but getting even. I wish I were like Rose and Betty. They just laugh and then the boys let them alone."

"I think you better go and ask the Wise Woman to help you," said Mrs. Evans gravely, though there was a twinkle in her eyes.

"Who is the Wise Woman?" asked Lily, half afraid.

"She lives in the tiny house at the end of the long lane where the wild roses grow."

"Will you go with me, mother?"

"No, dear, she can help you better if you go alone, but she is very kind and will not hurt you. You might take her some of those big berries you picked this morning."

In a few minutes Lily ran past Tom's house, carrying her little basket of berries. When he called, "Tiger Lily, Tiger Lily," she did not stop, though she did look rather like a tiger lily, with her red curls waving and her freckled face flushed with anger.

She felt timid when she went up the lane and saw the little old woman sitting in a rocking-chair with her black cat beside her. She was knitting so fast that she did not see Lily until the little girl stood in front of her, and said, "Please, Wise Woman, I have brought you some berries, and mother says you can tell me how not to get angry when the other children tease me."

"Thank you very much for the berries, my dear, and if you will do just as I say, you will soon not care at all what the others do." Then, without waiting for an answer, the little old woman laid down her knitting and went into the house.

When she came out there was a big bottle and a little one in Lily's basket.

"Whenever you are angry," she said, "you must run into the house and take nine swallows of the medicine in this bottle, then count one hundred very slowly, and by that time you'll find you won't mind their teasing. You must carry the little bottle in your pocket, and if you can't get to the house quickly, you must hold it in your hand and say five times:

"Tiger, Tiger, go away,
We don't want you here today."

"Will that truly cure me?" asked Lily, doubtfully.

"I think so," said the Wise Woman; "but be sure you don't tell the other children."

Lily took the bottles with many thanks and ran home, almost hoping the others would tease her. But it was not until the next day that any of them did. Then Rose made fun of the new dress which Lily had made for Florabel. The little girl stamped her foot and began, "Rose Byard, I—," then she ran as fast as she could into the

house. She pulled the cork out of the bottle and did just as the Wise Woman said, and in a few minutes she was no longer angry and ran back to find Rose waiting to give her a stick of candy, and they played happily all the afternoon.

Day after day she drank from the big bottle or held the little one, and soon she hardly minded teasing at all. Even the boys noticed how much happier they all were, as they played, and felt a little ashamed that they had so often tried to make her angry.

One day she went down the lane again to thank the Wise Woman, who received her with a smile.

"I'm not cured yet," said Lily earnestly, "but I don't mind being teased now, and all of us children have a great deal nicer time together. I want to thank you again and I'd like to know what is in the bottle. It looks like water, and it tastes like it, too; but it must be very good medicine, for it has helped me a whole lot."

The Wise Woman looked at her with twinkling eyes. "I can't tell you that, because it would spoil the charm, but I will fill your bottle whenever you like," she said. "Perhaps by and by they will call you Water Lily instead of Tiger Lily."—*Storyland*.

A NICE LETTER

(From a little seven-year-old girl.)

Miss Ruth Marion Carpenter,

DEAR FRIEND: I noticed your letter asking the children to write about their pets.

I have a little pet kitten named Blackie. She is a very playful kitten. She runs and plays with me when I am out playing. She rolls the ball, plays with spools and tops.

She can catch mice, too. One day we were cleaning out the corn crib and she caught four mice, and since then she hunts for them.

What I like best about her is she doesn't scratch or hurt my little brother, who plays with her a lot. He is nearly fourteen months old and gets around the house pretty lively. When Blackie get his little rubber kitten and plays with it baby says, "Scat, scat, scat," and finally goes over and takes it away.

Oh! I must tell you about taking baby to the county fair this fall. There were twenty babies at the baby show. They were

COMPASSION

There is an old Greek legend, founded we may well believe on fact, which tells us that once, when the highest court of Athens was sitting, a sparrow pursued by a hawk, flew for refuge to the bosom of a judge. Unmoved by its mute appeal, the judge plucked it from his robe, crushed it in his hand and flung it to the ground.

The people, outraged by the deed, demanded his removal, declaring that no man could be just to his fellows who was cruel even to a sparrow. They would have agreed with one of Boston's great preachers, Edward Everett Hale, who once said; "We are all in the same boat—animals and men. You can not promote kindness to one without benefiting the other."

The thing of which we are thinking for the moment is compassion.

What is compassion? It is the response of the soul to the appeal of every living thing in its hour of need. It is that which enters into fellowship with other lives and makes their lot its own. The fall of a sparrow would not waken the same response as the cry of a human heart, but to no appeal of man or bird or beast will compassion turn an unheeding ear. It is born of that love more beautiful than hope, more enduring than faith.

Do we refuse to rank it with the aggressive forces that have driven onward the iron wheels of progress? It is not the motive power behind the vast machinery of factory and mine. We grant it has built no mighty navies, crimsoned no fields with blood. It stirs no bitterness between men of different lands, or of different creeds or of different skins. It knows no man as white or black or red or yellow. Its heroes are not the Alexanders, the Cæsars, the Napoleons of history. One wonders even how many of our famous captains of industry, our builders of colossal fortunes could have climbed to all their greatness had they listened to its voice.

But it has broken a thousand chains that fettered the bodies and souls of men. It has lifted unnumbered burdens that have crushed men and women to the earth. It has heard the cry of the children toiling in the mill and freed them from their bondage. It has braved ridicule and contempt, daring "without favor, without fear" to be the friend of every friendless thing that lives.—*Our Dumb Animals*.

examined by two doctors for health and judged by three women for beauty; and oh, my dear little baby brother won first prize and they gave him a gold-lined, silver cup with his name, Walter Raymond Bond, engraved on it. He has a lot of auburn hair and brown eyes and the sweetest face with so many expressions on it.

Now is our chance, RECORDER children, to get a page or maybe two to write letters for, as they do in some of the farm papers where they have such jolly good times.

I hope a lot of you will write about your pets and get this started.

BEULAH MAY BOND.

Dodge Center, Minn.

MY GRANDMA USED TO SAY

"Great oaks from little acorns grow."

Ask your grandma what she thinks my grandma meant.

A SCRIPTURE ALPHABET

A soft answer turneth away wrath; but grievous words stir up anger.—*Proverbs* 15: 1.

Blessed are the pure in heart: for they shall see God.—*Matthew* 5: 8.

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.—*Luke* 12: 27.

WHY MOLLY SMILES

Little Molly broke her dolly,
Never cried a bit:
Knew that crying, waiting, sighing
Never would mend it.

Found some thread, sewed the head
Neatly in its place.
Now both Molly and her dolly
Wear a smiling face.

—*H. O. Spelman in Dew Drops*.

Abner, the farmhand, was complaining to a neighbor that the wife of the farmer that employed him was "too close for anything."

"This morning she says to me, 'Abner, do you know how many pancakes you have et this morning?' I told her I didn't have no occasion to count 'em. 'Well,' says she, 'that last one was the twenty-sixth.'

"And it made me so mad I jest got up from the table and went to work without my breakfast."—*The Continent*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

CLASS DISCUSSION

Yesterday I asked one of my long-time friends to become a member of our men's Sabbath school class. He said he would like well enough to attend it, yet feared that he might not agree with all the rest. I told him that that was one of the reasons why I'd like to have him with us; that we need the expression of various opinions; thereby to learn something one from another.

I have spoken of different methods of class work—the lecture, topical, question and answer, and story telling. There is yet another interesting way of spending the class period that may especially in a class of men, be made profitable. It may be called the conversational method. I say it may be *made* profitable. Not all talk is profitable—is not in any real sense conversation. Conversation is talk to a purpose, exchange of opinions or sentiments upon topics of higher interest. In class work it may wisely be led so as to be profitable. With some tact the leader may make it easy for every one to take some part in the discussion of points in the lesson. There are likely to be a few who are timid or modest about expressing their thoughts and need some encouragement to do so. And it may be that there is one person, or possibly two, in the class, who for some reason—clear thinking, easy to talk, knowing well the lesson and its connections or, perhaps, rather liking to go ahead is inclined to take more than his share of the time. And there is likely to be a tendency in class to wander off upon some matter not closely connected with the lesson. For a good conversational consideration of the lesson there are some things to be encouraged and others avoided. This matter must depend mostly upon the leader, yet not a little upon the courtesy of the other members of the class. There should be a good degree of liberty in class discussion—in expression of opinion even when there is considerable difference; yet all this should be done in a gentle, Christian spirit. Everything in the way of discus-

sion, whether in a Sabbath school class, in the church, or the denomination, is contrary to Christian charity and courtesy, and tends toward strife and discord. It is of no profit when one person is watching the words of another to find an opportunity for disagreement, and then to make the most of it. I am glad to have chosen for one of my choice texts to say over and over again, "Be kindly affectionate one to another with brotherly love; in honor preferring one another."

CONVERSATION IS A FINE ART

It was said of Dr. Ben Jonson that, when he and a friend had been closeted together an hour, one who had been waiting to see him asked what he and his friend had been doing shut up so long. He replied, "Sir, we had a *good talk!*" as if that were reason enough. No doubt the hour had been well spent, and they were the better for it. With them it was conversation in its best sense. I have more than once felt, after a good talk in Sabbath school, that all were the better for it—a real conversation, heart to heart, upon matters of higher interest in life. Ideas were given and received, broader views obtained.

As a fine art the ability to converse well is a gift most earnestly to be coveted. One morning a little lady came into the street car and sat down beside me. After greeting her I said, "This is a beautiful morning, isn't it?" Her reply was, "Well, I should say." Then I spoke of a bed of flowers in front of a house—how pretty they were; and she responded, "Yes, I should say." Just before I was to get off the car I asked if she were glad vacation was close at hand; and her answer was, "I should say." That was as far as I could get with her. I knew the meaning of all her answers, of course. One might say that so long as I knew what the girl meant that should be enough. But a conversation made up of expressions so limited would not mean much. There are some older people who do not go much further than this little girl did, all for the want of ideas and suitable words for their expression.

CONVERSATION CLUBS

I have heard of such a thing as a Conversation Club—interested persons organized to meet from time to time to talk to a purpose upon certain assigned topics. This plan served a double purpose—to learn

something, and then to cultivate the ability to converse easily upon what they had learned. In order to converse well two things are necessary—to know something to say, and then be able to say it easily. Now I am not so sure but that a Sabbath school class might be made a good conversation class—first to become as familiar as may be with the lesson and its connections, and then have a *good talk* about it.

POSSIBILITIES

MRS. ETHEL THORNGATE

Yesterday I saw a young mother on the train with a bright, blue-eyed baby in her arms. As I often do, I noticed the little one and talked with the mother about it—name, age; and suppose I were buying up babies, how much would she take for hers, a million dollars? She gave the answer I have usually received when asking such question, "No, indeed, a million dollars would not pay for him."

Then I asked whether or not she had ever thought of the wonderful possibilities embodied in that eight-months' bit of humanity. She seemed a little uncertain just what reply to make. I presume that no one had ever asked her just that question, and so she had no ready answer for it. It may be that she had never thought seriously about it. It was, perhaps, enough for her that she had so bright a little boy in her arms and next to her heart to love and to care for without giving very much thought to what he might possibly come to be twenty-five or fifty years from now. I was glad to have a few minutes' talk with the young mother about her baby boy and to see how proud she looked in the happy possession of something worth more to her than a million dollars.

It may have been that way with the mother of little Abraham Lincoln in the rude log cabin, where her baby at eight months of age was becoming acquainted with the little world into which he had lately been born. With her limited range of vision she was not able to see in her grown up baby much more than an honest, industrious frontiersman, clearing a bit of land upon which to build for himself and his coming family another log house—a little better, she hoped, than this one in which he had been born. Yet in her loving

care for him she must have done much to lead him toward an *honest* manhood, whether on the frontier or in the larger affairs of life. Though the gentle Nancy Hanks died before he was twelve years old, her personality had been such as to lead him in the greatness of his mature manhood to say, "All that is good in me I owe to my angel mother." Little did she know that in her awkward, overgrown barefoot boy there were all the possibilities of an honored, beloved President of our great country, equal as a statesman to George Washington whose life little Abe had, in the log cabin, read so eagerly.

Though his mother was with him so short a time it was long enough for her to put into his character the foundation for a noble manhood, whether in private life or public. It was because of what she had been to him in his young boyhood that as long as he lived he made the very most of his possibilities.

I wonder how many teachers in our Sabbath school classes think of the possibilities in their boys and girls, and undertake to encourage, inspire, and develop in them honest, upright, Christian manhood and womanhood. I wonder how many can see in some mischievous boy certain signs of coming useful manhood in this field or that, and, seeing, undertake wisely to lead him in that direction—can in prophetic vision see him as a leader in some activity through which the world, or some little corner of it, is being made better.

I know a man who for five years has been in charge of a certain state institution for the care of old people. It was a beautiful spot when he came to it. Yet he is a man of vision, and he saw in the place wonderful possibilities—that it could be made much better in various ways; and with careful calculation he went to work to make the most of it—to realize his vision. As a result the place has become year by year yet more beautiful, more useful. Were it not for his vision, this change for the better could not have been brought about. So does the teacher need a lively vision of what may, from present possibilities, be realized in manly, Christian character. First the ability to recognize possibilities; next a clear vision of what may be realized; then quiet, patient, persistent, prayerful effort to make the vision come true.

MARRIAGES

COON-KENYON.—At the home of the bride's parents, Mr. and Mrs. Amos L. Kenyon, Alton, R. I., January 10, 1926, by Pastor Alva L. Davis, Mr. Leland W. Coon, of Ashaway, R. I., and Miss Helen Elizabeth Kenyon.

A. L. D.

DEATHS

FORD.—At Salem, W. Va., January 18, 1926, Septemius Ardvern Ford, in the seventieth year of his age.

He was the son of James and Talitha Davis Ford. Ardvern was the third in a family of eight and was born in the neighborhood known as Buckeye, in Doddridge county, W. Va., on November 27, 1856. In early life he became a Christian and was baptized by his uncle, Rev. Samuel D. Davis. He joined the Salem Seventh Day Baptist Church. When the West Union Seventh Day Baptist Church was organized in 1888 he was a constituent member, and was one of the first trustees. On the death of his father, James Ford, in 1889, Ardvern was elected moderator of the West Union Church to take his father's place. When the West Union Church was disbanded he chose not to join another church.

In 1884 he was married to Emma L. McAvoy. To this union two children were born, Earl L. Ford and Arah, wife of Herbert H. Davis. Mrs. Ford died in 1892. Later Mr. Ford married Katharine Davis. To this marriage three children were born—Nina, wife of Clyde Spencer; Pearl and Dana Ford. Besides these children and four grandchildren he is survived by two sisters and two brothers—Mrs. Frederick M. Swizer, Mrs. Lucian D. Lowther, William T. and Ernest O. Ford. The death of his brothers, C. Layton and Samuel L. Ford, are fresh in the memory of many readers of the RECORDER.

He was a man of strong convictions trained in an atmosphere of reverence and industry. A hard working, honest man, educated in the school of observation and experience.

He died at the home of his son Earl and daughter Arah, and his funeral was held from the home of his brother-in-law L. D. Lowther, where a great throng gathered to witness to the regard in which he and his family are held. G. B. S.

BAKKER.—Melva Canfield was born in the town of Ward, Allegany county, N. Y., February 6, 1886, and passed peacefully away at her late home in Sciotoville, a suburb of Portsmouth, Ohio, Sabbath day, January 16, 1926, at 7.50 a. m., after a brief illness of about three weeks.

She was the only daughter of Frank E. and Eva Macomber Canfield. Together with her three brothers, Forest E., Lyle M., and Milford E., she enjoyed the sweet fellowship and rare companionship of a truly Christian home. Of the immediate family the one brother, Lyle, is the sole surviving member.

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On May 5, 1900, she was baptized by her pastor, Rev. W. D. Burdick, and joined the Friendship Seventh Day Baptist Church at Nile, of which she remained a faithful member until her death.

Melva completed her studies in the Friendship High School in 1907. Four years later she was graduated from Alfred University in the class of 1911, numbering among her classmates: Mary Irish Carpenter of Asheville, N. Y.; Fannie Whitford of the Cleveland High Schools, Cleveland, Ohio; William Whitford of Chicago University, Chicago, Ill., and Chloe Clarke Elder of Spokane, Wash.

Following her graduation from Alfred University she successfully taught for seven years in the public schools of Big Flats and Painted Post, N. Y.

On August 20, 1918, she was married to Garrett F. Bakker, teacher of Latin in the Portsmouth, Ohio, public schools. In this city she established her home and together with her husband shared the joys and responsibilities of the family life.

Surviving are the husband; one son, Welcome Harold, aged three; and the only brother, Lyle.

Through her winning smile and lovable disposition she created an atmosphere in which friendships blossomed and ripened with the passing of the years until her life was a veritable garden of beautiful friendships. To be once her friend was to be always her friend.

She was unselfish, and unceasingly thought of, and planned for, the comfort and happiness not only of her family but also of any and all whom she might be able to assist. She assumed the most trivial duty or the most humble task with that peculiar faithfulness which was characteristic of her every act. Truly she lived a noble Christian life and it may be said of her, "She hath done what she could."

Farewell services were conducted from the Friendship Seventh Day Baptist church at Nile, N. Y., by Pastor Hurley S. Warren and Rev. Edgar Van Horn, pastor of the Second Alfred Seventh Day Baptist Church, Alfred Station, N. Y. At the services two vocal duets were given by Mrs. Will Claire of Nile, N. Y., and Mr. Jesse Burdick of Richburg, N. Y. The many beautiful floral tributes were an expression of the friendships which our deceased sister enjoyed. Interment was made at Scio, N. Y. H. S. W.

VOORHEES.—Mary A. Graves, daughter of Henry T. and Samantha A. Norton Graves was born April 16, 1851, at Fulmer Valley, N. Y., and died at Nile, N. Y., January 8, 1926, in her seventy-fifth year.

She was baptized in early life by Elder Jared Kenyon and united with the Independence Seventh Day Baptist Church. Later her membership was changed to the Shinglehouse Seventh Day Baptist Church, then to the First Alfred Church, and finally to the Friendship Seventh Day Baptist Church at Nile, N. Y., where she was a member nearly fifteen years prior to her death.

Her mother died when she was six years old. Later her father entered the Union Army and served through the Civil War. Thus she was left

to make her home with various people to work and attend school.

On January 1, 1868, she was married to Charles R. Voorhees by Elder Jared Kenyon, at Independence, N. Y. To them were born five children—Frank A. Voorhees of Friendship, N. Y.; Estella H. Langworthy of Ceres, N. Y.; Virginia L. Craw, of Springfield, Ill.; F. Emily Randolph of De Ruyter, N. Y.; and Robert H. Voorhees of Friendship, N. Y.—all of whom survive her. An adopted daughter, Katie, died at the age of six in 1883. Her husband, Deacon C. R. Voorhees, passed away on June 24, 1922, since which time she has been in poor health.

She lived faithfully the time allotted to her, faithful and loving in her service for her Master, faithful and loving in her service to her husband and large family of children and grandchildren. She was kind and gentle toward all, and all were her friends. With her these loving relationships are eternal, and she awaits the happy reunions on the other side.

Farewell services were conducted from the church by Pastor Hurley S. Warren assisted by Rev. J. F. Randolph of De Ruyter, N. Y., January 12, 1926. Interment was made at Maple Grove Cemetery at Friendship, N. Y.

H. S. W.

MY PRAYER

I ask not for a larger garden,
But for finer seeds.
I ask not for a more distant view,
But for a clearer vision of the hills between.
I ask not to do more deeds,
But more effective ones.
I ask not for a longer life,
But for a more efficient one for the present hour.

I want to plant more,
Advertise more;
Tell the story of Jesus
In clearer form;
I want the world to be more wise,
And also more glad because I was used.

May some oak say,
"I grew stronger";
May some lily say,
"I grew purer";
May some fountain say,
"I threw the clear water higher."
May some good book be read;
May some good friendship be made;
May my total influence tell for righteousness,
Without an unnecessary tear.

—RUSSELL H. CONWELL.

*Samaritan Hospital,
November 4, 1925.*

Jesus did not spend his life in trying not to do wrong, he was too full of the earnest love and longing to do right—to do his Father's will.—*Phillips Brooks.*

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, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. 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. Gardiner, D. D., Editor
L. H. North, Business Manager

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The visiting minister was at dinner with a rural parishioner before the afternoon service at which he was to speak. He ate little or nothing, explaining that he could not preach effectively if he ate heavily before a sermon. The housewife could not attend the service. When her husband came home, she said, "Well, how was the sermon?"

"He might just as well of et."—*Selected.*

"Honesty is the best policy only when it is a matter of principle."

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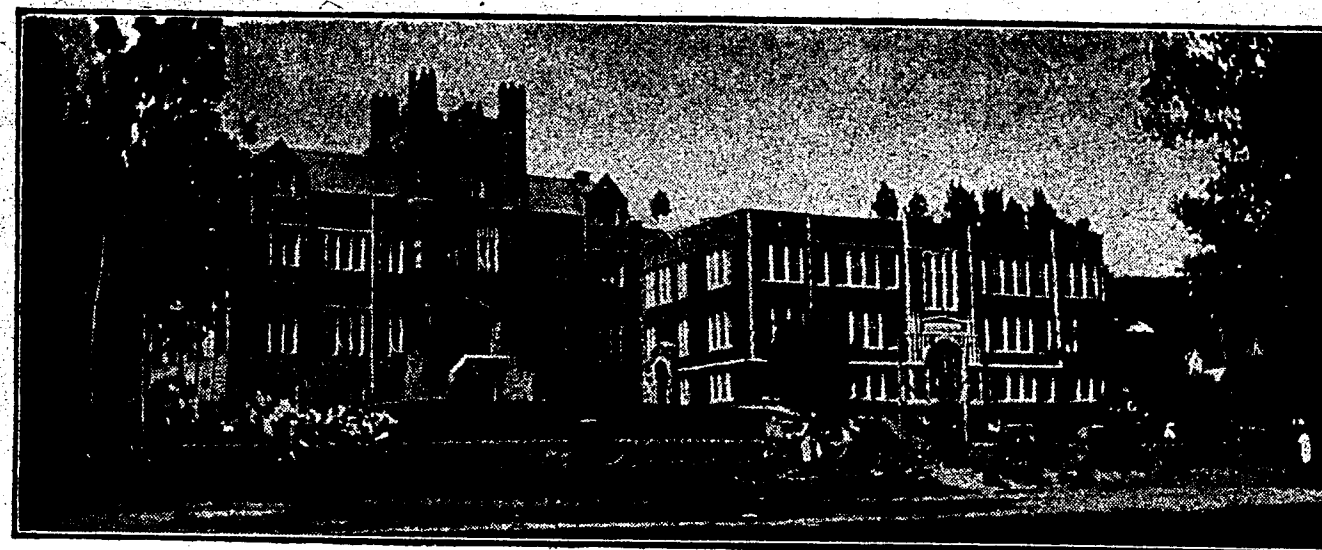
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The Sabbath Recorder

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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F. J. HUBBARD, Treasurer
 PAINEFIELD, N. J.

THE FLOWERS DREAM

George I. Sill

All under the snow they're hidden deep
 In a dark and frozen bed,
 And sweetest of dreams attend their sleep
 As the winds race overhead.

For there they dream of a summer day
 When their fragrance fills the air,
 While the sun looks down with an ardent ray,
 And kisses their faces fair.

They dream of a sombre summer night,
 Of a moon, and starry sky,
 When breathes in the pale and shimmering light,
 A soft, mysterious sigh.

But the scudding winds make boisterous sound,
 And little they know or care,
 That beauty waits in the frozen ground
 With the flowers dreaming there.

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