

The Denominational Building

Consider
How
Really
Important
Such a
Tremendous
Matter as this is—
And how
Sacrificing

Surely
Pays.
Investment
Returns are
In the
TASK ACCOMPLISHED

Put the Denominational Building on your
CHRISTMAS LIST

F. J. HUBBARD,
Treasurer the Denominational Building.
(A Vision in Material Form)
Plainfield, N. J.

The Sabbath Recorder

SUNSET'S PROMISE

There were clouds in the sky today,
With patches of blue;
There were showers of rain with the storm,
But the sun broke through.
What a marvel, that sunset hour,
With its brilliance there!
Better still, the promise it gives
Of a morrow fair.
Now the tints have faded to shades,
The pinks to old golds;
Yet the hope of a cloudless morn
The beauty still holds.

There were clouds in my life today
With moments of peace;
There were storms that broke over my soul,
Yet there came release.
For the promise of God's great grace
And of deathless morn,
Broke through the clouds in my heart,
And peace was born.
Thank God that the clouds of life
Give sunset peace!
Thank God that his promise of love
Makes fears to cease! —P. G. Van Zandt.

CONTENTS

Editorial. —More About the Governor Ward Memorial Service.—Signs of Fellowship Between Jew and Gentile.—The Difference Between a Holy Day and a Civil Day.—The Real Issue on Prohibition.—Building Fund Report 737-740	Woman's Work 754'
Letter From Brother Hills 740	Annual Report of the Pastor of the Lost Creek Seventh Day Baptist Church 755
Seventh Day Baptist Onward Movement. —Our Bulletin Board.—Statement Onward Movement Treasurer, November, 1926.—The Standing of the Churches 741, 742	Milton-Shiloh Group Gathers at Stewarts 756
A Mid-west C. E. Secretary 741	Young People's Work. —True to Our Covenant.—A Thought for the Quiet Hour.—The Intermediate Corner.—An Intermediate Chooses His Companions.—Miles!—Rally!—China, Our Missionaries, and Ourselves.—A Letter From Ashaway.—Meeting of the Young People's Board...757-761
Governor Samuel Ward of Rhode Island 743	Seventh Day Baptists and the Kings of England 761
Governor Ward's Religious Life..... 751	Sabbath School. —Another School Visit.—Vacation School Exhibits.—Lesson for December 25, 1926 763
Yearly Meeting 751	Home News 764
Missions. —Monthly Statement 752	Deaths 766
Dr. Grenfell on the Situation in China 752	

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.
President—Benjamin F. Johanson, Battle Creek, Mich.
First Vice-President—Edward E. Whitford, 3681 Broadway, New York, N. Y.

Vice-Presidents—Edgar D. Van Horn, Alfred Station, N. Y.; Sand C. Maxson, Utica, N. Y.; George M. Ellis, Milton, Wis.; Miss Elsie Bond, Salem, W. Va.; Ellis R. Lewis, Gentry, Ark.; W. Ray Rood, Riverside, Cal.

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 17 Stanley Place, Yonkers, N. Y.

General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Riverside, Cal.; J. Nelson Norwood, Alfred, N. Y.

Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

Terms expiring in 1929—Frank L. Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

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

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton Junction, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.

Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.

Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Plainfield, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.

Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

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THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Henry M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

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

Corresponding Secretary—Mrs. Frances F. Babcock, R. F. D. 5, Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Miss Elisabeth Kenyon, Westerly, R. I.

Intermediate Superintendent—Paul S. Burdick, Rockville, R. I.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Albert Rogers, Brookfield, N. Y.

Western—Leonard Hunting, Alfred, N. Y.
Northwestern—Mrs. Talva S. Wulf, DeWitt, Ia.

Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Miss Fucia F. Randolph, Fouke, Ark.

Pacific—Gleason Curtis, Riverside, Calif.

CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.

Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuho, Ku, China; H. E. Mignott, Kingston, Jamaica.

ADDRESSES OF MISSIONARIES IN CHINA

Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Pont. Ste. Catherine, Shanghai, China.

Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.

Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 101, No. 24

PLAINFIELD, N. J., DECEMBER 13, 1926

WHOLE No. 4,267

"O Lord, make us true-hearted in our loyalty; may our devotion be to thee and to thy cause! Save us from the narrowness that leads to false judgments! May we rejoice in every expression of goodness, and make us willing to do thy will! Deliver us from prejudice! Teach us to speak and think kindly of other people! Help us to resist the influence of those who are beginning to criticise others! May we uphold the influence of good men and women! Amen."

More About the Governor Ward Memorial Service The RECORDER of last week gave a brief general description of the interesting meeting in Philadelphia, under the auspices of the Historical Society, in honor of Governor Samuel Ward of Rhode Island, a loyal Seventh Day Baptist of the Continental Congress, whose death occurred on March 26, 1776.

Today you will find elsewhere in this paper the gist of Brother Corliss F. Randolph's comprehensive address, which was listened to with close attention, and in which all of our dear people should be deeply interested. You will also find an excellent picture of Governor Ward in connection with the address. The clear, comprehensive word-picture given by Brother Randolph, and the fine portrait we publish of the governor go well together, and give us a fair understanding of the excellencies of character belonging to that patriotic, Christian man.

Last week mention was made of several letters from leading people in our churches regarding this memorial service and the good work of the Historical Society. These welcome letters contained much that was personal, but each one had some expressions of general interest which I know our readers will appreciate. So without mentioning the names of writers I quote some of their words here:

DEAR MR. RANDOLPH:

I am much impressed with the fact that from the ranks of the Seventh Day Baptist denomination have appeared many men who have made for themselves an enviable record in the affairs of our nation. Governor Samuel Ward was no doubt an

outstanding example, but many others could be mentioned.

We are indebted to the past more than we realize, and without really knowing it are dependent upon our fathers and the foundations they laid. With the press of duties and diversions of modern life, we need to be reminded of this debt to the past.

Your society is doing itself an honor in commemorating the life and public service of such a man as Samuel Ward. You are rendering the denomination a real service in directing our attention to men of the past who are deserving of our affection.

Faithfully yours,

DEAR DOCTOR RANDOLPH:

I express my deep regret that I can not attend the meeting I want to send you my appreciation of the service you are rendering. . . . It is not only highly appropriate, but I am sure it will be of lasting benefit in several ways.

It should emphasize the value of history as a means of cultivating patriotism, by making prominent the part taken by such men as Governor Ward in the advance of human betterment. . . . It should not be overlooked that the Christian Church has been the mother of human freedom as well as the mother of men of sterling character. . . . It was the influence of the Church that made possible the freedom of the American colonies. . . . Governor Ward was the product of one of our Rhode Island churches, which at that time numbered five or six hundred members. These churches, in addition to producing leaders so much needed, sent their full quota into the ranks. . . . If our free institutions are to continue, the churches must be made strong and given their rightful place.

Faithfully yours,

DEAR DOCTOR RANDOLPH:

I will report three ideas or experiences in connection with the honored name of Samuel Ward.

1. For about a year I was a home missionary along the coast of Rhode Island.

My patriotic emotions were, at least moderately, stirred, as every now and then I was entertained at a home located on a farm that was once Governor Ward's.

2. I have always been proud as I have recalled Governor Ward's relation to the Congress and to George Washington.

3. It has long been a source of regret that it has not been our privilege as a denomination to see his name among the signers of the Declaration.

Yours faithfully,

MY DEAR CORLISS:

In case I can not reach Philadelphia in time for the meeting, please express to those present my very great interest (in the matter)

and also my appreciation of the valuable service of the Historical Society in calling the attention of Seventh Day Baptists to the outstanding characters of our history.

So distinguished a man as Governor Samuel Ward reflects great credit upon the founders of our denominational life in America.

This commemoration service should result in greater general interest in education and in denominational appreciation and loyalty.

Very sincerely yours,

MY DEAR PRESIDENT RANDOLPH:

In the absence of the one to whom your invitation was given, I wish to extend greetings to the Historical Society. We wish to manifest our interest in the labors of the society and in its commemoration of the public activities of Governor Samuel Ward.

To the sterling character and intrepid spirit of our forefathers we owe a debt which can never, by us, be fully paid. In their achievement is our heritage.

Cordially and sincerely yours,

DEAR DOCTOR RANDOLPH:

I regret exceedingly that strenuous duties make my presence at the meeting impossible. Permit me to commend you and other officials of the Historical Society for planning and carrying out such a program. Any people might well feel honored to have counted among their numbers a man with such an enviable record in public service as Governor Ward had. This meeting should inspire those of this generation to dedicate their lives to the service of their country.

Sincerely yours,

MY DEAR CORLISS:

I wish I might fill the place on your program assigned to me, but there are a number of compelling reasons why it will be impossible. I thank you for the honor of being thought of in connection with the celebration of the life and services of Governor Ward. I want to express my appreciation of what you are trying to do, not only in this but in other instances, in the way of making Seventh Day Baptists more conscious and more proud of their history and their great men.

Very cordially yours,

All the letters from which these words are quoted were written by loyal friends in our churches, living in five different and widely scattered states of the union. Two other letters were read, extending greetings from the Newport Historical Society and from the Philadelphia Bourse, in whose building the memorial meeting was held.

The wholesome, loyal spirit of appreciation and the interest taken in matters pertaining to our history, as shown in these letters, are especially encouraging. People who take no interest in their history are not

likely to care much for their future. Loyalty to the faith of our fathers gives hope for the faith of our children in coming days.

Signs of Fellowship Between Jew and Gentile

Religious papers are making favorable comment upon the fact that a Methodist congregation in Baltimore, Md., is worshiping in the Jewish synagogue. The thing is so unusual that it is hailed as a welcome sign of better feeling between Jew and Gentile in respect to religious unity.

The Methodists were repairing their church house, so they had no place for meetings, and the Jewish congregation, in the spirit of genuine hospitality, offered them the use of their synagogue. This offer was gladly accepted, and when the Methodists assembled for their first use of the house, the rabbi made the following address of welcome:

In the name of our common God, I welcome you to this synagogue. We feel it a privilege to have you here with us, and feel that you would do the same under similar circumstances. Every house of worship should have above its doors this motto, "This is a house of prayer for all people." In this spirit, we welcome you.

We are glad indeed for every indication of real good will and the spirit of true neighborliness between the children of Abraham and the followers of Christ. After all we can but feel that in both faiths there are thousands who live above the spirit of intolerance and who hate no one. Real Jew hating Christians and Christian hating Jews, we believe, are in the minority on both sides of this question. Thousands upon thousands in both Jew and Gentile ranks live above the fanatical spirit of bitterness, but these do not seem to get into the foreground as do those who insist upon stirring up discord. It is, after all, the peace loving, tolerant believers in all communions—those who go quietly about their religious work in practical, friendly ways—who are laying the spiritual foundations and doing the uplifting character-building in America.

We are glad to see American colleges assuming an attitude toward Jewish students which enables the Jews themselves to give clear and favorable testimony to the effect that old-time discriminations against their young people are passing away. In a report published in a large Jewish daily, concern-

ing a questionnaire sent out to fifty-five colleges and universities in which 19,700 Jewish students were found, it was shown that these students do not feel that they are being discriminated against in any way. This, too, is a matter over which true Americans should rejoice.

The Jew stands among the foremost in all lines of scholarship. He is a master in the sciences or in literature or in government or in music. He has never tried to turn God out of his universe.

The late Lyman Abbott said:

We Gentiles owe our life to Israel. It is Israel who brought us the message that God is One and that God is a just and a righteous God and demands righteousness of his children, and demands nothing else. It is Israel that has brought us the message that God is our Father. It is Israel who, in bringing us the divine law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who has brought us the Bible, our prophets, our apostles. When sometimes our own unchristian prejudices flame out against the Jewish people, let us remember that all that we have and all that we are, we owe, under God, to what Judaism has given us.

To Mr. Abbott's words we may well add that it was Israel that gave us our Christ, and the apostles who laid the foundations of his Church.

In this sesquicentennial year, Americans have left nothing undone to show the glorious work of a hundred fifty years since the old Liberty Bell proclaimed our independence. I wonder how many have thought of the fact that even the motto on this famous old bell was taken from the Jewish Bible and written by a Jew, "Proclaim liberty throughout the land, unto all the inhabitants thereof."

Our fathers, who framed the Constitution and who were moved to do and dare for freedom, were inspired by the very breath of life coming from the Jewish Bible.

In such a nation as ours no people can afford to cultivate the spirit of class hatred. Such a spirit will ruin the very purpose for which the nation was founded.

The Difference Between A Holy Day and a Civil Day In the SABBATH RECORDER of October 4, on page 427, begins an article entitled, "A Lawyer's View of Sabbath and Sunday." After quoting several standard authorities on the law of God and the laws of man, Brother Stillman makes a clear dis-

inction between Sunday laws as the laws of the land and Sabbath law as the law of God. The important difference between a merely *civil* day which can not be based on religious grounds, but only on state and civil authority, and a truly *religious* day based on the commandment of God and binding on the race, is distinctly set forth.

That article will bear more careful study than it seems to have received, and you might do well to turn to it again for more careful reading.

No wonder the great leaders in the Sunday churches are warning their people against making the mistake of calling Sunday a sabbath day.

The Real Issue On Prohibition In one of America's wettest cities the mayor suggests a large commission of investigation of the liquor problem, as a fair way to harmonize the two factions called wet and dry. After half a century of careful investigation, all the facts in the case are well known, and such commission now would get us nowhere, only to befool the issue.

The issue is not liberty or state rights, or one of education regarding methods. All these have been carefully tried and results are well known. The one issue—the only one today—is, shall the national Constitution be nullified to serve the avarice and feed the appetite of a lawless minority? This is the one question before the nation today. Shall this great government give up to outlaws and confess its inability to enforce the provisions of its Constitution?

Even the matter of invading the homes to enforce law is not a valid issue. Every home in the land is under some obligation to regard the welfare of the community at large. In case of contagious diseases, or even in cases of truancy, the law does not stop at the door of the home but prohibits everything that threatens public health and general welfare. Then why should any home be allowed to become a center for disseminating intoxicating drinks against the law? Why should any home be allowed to send out rum-crazed men upon the streets and to slyly pour poison down children's throats without being subjected to investigation by the public?

No, friends, the *one issue* at this stage in the war with the rum fiend is to compel the

lawbreaker, and not the law, to yield. There is but one mandate which prohibitionists are willing to heed, and that is the mandate of an honest and lawful election. The prohibition law is such a mandate.

Building Fund Report First of all, did you read Brother Frank J. Hubbard's Christmas acrostic, on the outside back cover of last RECORDER, concerning the denominational building?

If you did, what are you going to do about it? Are you interested in the matter of a denominational home as a memorial building, expressing our faith in the future of the good cause we claim to love? Why not make the coming holiday week the very best week in all our years of effort?

We had written above a report with blank spaces for gifts when the report should reach us at the office, but since our last report, two weeks ago, we have received less than a hundred dollars. So our fund must stand as it did then—\$26,243.13—until more comes in. We wait each time until we can add more than \$100 when we report.

We are disappointed, but keep on hoping that the holidays will bring good news.

LETTER FROM BROTHER HILLS

MY DEAR OLD FRIEND AND BROTHER GARDINER:

I wish I could be with you this charming morning and visit with you, just as we used to chum together away back in those years when we were so much together, a long way east of the Rockies. But the best I can do at this time is to scribble a few lines and let Uncle Sam carry them to you. I want to tell you and the RECORDER friends of some of our very great enjoyments out here in this far away Pacific West. I am sure you will want to rejoice with us in some of the results that the kind Master has brought about at this station in his "harvest field."

Yesterday was a glad, joyous day with us here in Los Angeles. We baptized two sisters into our church. One of them is a convert to the Sabbath. Others have joined by letter and testimony. In all, we have six new members, and we are still looking forward hopefully.

We labor under a great disadvantage

here that I presume no other of our churches has to meet. We are so widely scattered that evening meetings are out of the question. We had long and keenly felt the need of such services. To offset this difficulty as far as possible, at the first of the year we added to our Sabbath day program an afternoon Bible study class. In this new work, the people are greatly interested. We aim to continue the class work about an hour, but at times the interest is so great that it is fully two hours before a stopping place is found. It is very seldom that we can close promptly on time.

Our ingathering of members is, in no small measure, a result of these Sabbath afternoon Bible studies. They have proved to be much like revival services, for we have aimed to secure the spiritual as well as the intellectual meanings and force of the lessons. It is remarkable and gratifying how these class services have influenced those in attendance and how earnestly they engage in this new work. We are becoming much better acquainted with our Bible, as God's own Book. We are also securing a much greater spiritual growth, experience, and enrichment of life and a far better preparation to really be followers of Jesus out in the world of doubts and unbelief. The Lord Jesus, the God-man of the cross, seems much nearer, more really our very own, and far dearer to us as our personal, loving, near-at-hand Savior and Sustainer—helping us to *live* and *be* and *do* in his service. The Bible seems more like a real, direct, vital message and revelation from God to us, with a far greater, more powerful appeal and drawing force on mind, heart, and life.

We find this very precious fact, that the deeper we reach into its inexhaustible, divine, life-giving fountains of information and inspiration, the closer we are drawn into vital touch with him, "*whom, not having seen we love.*"

Very sincerely yours in his name,
GEORGE W. HILLS.

Los Angeles, Calif.,
November 28, 1926.

Be sure your sorrow is not giving you its best unless it makes you a more thoughtful person than you have ever been before.—*Brooks.*

**SEVENTH DAY BAPTIST
ONWARD MOVEMENT**

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

OUR BULLETIN BOARD

January 2-8—"Universal Week of Prayer."

Twenty-eight sets of books have been sent to individuals and societies to aid in selling our literature. These books contain some of the best thoughts of Dr. A. H. Lewis, "Uncle Oliver," Rev. A. J. C. Bond, and President B. C. Davis. Seventh Day Baptists ought to secure the books and read them.

Purchase an "Eclipse" Calendar of your agent, or send to the American Sabbath Tract Society for a copy. Price twenty-five cents.

**STATEMENT ONWARD MOVEMENT
TREASURER, NOVEMBER, 1926**

<i>Receipts</i>	
DENOMINATIONAL BUDGET	
Adams Center	\$ 82.50
Alfred, First	151.11
Alfred, Second	47.00
Dodge Center	13.82
Farina	100.00
Fouke	6.00
Genesee, First	59.50
Gentry	8.00
Independence	54.32
Little Prairie	7.35
Milton	290.52
New York City	86.64
Pawcatuck	450.00
Plainfield	71.20
Roanoke	105.00
Salem	4.50
Verona	20.00
West Edmeston	75.00
White Cloud	98.00
W. H. Tassell, M. D. (L. S. K.)	20.00
	\$1,750.46

SPECIAL	
Missionary Society:	
Alfred, First (Jamaica)	\$ 10.00
Milton	20.00
New York City (Boys' School, China)	25.00
	\$ 55.00
Tract Society:	
Alfred, First (denominational building)	\$ 11.50

Milton	20.00
Rockville Sabbath school	5.00
	36.50
Woman's Board:	
Berlin Ladies' Aid society	\$100.00
White Cloud	7.00
	107.00
Ministerial Relief:	
Milton	10.00
	\$208.50
Denominational budget	\$1,750.46
Special	208.50
Balance November 1, 1926	37.98
Total	\$1,996.94

<i>Disbursements</i>	
Missionary Society	\$ 684.00
Tract Society	330.60
Sabbath School Board	122.40
Young People's Board	74.80
Woman's Board	253.20
Ministerial Relief	146.00
Education Society	34.00
Historical Society	17.00
Scholarships and Fellowships	40.80
General Conference	153.00
Contingent Fund	52.70
Balance December 1, 1926	88.44
Total	\$1,996.94

HAROLD R. GRANDALL,
Treasurer.
10 Stanley Place, Yonkers, N. Y.
December 1, 1926.

A MID-WEST C. E. SECRETARY

Mr. Harold M. Singer, of Oklahoma City, Okla., executive secretary of the Oklahoma Christian Endeavor Union and president of the International Christian Endeavor Field Secretaries' Union, has been elected Mid-West secretary of the United Society of Christian Endeavor, the international, interdenominational organization of Christian Endeavor societies in North America.

Mr. Singer's new position will give him an advisory relationship to all Christian Endeavor state organizations in the Middle West. He will act as the representative of the United Society of Christian Endeavor and will assist, as requested, in building and promoting state programs.

Mr. Singer will maintain headquarters at 314 Empire Building, Oklahoma City, and will divide his time between the Oklahoma Christian Endeavor Union and the United Society of Christian Endeavor.—*United Society of C. E.*
41 Mt. Vernon St., Boston, Mass.

THE STANDING OF THE CHURCHES

Payments on the denominational budget for the year beginning July 1, 1926, as reported by the Onward Movement Treasurer

Churches	Quota	July	Aug.	Sept.	Oct.	Nov.	Total
Adams Center	\$1,300	\$	\$ 30 60	\$ 37 70	\$183 50	\$ 82 50	\$334 30
Alblon	680	35 00					35 00
First Alfred	3,200		183 70	135 48	77 55	172 61	569 34
Second Alfred	1,800		129 32	26 00		47 00	202 32
Andover	275						
Attalla	50						
Battle Creek	1,600	132 00					132 00
Berlin	450	25 00				100 00	125 00
Boulder	500						
First Brookfield	900	30 00			102 75		132 75
Second Brookfield	800	25 00					25 00
Carlton	300		15 00				15 00
Chicago	700			40 00			40 00
Cosmos	25						
DeRuyter	750		55 00				55 00
Detroit	250						
Dodge Center	700		14 50	6 00	10 00	13 82	44 32
Exeland	50						
Farina	1,300		157 00	111 22		100 00	368 22
Fouke	350		16 00			6 00	22 00
Friendship	700	20 00			10 00		30 00
First Genesee	1,400	41 00				59 50	100 50
Gentry	200				10 90	8 00	18 90
Grand Marsh	25						
Greenbrier	25						
Hammond	400						
Hartsville	100						
First Hebron	200						
Hebron Center	30						
First Hopkinton	1,700				11 66		11 66
Second Hopkinton	200			6 66			6 66
Independence	850		32 00			54 32	86 32
Jackson Center	300		22 50				22 50
Little Prairie	50		3 50	2 00		7 35	12 85
Los Angeles	200						
Lost Creek	750				100 00		100 00
Marlboro	450		21 50	50 00			71 50
Middle Island	150	20 00					20 00
Milton	3,400	121 65	95 32	175 22	138 82	340 52	871 53
Milton Junction	1,450	30 00			236 90		266 90
New Auburn	250			10 00			10 00
New York City	660			136 13	62 35	111 64	310 12
North Loup	2,500						
Nortonville	1,500						
Pawcatuck	3,750	200 00	200 00	200 00		450 00	1,050 00
Piscataway	600						
Plainfield	2,150		225 75	179 80		71 20	476 75
Portville	40						
Richburg	200		10 00				10 00
Ritchie	200				2 00		2 00
Riverside	900				225 00		225 00
Roanoke	150	21 00	10 00			105 00	136 00
Rock Creek	15						
Rockville	300		27 00	15 00		5 00	47 00
Salem	1,900	48 25	518 75	23 00		4 50	594 50
Salemville	100						
Scio	25						
Scott	50						
Shiloh	3,000						
Stonefort	150						
Syracuse	150			12 50			12 50
Verona	750			33 00		20 00	53 00
Walworth	400				5 00		5 00
Waterford	400		64 00		74 00		138 00
Wellsville	25						
Welton	600						
West Edmeston	275					75 00	75 00
White Cloud	400					105 00	105 00
Individuals		5 00				20 00	25 00
Total	\$50,000						\$6,994 44

Time—five months.

Amount due—\$20,833.33.

Amount received—\$6,994.44.

What are the boards doing without the \$13,838.89?

Twenty-five churches paid nothing during these months. They are still at the foot of the Financial Hill, and eleven of them have a combined quota of \$10,025—a load for the long climb in seven months.

Who should pay the interest when the boards are obliged to hire money?

Why not get to climbing on the easy side of the hill, working day and night to get up where we should be?

GOVERNOR SAMUEL WARD OF RHODE ISLAND

(From the address of Corliss F. Randolph, before the Historical Society, in Philadelphia, November 28, 1926.)

Twenty-five years ago it fell to my lot, as chairman of the Committee on Denominational History of the Seventh Day Baptist General Conference, to gather from the files of the *Narragansett Weekly*, published at Westerly, R. I., a series of articles treating the memoirs of Governor Ward, by Charles H. Denison, Esq., of Westerly, written in 1859, and have them reprinted in book form. This was made possible through the courtesy of Hon. George H. Utter, subsequently governor of Rhode Island and a member of the United States Congress. His father was the publisher of the *Narragansett Weekly* at the times these articles appeared. Reprinted in the same volumes with Denison's memoirs, appears a brief sketch of Governor Ward, by his great-grandson, Colonel John Ward of New York City, together with a genealogy of the Ward family by Colonel Ward.

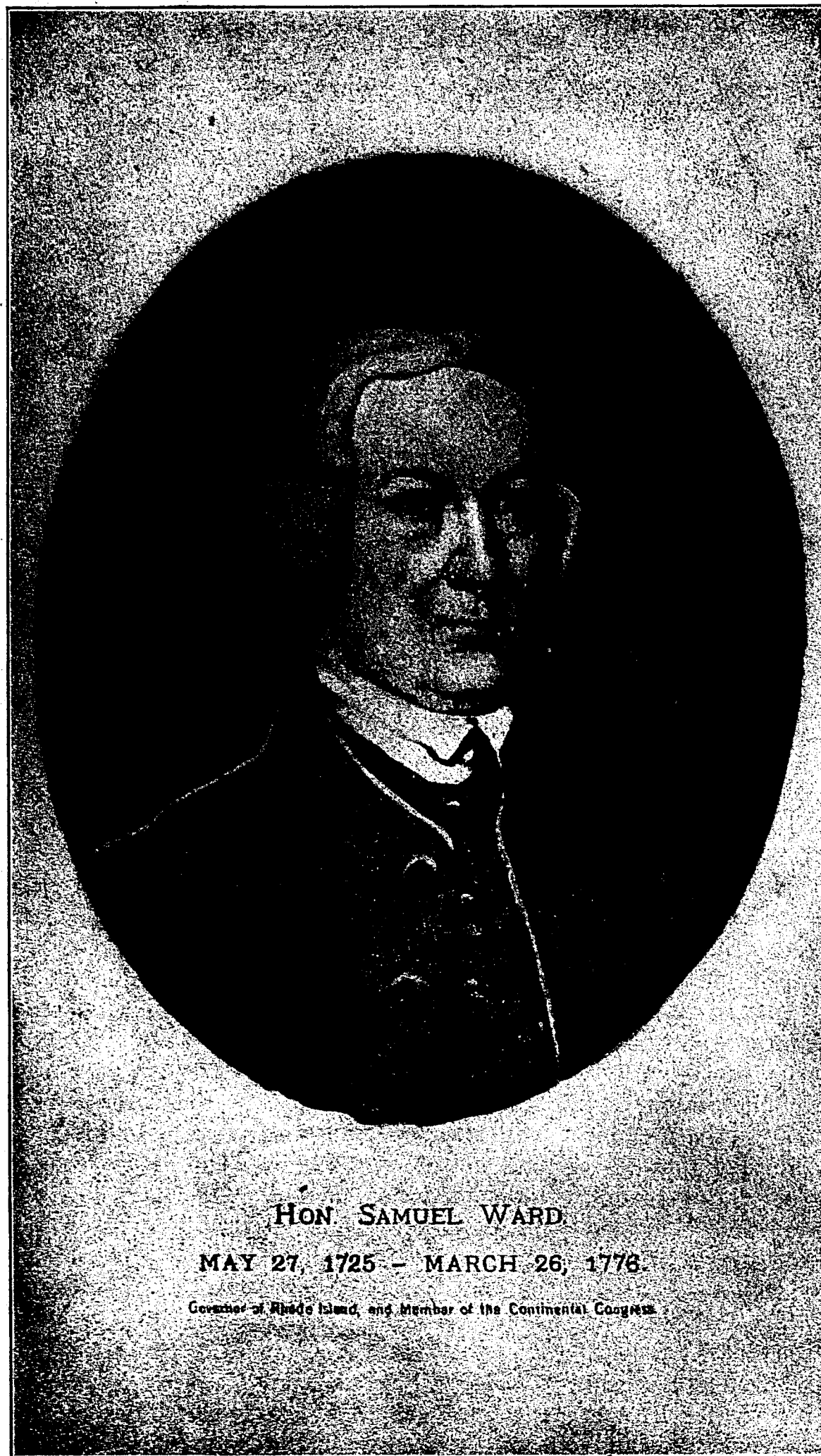
The generally accepted biography of Governor Ward is by Gammel, and appears in Sparks' *Library of American Biography*, 1846.

Much is to be gathered from various other sources, particularly Staples' *Rhode Island in the Continental Congress*. That there is much available unused material is fairly clear from the hasty investigations which I have very recently made; but, for the most part, I prefer to follow the memoir of Colonel Ward, already alluded to.

Governor Samuel Ward of Rhode Island, a very prominent member of the celebrated Continental Congress and a patriotic statesman of most enlightened views, was born at Newport, R. I., May 27, 1725. He was the second son of Governor Richard Ward, of an ancient family settled in that colony, and was descended from the celebrated Roger Williams. He received a very thorough education, residing at Newport until he was twenty years of age, when he married Anna Ray and removed to Westerly, R. I. There he rapidly rose to prominence and wealth, his agricultural and mercantile pursuits proving very remunerative. While residing there he became well acquainted with the distinguished philosopher, Benjamin Franklin, who established a long correspondence

with Samuel Ward's sister-in-law, Catherine Ray. In 1756, Mr. Ward was elected to the General Assembly of Rhode Island and continued to represent Westerly in that body until 1759. He took a leading part in the debates of the assembly and was speedily looked up to with great respect, early winning for himself the wide and commanding influence that his noble character and talents deserved. In 1758, he was one of the two delegates representing Rhode Island in the convention called at Hartford by the Earl of Loudoun to settle the quota of New England troops in the French war, and reported the proceedings of the convention to the Rhode Island Legislature.

In 1761, he was appointed chief justice of the colony, and in May, 1762, while holding this office, was elected governor. During his first term he was much interested in the wise plan of founding Rhode Island College, now Brown University. His name appears among the first signers of the petition for a charter, and in 1764 he became one of the original trustees, when the college was incorporated by the legislature. His son, Lieutenant Colonel Samuel Ward, was graduated with high honors in one of its earliest classes. In 1765, he was re-elected governor, and, upon the passage of the infamous Stamp Act by Parliament, immediately took strong ground against its enforcement. The Rhode Island Assembly, in September, adopted the five celebrated resolutions drawn up by Patrick Henry of Virginia, to which another and a bolder one was added, the whole breathing virtually a tone of independence. The governors of all the colonies but one took the oath to sustain and enforce the odious Stamp Act. Samuel Ward, "the governor of Rhode Island, stood alone in his patriotic refusal," says the historian Bancroft. In the month of October, a Colonial Congress, representing nine colonies, was held at New York to protest against this oppressive measure. Henry Ward, a brother of Governor Ward and noted as holding the office as secretary of Rhode Island for many years, was one of the two delegates from his native colony. The following year Samuel Ward was again elected governor, continuing to reside in Newport while in office. His future colleague in the Continental Congress, Stephen Hopkins, was generally the rival can-



HON. SAMUEL WARD

MAY 27, 1725 - MARCH 26, 1776

Governor of Rhode Island, and Member of the Continental Congress

didate opposed to him, and party feeling in Rhode Island ran high, until finally a compromise was agreed upon and the two statesmen became firm friends. After the expiration of his third term of office, Governor Ward returned to his home at Westerly, R. I., where he remained in retirement,

the colony and suggested that Newport, their metropolis, should lead the way in this important matter. This remarkable letter was signed by himself and several other patriots of Westerly.

Governor Ward wrote in a similar strain to prominent men in other towns of the

colony; and, on the second of February, 1774, introduced a series of resolutions at a meeting of the town of Westerly, as chairman of the Committee of Correspondence, which fully recite the grievances of which the colonies complained and urge resistance as the only alternative remaining to them as freemen. The meeting was very largely attended, and the resolutions were adopted without a dissenting voice.

It was well known that the destruction of the tea in Boston harbor only incited the British ministry to more grievous measures, and the Boston Port Bill and other accompanying acts warned the colonists that no mercy was to be expected. These celebrated measures powerfully aided in precipitating the Revolution.

In consequence of the oppressive acts of the British ministry, Virginia and Rhode Island took the lead in establishing standing Committees of Correspondence and Inquiry, in order to obtain the earliest intelligence of all measures of the British government relating to America, and to correspond with similar committees in the other colonies. Governor Ward saw the advantages of extending this system to all the towns in Rhode Island, and accordingly, on the thirty-first of December, 1773, soon after the patriotic destruction of the tea at Boston, addressed a letter to some prominent gentlemen of Newport, urging the necessity of establishing such committees of correspondence in the various towns of

colony; and, on the second of February, 1774, introduced a series of resolutions at a meeting of the town of Westerly, as chairman of the Committee of Correspondence, which fully recite the grievances of which the colonies complained and urge resistance as the only alternative remaining to them as freemen. The meeting was very largely attended, and the resolutions were adopted without a dissenting voice.

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On the seventeenth of May, 1774, at a town meeting in Providence, a general Congress of all the colonies was first proposed, and on the fifteenth of June, during the session of the General Assembly, Samuel Ward and Stephen Hopkins were elected the first delegates from any colony to the Continental Congress, which subsequently met at Philadelphia. Two days later, Governor Ward addressed a letter (signed also by Stephen Hopkins) to the Honorable Thomas Cushing, speaker of the Massachusetts House of Representatives.

The Congress met at Philadelphia September 5. Governor Ward journeyed thither on horseback. His private diary of this and the succeeding Congress is still preserved and furnishes some very interesting and important history of those meetings.

On September 5, the Congress met, pursuant to the call, first at the New Tavern, whence it went to Carpenters' Hall, which it informally chose as a permanent meeting place, and proceeded to organize. Two days later, a committee consisting of two members from each colony was appointed to prepare a statement of the rights of the colonists, the infringements of those rights, and the means of redress.

Governor Ward entered upon his duties with great zeal, for his country's welfare and a sincere wish for independence, which he maintained throughout. He soon became intimately acquainted with Washington, then a delegate from Virginia, and what is preserved of their subsequent correspondence is very interesting. In a letter

to his son Samuel, dated at Philadelphia, October 22, 1774, he sums up the proceedings of the first Congress as follows:

We have formed a bill of rights, a list of grievances, and for redress of those grievances agreed upon a petition to the king, a non-importation, non-exportation, and non-consumption agreements, an address to the people of England, another to those of America, have stigmatized Bernard Hutchinson and other wretches in Boston, and advised resistance and reprisals in case any attempt should be made to seize and transport any persons to England for trial. Our proceedings are to be sent to all the colonies and the West Indies, to invite them to join us.

The Congress adjourned on the twenty-sixth of October, after summoning a new Congress for the following May, and the delegates returned home. Samuel Ward and Stephen Hopkins reported the proceedings to the Rhode Island Assembly, at Providence, on the fourth of December, and received a vote of thanks for "the wise, spirited, and faithful discharge of the important trust reposed in them," and were unanimously re-elected as members of the new Congress.

That body met at Philadelphia on the tenth of May, 1775, while the patriotic excitement occasioned by the battle of Lexington was still ringing through the country. Rhode Island immediately proceeded to raise troops for the emergency, the commissions of the officers being signed under authority of the legislature by Governor Ward's brother, Henry Ward, the secretary of the colony, who was found faithful in hour of trial; while Governor Wanton and the deputy governor protested against the proceedings and were consequently soon after removed from office. Governor Ward's son Samuel, a youth of eighteen, promptly raised a company in King's and Kent counties, and received a commission as captain. Governor Ward journeyed to Philadelphia, as before, on horseback and took his seat on the fifteenth of May, becoming immediately very prominent, his name, as before, constantly appearing in the journal of Congress. Nearly every day Congress resolved itself into a Committee of the Whole, and Governor Ward on such occasions was always called to the chair, John Hancock, the president, first summoning him to that position on the twenty-sixth of May. Much of the business was prepared during these sessions, and Governor

Ward was chairman during a very momentous portion of the proceedings, from May 26, 1775, to March 13, 1776. He was chairman of the Committee of the Whole when it was resolved to elect a general for the continental forces, June 15, 1775, and made his report accordingly, the choice of Congress unanimously falling on Colonel George Washington, then, as before, a delegate from Virginia. Governor Ward's letters continue to throw light on the proceedings of Congress. He wrote his younger brother, Henry, secretary of Rhode Island, as follows:

Philadelphia, 22d June, 1775.

Yesterday the famous Mr. Jefferson, a delegate from Virginia, in the room of Mr. Randolph, arrived. I have not been in company with him yet. He looks like a very sensible, spirited, fine fellow, and, by the pamphlet which he wrote last summer, he certainly is one.

The celebrated John Adams repeatedly mentions Governor Ward in his diary, and entertained a very high opinion of him. Governor Ward's son Samuel was a captain at that time in Colonel Varnum's regiment, the Twelfth Rhode Island, forming originally a part of the "Rhode Island Army of Observation," under General Nathaniel Greene, from May, 1775; Governor Ward's influence having brought about General Greene's appointment. The Rhode Island troops were encamped at Cambridge, Mass., where General Washington assumed command of the forces besieging Boston on the third of July, 1775; and it is said that "only in the Rhode Island regiments under General Greene, did Washington discover aught of military order, system, discipline, and subordination." After the battle of Bunker Hill, in which the Rhode Island troops were not engaged, Captain Ward was stationed at Prospect Hill, near Charlestown, where the troops underwent a very heavy bombardment from the British, followed by constant skirmishing. Governor Ward's letters to his son at that period, as throughout, breathe a most lofty spirit of patriotism.

The Congress adjourned August 1, until September 5, 1775, and Governor Ward returned to his home at Westerly, R. I. On the fifteenth of August he wrote his son, Captain Ward, then stationed at Cambridge, as follows: "It gives me inexpressible pleasure to find General Washington so univer-

sally acceptable to all the troops. I was sure, from the intimate acquaintance I had with him, his appointment would certainly be attended with the most happy consequences." In another letter to his son, written a few days previously, he says: "Never having heard that you had been introduced to General Washington, I have enclosed you a letter to him. I left it open that you may read it, then seal and deliver it immediately." General Washington shortly after wrote to Governor Ward and says in his letter, dated at Cambridge, August, 1775: "I did not know till yesterday that you had a son in the army; today I had the pleasure of his company at dinner, together with General Greene. Colonels Varnum and Hitchcock had already done me that favor. I think, if occasion should offer, I shall be able to give you a good account of your son, as he seems a sensible, well-informed young man." In September, 1775, Captain Ward, with his company, joined Arnold's celebrated expedition to Quebec, and underwent the terrible hardships of the campaign with great fortitude. Governor Ward's interest in the struggle continued unabated. Shortly before this he wrote to a correspondent: "You wish for peace, so do I; but never upon any other terms but those which will secure the liberties of my country."

The Continental Congress had adjourned to the fifth of September, but a quorum was not obtained until the thirteenth of that month. Governor Ward arrived in Philadelphia, September 10, and immediately resumed his punctual attention to public business. He showed his appreciation of General Washington's kindness to his son in the following letter:

Philadelphia, 17th September, 1775.

DEAR SIR:

Having nothing of immediate consequence to communicate, and determining to set out for this city in a few days after the receipt of your favor, I deferred acknowledging it until my arrival here.

I am greatly obliged to you for the very kind notice which you were pleased to take of my son and the favorable light in which you view him. The advantages of traveling he wants; but those of a liberal education he enjoys. He has seen some of the best company in our colony; and, from his moral and political principles, I flatter myself his conduct will make him not unworthy of your future regard, every instance of which I shall most gratefully acknowledge.

The innumerable difficulties which you must

have encountered in the command of an army under different establishments, in want of arms and ammunition, regular supplies of provisions, a military chest, experienced officers, a due organization, and a hundred other things, I have some, though not an adequate conception of; but, from the accounts which I have the pleasure to receive from my friends in Congress, I doubt not but your wise and steady attention to the service will surmount all obstacles, and that by the opening of the next campaign you will have the finest army under your command which ever was formed in America.

I am too sensible of the multiplicity of business in which you are engaged to flatter myself with a regular correspondence; but whenever you shall communicate anything necessary for the public good to me, you may rely upon my best and constant endeavors, both in our own colony and in Congress, to promote the service.

I most cheerfully entered into a solemn engagement, upon your appointment, to support you with my life and fortune, and shall most religiously, and with the highest pleasure, endeavor to discharge that duty.

We have no news here from England later than the eighteenth of July. By the king's answer to the petition of the lord mayor, aldermen and commons of the city of London, it appears he is determined to pursue and enforce his measures. God be thanked, that however severe the contest may prove, we are now in such a happy way that the end must be the establishment of American liberty. . . . SAMUEL WARD.

To General Washington.

In addition to daily presiding in Committee of the Whole, Governor Ward was appointed a member of the Secret Committee to contract for arms and munitions of war, and was subsequently chosen chairman of this committee. "He was also a member of the standing committee on Claims and Accounts," a position compelling him to be familiar with all the operations of the army and with the services rendered by each of the respective colonies. He also served upon a large number of special committees, "some of which were entrusted with the most delicate and responsible duties." On account of the physical disability of his colleague, Governor Hopkins, the official correspondence of the Rhode Island delegation with the government and citizens of the colony was wholly thrown upon Governor Ward. In the month of October he wrote to his family:

I am almost worn out with attention to business. I am upon a standing Committee of Claims, which meets every morning before Congress, and upon the Secret Committee which meets almost every afternoon; and these, with close attendance

upon Congress, and writing many letters, make my duty very hard, and I can not get time to ride or take other exercise. But I hope the business will not be so pressing very long.

On the thirtieth of September, he wrote to his brother Henry, as follows:

No news from England since my last. The gentlemen from Georgia deserve the character I gave you of them; they are some of the highest sons of liberty I have seen and are very sensible and clever. Mr. Wythe and Mr. Lee, of Virginia, have been under inoculation since my last, so that I can say no more of these than I did then. Saving that unhappy jealousy of New England, which some weak minds are possessed with, great unanimity prevails in Congress; our measures are spirited, and I believe we are now ready to go every length to secure our liberties. John Adams's letter has silenced those who opposed every decisive measure, but the moderate friends, or, as I consider them, the enemies of our cause, have caused copies of it to be sent throughout the province, in hopes by raising the cry of independence, to throw the friends of liberty out of the new assembly, the choice of which commences next Monday; but I believe they will fail, and that the house will be more decided than ever. One comfort we have, that divine wisdom and goodness often bring good out of ill. That the issue of this same contest will be the establishment of our liberties, I as firmly believe as I do my existence; for I never can think that God brought us into this wilderness to perish, or, what is worse, to become slaves, but to make us a great and free people.

The Rhode Island Assembly was the first to advocate the building of an American navy, and instructed their two delegates accordingly. On the third of October, 1775, Governor Ward wrote in his diary with reference to his duties in Congress, as follows:

"Presented our instructions for carrying on the war effectually and building an American fleet." These instructions were for the present laid upon the table and were not finally acted upon till the eleventh of December, when Congress, according to its journal, "took into consideration the instructions given to the delegates of Rhode Island, and after debate thereon,

Resolved, That a committee be appointed to devise ways and means for furnishing these colonies with naval armament, and report with all convenient speed.

Two days following, the committee reported in favor of building thirteen ships. After a full debate the report was adopted by Congress, and the ships were ordered to be built at the expense of the United Colo-

nies. The following day Governor Ward wrote his brother:

I have the pleasure to acquaint you that, upon considering our instructions for a navy, the Congress has agreed to build thirteen ships of war. A committee is to be this day appointed, with full power to carry the resolve into execution. Powder and duck are ordered to be imported. All other articles, it is supposed, may be got in the colonies. Two of these vessels are to be built in our colony, one in New Hampshire, etc. The particulars I would not have mentioned. The ships are to be built with all possible despatch.

While this important project was under discussion, the ill-judged conduct of the British ministry was strengthening the hands of patriots like Governor Ward. On the second of November he wrote to his brother:

The evening before last, two ships arrived from England. The advices which they bring (amongst which is a proclamation for suppressing rebellion and sedition) are of immense service to us. Our councils have been hitherto too fluctuating; one day measures for carrying on the war were adopted; the next, nothing must be done that would widen the unhappy breach between Great Britain and the colonies. As these different ideas have prevailed, our conduct has been directed accordingly. Had we, at the opening of the Congress in May, immediately taken proper measures for carrying on the war with vigor, we might have been in possession of all Canada, undoubtedly, and probably of Boston. Thank God, the happy day which I have long wished for is at length arrived. The Southern colonies no longer entertain jealousy of the Northern; they no longer look back to Great Britain; they are convinced that they have been pursuing a phantom, and that their only safety is a vigorous, determined defense. One of the gentlemen, who has been most sanguine for pacific measures and very jealous of the New England colonies, addressing me in the style of *Brother Rebel*, told me he was now ready to join us heartily. "We have got," says he, "a sufficient answer to our petition; I want nothing more, but am ready to declare ourselves independent, send ambassadors," etc., and much more which prudence forbids me to commit to paper. Our resolutions will henceforth be spirited, clear, and decisive. May the Supreme Governor of the universe direct and prosper them! The pleasure which this unanimity gives me is inexpressible. I consider it a sure presage of victory. My anxiety is now at an end. I am no longer worried with contradictory resolutions, but feel a calm, cheerful satisfaction in having one great and just object in view, and the means of obtaining it certainly, by the divine blessing, in our own hands.

The condition of the army in Massachusetts at this time engaged Governor Ward's attention very much, as the difficulties attending the establishment of the continental

system among troops enlisted under the authority of the several colonies were very great. Congress was much perplexed by these difficulties, which are constantly alluded to in General Washington's letters to that body. Governor Ward held a correspondence with General Greene on this subject, which threw additional light on these embarrassments, General Greene giving him the most accurate information on all the points in question. The colony of Rhode Island at this period was suffering the consequences of its patriotic attachment to the cause of independence, as the British ships, under command of Captain Wallace, taking advantage of the exposed condition of its shores, sent parties of marauders, who devastated the country threatened by the fleet. Governor Ward wrote to his brother at this time:

I have traced the progress of this unnatural war through burning towns, devastation of the country, and every subsequent evil. I have realized with regard to myself the bullet, the bayonet, and the halter; and, compared with the immense object I have in view, they are all less than nothing. No man living, perhaps, is more fond of his children than I am, and I am not so old as to be tired of life; and yet, as far as I can now judge, the tenderest connections and the most important private concerns are very minute objects. Heaven save my country! I was going to say, is my first, my last, and almost my only prayer.

During the autumn the subject of fortifying the Highlands of the Hudson River also occupied the attention of Congress, and Governor Ward mentions in his diary, "that a committee was appointed to consider the subject of the fortifications ordered to be erected on the Hudson River," and that "General Wooster was ordered, unless counter-ordered by General Schuyler, to come down to the Highlands, leave as many troops as the managers of the works think necessary, and repair with the remainder to New York." On the twelfth of December, 1775, he wrote to his brother:

The contest between the two countries involves a question of no less magnitude than the happiness or misery of millions, and when we extend our views to future ages, we may say millions of millions. Our views, therefore, ought to be extensive, our plans great, and our exertions adequate to the immense object before us, and such, I doubt not, will be the conduct of the Congress.

During this time Governor Ward's favorite son, Captain Samuel Ward, was partici-

pating in all the hardships and horrors of Arnold's celebrated march to Quebec through the wilderness of Maine. The sufferings which these brave soldiers underwent were almost unparalleled, while, as is well known, after displaying the most desperate courage in the attack on Quebec, December 31, 1775, and penetrating far into the city, the very bravest of them were outnumbered and made prisoners, Captain Samuel Ward being among the number. The news of this disaster reached Congress on the seventeenth of January, 1776, by dispatches from General Schuyler, and Governor Ward was appointed on the committee to whom these dispatches were referred. On the twenty-first he wrote to his son as follows:

I most devoutly thank God that you are alive, in good health, and have behaved well. You have now a new scene of action, to behave well as a prisoner. You have been taught from your infancy the love of God, of all mankind, and especially of your country; in a due discharge of these various duties of life consist true honor, religion, and virtue. . . . All ranks of people here have the highest sense of the great bravery and merit of Colonel Arnold, and all his officers and men. Though prisoners, they have acquired immortal honor.

On the tenth of February he wrote to another son (John), in Rhode Island: "I am pleased with the account which you give me of the military operations in the colony. I expect we shall suffer much, I hope we shall bear it as becomes freemen, and have no doubt but heaven will crown our generous efforts with success."

About the same time he wrote to his sister:

When I consider the alarms, the horrors and mischiefs of war, I can not help thinking what those wretches deserve, who have involved this innocent country in all its miseries. At the same time I adore the divine wisdom and goodness, which often overrules and directs those calamities to the producing of the greatest good. This I humbly hope will be our case. We may yet establish the peace and happiness of our native country upon the broad and never-failing basis of liberty and virtue.

When I reflect upon this subject and anticipate the glorious period, the dangers of disease, the inconveniences experienced in my private affairs, the almost unparalleled sufferings of Samuel (his son, Captain Ward), and all that my dear children and friends do or can suffer, appear to me trifling.

On the fourth of March, he wrote to his brother:

The abandoning of our islands must be a very heavy loss. . . . The Congress is taking measures for the defense of all parts of the continent. New York, New Jersey, Pennsylvania, the lower counties (Delaware), and Maryland are made a Middle Department, under General Schuyler; Virginia, North Carolina, South Carolina, and Georgia, the Southern Department under General Lee, who will soon be detached there. Six brigadiers are appointed for these colonies. . . . There are above thirty battalions raising or raised in these departments, and more can be raised, so that I hope the enemy may meet a proper reception in any quarter. A committee is appointed by Congress to contract for the making of arms; this is a matter of immense importance. . . . This moment a vessel is arrived from Europe with twenty-five tons of powder. . . . General Lee is fortifying New York. The captain of the enemy's ships gave out they would fire on the town. General Lee in return gave out that if they did he would chain a hundred of their best friends together, and the first house they set on fire should be their funeral pile.

Governor Ward continued his unremitting attention to his duties, constantly presiding over Congress in Committee of the Whole, etc., until the fifteenth of March, when he was obliged to leave the session, owing to a violent attack of illness, which, the following morning, proved to be small-pox. He died of this fatal disease on the twenty-sixth of March. Dr. Young, who attended him, wrote the same day to Governor Ward's brother as follows: "It is with the most heartfelt grief, with the deepest affliction and pungent regret, that I inform you, the patriotic Samuel Ward, Esq., left his anxious, his numerous friends in this city to bewail their loss of one of the most able, consistent and determined defenders of American liberty in his person, who departed life at 2 a. m., this morning, of that tremendous disease, the small-pox, taken in the natural way." The following day, Governor Ward's colleague, the Honorable Stephen Hopkins, wrote to the secretary of Rhode Island, on the same subject. He says:

I am very sorry to be under the necessity of writing so disagreeable news as the death of your brother, the Honorable Samuel Ward, Esq., must be. He first found himself a little out of order on Wednesday, the thirteenth of March; and on that and the two following days he attended Congress; but on the last of them he was so poorly as to be obliged to leave it before it rose; and on Saturday, the sixteenth, in the morning, the small-pox appeared plainly. . . . He continued with the bad symptoms rather increasing, until yesterday morning about two o'clock, when he expired without a groan or a struggle. He appeared to have

retained his senses quite through his whole disorder, even to the last.

His funeral is to be attended this day at three o'clock, by the Congress as mourners, by the General Assembly of the province of Pennsylvania, by the mayor and corporation of the city of Philadelphia, the Committee of Safety of the province, and the Committee of Inspection of the city of liberties; the clergy of all denominations preceding the corpse, six very respectable gentlemen of this city being pall bearers. He will be carried into the great Presbyterian meetinghouse, in Arch Street, where a funeral discourse will be delivered by Rev. Mr. Stillman. The corpse will from thence be carried to the Baptist burying ground in this city and there interred.

Your very affectionate friend,
STEP. HOPKINS.

The last letter in the handwriting of Governor Ward is dated at Philadelphia, March 11, 1776. He wrote to his son, Captain Samuel Ward, in the lofty strain of religious patriotism he has made familiar to us, and in closing says: "Dr. Franklin does me the favor to take charge of this letter."

Dr. Young also says in his letter: "So full, so firm, so capable, so industrious was Mr. Ward, that his loss will be severely felt in the Congress. One, at least, of the mighty advocates for American independence is fallen in Mr. Ward, to the great grief of the pro-to-patriot Adams." John Adams mentions Governor Ward's death in a letter as follows: "We have this week lost a very valuable friend of the colonies in Governor Ward of Rhode Island, by the small-pox in the natural way. . . . He was an amiable and a sensible man, a steadfast friend to his country, upon very pure principles. His funeral was attended with the same solemnities as Mr. Randolph's. Mr. Stillman being the Anabaptist minister here, of which persuasion was the governor, was desired by Congress to preach a sermon, which he did, with great applause." Many years after, in 1821, John Adams thus speaks of his character in a letter to one of his descendants: "He was a gentleman in his manners, benevolent and amiable in his disposition, and as decided, ardent, and uniform in his patriotism as any member of that Congress. When he was seized with the small-pox, he said that if his vote and voice were necessary to support the cause of his country, he should live, if not, he should die. He died, and the cause of his country was supported, but it lost one of its most sincere and punctual advocates."

Governor Ward's remains were interred

in the First Baptist church, and a monument was erected over the spot by an act of the General Assembly of Rhode Island, passed the following May, which pays this tribute to his memory:

WHEREAS, The Honorable Samuel Ward, Esq., late a delegate for this colony in the Continental Congress, hath lately deceased in the city of Philadelphia; in testimony of the respect due to his memory, and in grateful remembrance of his public services,

Resolved, That his executors or administrators are desired, as soon as may be, to exhibit to this assembly an account of his funeral expenses for payment. And it is further resolved, that the delegates for this colony, for the time being, be instructed to erect a decent tombstone or monument of marble, with such inscription as they shall think suitable, over the place where the body hath been deposited, at the expense of this colony.

The monument was duly erected, and the inscription was written by the celebrated John Jay. Governor Ward's remains reposed in Philadelphia until 1860, when they were removed to the family plot in the cemetery at Newport, R. I., where the monument ordered by his native colony still covers the ashes of one of the truest and most patriotic statesmen of the Revolution.

A striking feature of Governor Ward's character was his remarkable grasp of mind and statesmanlike breadth of view. His letters show an appreciation of the critical situation of the colonies, before it had fairly dawned upon the minds of any but a very few statesmen like himself. As the crisis approached, he rose to the situation and evinced an unalterable desire for independence, which was intensified as the struggle proceeded. The noble career of his son, Lieutenant Colonel (then Captain) Samuel Ward, in the Revolutionary army, equalled his expectations and fanned his love of country to a still holier flame. The letters he addressed to his favorite son and other relatives breathe a religious spirit and devout trust in Providence, accompanying and enhancing his intense patriotism. Governor Ward's religious character was remarkably developed, and a lofty spirituality pervades his writings, apparently stimulating his courage and earnestness in the great national work in which he was engaged. So thoroughly unselfish was he and so regardful of his duty to his country, that while aware of the danger he was running of taking the fatal disease of which he died, he

felt that he could not spare time from his patriotic labors to be inoculated, and thus fell a victim to a conscientious discharge of his public duties. The country could ill afford to lose so noble an example of the best virtues of that greatest period in our national history, the American Revolution.

The following inscription on the monument in Newport, R. I., is supposed to have been written by John Jay:

In memory of the Hon. Samuel Ward, Esq., formerly Governor of the Colony of Rhode Island and Providence Plantations, afterwards a delegate from that Colony at the General Congress in which station he died in Philadelphia, of the smallpox, March 26, 1776, in the 51st year of his age. His great ability, his unshaken integrity, his ardor in the cause of freedom, his fidelity in the offices he filled, induced the State of Rhode Island and Providence Plantations to erect this grateful testimony of their respect. The remains of Governor Samuel Ward removed by his descendants from the First Baptist Church, Philadelphia, rest beneath this tablet, March, 1860.

GOVERNOR WARD'S RELIGIOUS LIFE

From seven pages of data by various historians, for which we can not find space, I select these points: He was a sincere and humble Christian, loyal to the Seventh Day Baptist Church, and his patriotism was tinged with a self-sacrificing spirit. "A faithful and consistent soldier of Jesus Christ." He issued the first Thanksgiving proclamation in America, a copy of which is in the hands of the Seventh Day Baptist Historical Society. It was presented to President Randolph by Mrs. Maud Howe Elliott, youngest daughter of Julia Ward Howe.

T. L. G.

YEARLY MEETING

The Yearly Meeting of the New Jersey, New York City, and Berlin Churches, convened with the Shiloh, N. J., Church on the evening of the Sabbath, November 26, 1926.

In spite of the downpour of rain, a good congregation gathered. Pastor E. F. Loofboro presided. The Shiloh young people's choir led the song service. They also rendered two beautiful anthems, one of which was composed by David Davis of Shiloh.

Dr. Gardiner preached the sermon of the evening, using as his text Revelation 3:20, "Behold, I stand at the door and knock."

At the close, he conducted the conference meeting, several taking part.

Sabbath morning the regular opening exercises were conducted by the pastor, assisted by S. Duane Ogden of Waterford, Conn., who read the morning lesson from Isaiah 44, after which the choir sang an anthem. Rev. Harold R. Crandall preached the sermon, using as his text Isaiah 44:17. Dinner was served in the basement for all at the noon hour.

The afternoon session was taken over by the Teen-Age Conference, which will no doubt be reported by Director Bond.

The evening after the Sabbath, Pastor Loofboro presiding, the session was opened by singing "The Fight Is On," and "The Light of the World Is Jesus." Rev. J. W. Crofoot offered prayer. A short business session followed.

Rev. T. J. Van Horn, in behalf of the New Market Church, extended an invitation for the yearly meeting to meet with them in November, 1927. This invitation was accepted.

Brother Harold Crandall moved that a vote of thanks be extended to the Shiloh people for their hospitality. This was done by a rising vote of the visitors.

The choir sang an anthem at this time, "Great and Marvelous Are Thy Works." The Scripture lesson from the Beatitudes was read by Rev. W. D. Burdick of Plainfield; prayer by Rev. T. J. Van Horn. The ladies' quartet, composed of Miss Martie Harris, Mrs. Pauline Ireland, Mrs. Lora Harris, and Mrs. Nellie Johnson, sang, "Of Whom Shall I Be Ashamed?"

Rev. W. D. Burdick then presented the needs of the denomination in regard to the work, the Sabbath, the call for workers at home and in foreign fields, and the financial problems. He emphasized the importance of team work in our denomination. We need faithful pews as well as pulpits.

An open discussion followed the discourse. "Blest Be the Tie that Binds" was sung, and the benediction was pronounced by Rev. Loyal Hurley of Adams Center, N. Y.

MRS. WILBURT DAVIS.

Secretary.

Bridgeton, N. J., R. F. D. No. 1.

"Repairing a broken promise is all right, but it can never be made as good as new."

MISSIONS

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

MONTHLY STATEMENT

November 1, 1926-December 1, 1926

S. H. Davis,
In account with
The Seventh Day Baptist Missionary Society
Dr.

Balance on hand November 1, 1926...	\$20,537 50
One-third collection Northwestern Association, Missionary Society...	12 24
Pawcatuck S. D. B. society, Dr Palm-borg's salary	36 00
Mary A. Stillman:	
Boys' School	12 50
Girls' School	12 50
Washington Trust Company, interest credit	7 98
Onward Movement Treasurer, Missionary Society	629 00
Milton Church, Missionary Society...	20 00
Helen A. Titsworth, Jamaica.....	10 00
New York City Church, Boys' School.	25 00
	\$21,302 72

Cr.	
Gerald Velthuysen, October salary...\$	83 33
T. L. M. Spencer, October salary.....	83 33
H. Louie Mignott, account October salary	29 00
L. J. Branch, October salary.....	25 00
C. C. Van Horn, October salary.....	41 67
Ellis R. Lewis, October salary.....	100 00
R. B. St. Clair, October salary.....	125 00
George W. Hills, October salary and traveling expenses	66 00
L. D. Seager, October salary.....	66 66
Anna M. West, October salary and traveling expenses	48 45
J. W. Crofoot, October salary and traveling expenses	110 12
William A. Berry, October appropriation	10 00
Ellis R. Lewis, October traveling expenses	24 51
Industrial Trust Company, draft, account salary H. E. Davis.....	45 64
Industrial Trust Company, appropriation Grace High School.....	500 00
Philip Nat. Browne, premium on insurance on Georgetown property	15 00
Hand-in-Hand Mutual Guarantee Fire Insurance Company, installment on Georgetown property mortgage	375 00
Treasurer's expenses	28 00
	\$ 1,776 71
Balance on hand	19,526 01
	\$21,302 72

Bills payable in December, about.....\$ 3,000 00
Special funds referred to in last month's report now amount to \$20,363.44, balance on hand \$19,526.01, net indebtedness \$837.43.

S. H. Davis,
Treasurer.

E. & O. E.

"The child accustomed from his earliest years to pray, to think, and to work is already more than half-educated."

DR. GRENFELL ON THE SITUATION IN CHINA

DEAR FRIEND:

I wish you would bring to the attention of your people the vast importance of letting the truth be known to the world about the situation in China. Peace in China means peace in the East, and for that all missionaries stand. Yet I have failed to see any official pronouncement by the missionaries as to the right or wrong of the Shanghai riots, except in Peking. Was it right to shoot down Chinese students?

General Feng claims that it was quite unnecessary and wrong, and in any other country would have called for a national apology. His statements are being used to disparage him by calling him "The Red General."

I went out to see Marshal Feng, and looked up his record at his birthplace, Paoting Fu, where Dr. Lewis, who has known him for many years, has complete confidence in him. Robert Gailey of the Y. M. C. A., and Lawrence Mead of Peking, have confidence in Feng. It is well known that he doesn't allow opium to be grown, and wherever I went to inquire into the facts I found Feng doing the things that modern enlightened workers and missionaries would be doing. At the same time, holding rigidly to the fundamentalist's doctrines with regard to Christian teaching, I read everywhere, in every paper, sneers, slights, and even grotesque statements about the Chinese general, and no one defending him from the point of view of actual facts. I went to visit Pastor Li, who was the means of his conversion, and who baptized him. Pastor Li loves him.

General Feng stands alone on the northern border, a lonely figure, but so far as anyone can see, trying to follow in the footsteps of Jesus Christ under most trying circumstances and difficulties: the Reds pouring down from Urga, Chang Tsao Lin unfriendly behind him in Manchuria, general ill-feeling in Europe, the press blackguarding him, at a legation where I visited, the diplomats unfriendly and telling tales about him.

When I asked him on leaving what he would like me to do for him in America or Europe, he answered:

"If you have any friends who believe in

prayer, won't you ask them to pray for me, that I may have wisdom?"

What I feel the missionaries ought to do today is to bring out strongly the fact that if we go on calling a man a Bolshevist who isn't one, and others go on making it apparently a mark of hypocrisy for a leader to call himself a Christian, which it is a fact that they do, we may be doing the best kind of propaganda for Bolshevism without knowing it. By "others" I mean the tourist and casual foreigner.

The eminent professor of Chinese at the University of Cambridge, Eng., wrote in the public papers:

"Marshal Feng is the greatest blackguard who ever appeared on the stage in China."

I wrote and asked him for the facts as to why he said so, and I have his reply which says, he "had always known it."

Feng is a man of action. His record is admirable. He has made no money. He lives simply. He is educating his soldiers, giving them trades and providing for their future. He made life and business safe when he held Peking. The people know him well both in Peking and Nanfuang. It is false that he ill-treated his wife. She died in the Rockefeller of typhoid with two nurses attending her, and Feng riding in every day, thirty miles, to see her. The president whom he deposed, Tsao, was a corrupt scoundrel. The honest man whom Feng put in that place is still there. It is false that he murdered Tsao's brother by gross cruelty, leaving him in the snow all night naked. Tsao's brother died in the Rockefeller of diabetes; I looked up his record.

What Feng says is that the missionaries should care less about being considered unpatriotic if they go out in the open and attach the blame for the Shanghai troubles where it belongs, as at last we have the blame put in the right place for the shooting of Chinamen at Hong Kong. A Chinaman in this country, an earnest Christian man, tells me that the trouble in China is that the "China Old Guard" still think that China is as it was in 1920, when a coolie could be shot down in the street and no one care. But now China is a nation, and no one can shoot down a coolie as they used to, without anyone making inquiry. He is part of the nation. I think China can only

hold together as a United States, but today Marshal Feng is her best hope.

What Feng is complaining about today is that we are not speaking out, for some reason or other, when officials in high places do wrong things. He says we are therefore not treading in the footsteps of Jesus Christ, who told us to love one another and love our enemies, and who was put to death not because of that, but because he denounced the authorities in the temple. The missionaries are not afraid today. They do not want the protection of the State. If they have the spirit of Christ they can't possibly want it. Can anyone suppose that Christ wanted a safe conduct from the Cæsars?

I am passing on to you Feng's request to me, that if you have any people who believe that prayer makes a difference in politics and in world affairs, they will pray for him to have wisdom and courage. And that General Chang Tsao Lin, son of the old bandit general, who is an Oxford graduate and is studying Christianity, may soon decide to come out as a Christian man and stand side by side with Feng, holding the entire northern border of China against the Bolsheviks, who are the absolute enemies of Christianity.

Gandhi in India told me much the same thing. He said: "If your Christians were like Christ, we would all have been Christians long ago." Gandhi is trying to do the things Jesus would do.

We personally have got our problems in Labrador, and are working hard at so many ventures that world affairs do seem too big for us. Just at present we are trying to raise the bricks to build a hospital which will be fit to hold all the helpless sick people and give them the treatment we want. So beyond praying for China, at present I can do very little, but there are thousands who would be more than glad to do more if they only knew the critical nature of the situation, and that these two great men, Marshal Feng and General Chang Tsao Lin (Junior), are trying to do the thing which Christ would do, gifted with certainly as much faith as the apostles of old were before the crucifixion of our Lord and the day of Pentecost.

Most sincerely yours,

(Signed) WILFRED GRENFELL.
—In Record of Christian Work.

WOMAN'S WORK

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

Today is ours; what do we fear?
Today is ours; we have it here.
Let's treat it kindly, that it may
Wish, at least, with us to stay.
Let's banish care and banish sorrow,
For, to fate, belongs tomorrow.
—Cowley.

This morning, while the thermometer stands at thirteen below zero, I find it a bit hard to work up any enthusiasm over a visit to the sea shore at any place north of that point where a summer temperature prevails the year round. However, this is the day I have set to write of a visit to Atlantic City during the month of September. I realize that a visit to Atlantic City is an ordinary occurrence to many of our readers, while to others, as it was to me until this visit, Atlantic City is merely a name of a city where, the newspapers tell us, fashionable folk like to gather during the heat of the summer season and where many conventions are held, both during the season and after its close. Our objective was a convention of a physiotherapy organization of the medical profession.

In the hurry attendant upon leaving home for a short trip, I did not have time for more than a glance at the headlines of the papers for a few days before we started, and so I was not a little surprised when in Washington a friendly little old lady whom I met while waiting for a car said to me that she would like to go to the beauty show herself if she could get away. Upon conferring with my husband I learned that the time of the convention coincided with the much advertised "Bathing Beauty Contest," and that back home some of our friends had suggested that our visit to Atlantic City was set at that time so that we might attend this show. We enjoyed the joke on ourselves and then forgot it in anticipation of our pleasure of again walking along the seashore and listening to the never ending sound of the breakers. Then too, we anticipated much from listening to the famous

physicians who were upon the program of the convention.

We did indeed enjoy the ocean in all the phases in which it presented itself to us. The meeting was very interesting, even though I found it rather difficult to understand the accent of some of the foreign visitors. There were present French, German, Polish, Jews, Canadian, and I suppose other nationalities. I found the French Canadian speaker the hardest to follow.

And then besides all this we did see the beauty show, or at least a part of it. The doctors had been urged to bring their wives. I suppose they felt that the women would be much interested in the show, at any rate the wife of the Scandinavian (from New York City), president of the convention, called for him rather early in the afternoon, and he hurriedly adjourned the meeting until after the parade had passed our hotel. So we found ourselves thrust out with the crowd that lined both sides of the board walk. There didn't seem to be anything else to do. We laughed at ourselves for spending so much of our short time at the seashore looking at pretty girls in pretty sport clothes—the girls no prettier than one can see any day in one's home town, the clothes maybe a bit prettier than one sees every day but not so beautiful that I should choose to look at them in preference to some other things—however we resigned ourselves and enjoyed the crowd that waited good-naturedly for about two hours for the parade to reach us. By that time we had managed to acquire a little interest in the parade itself, and by the time that the girls from our own state rode by we cheered them so heartily that we doubted if a critical observer could have detected any difference between us and the more experienced fans. We were sure that even though Wisconsin girls did not get a "look in" at the prizes, they were as deserving as any as far as beauty went. Most of the girls looked like sensible girls, and we hoped that they wouldn't have their heads turned by so much attention. We hoped that they would not conclude that good looks, fine clothes, and admiration of crowds are sufficient preparation for the business of life. I could not feature the mother who was enjoying her daughter's participation in the show, but we were told that a number of mothers were in attendance with their daughters and ap-

parently were enjoying themselves as much as were the daughters. That part of the crowd where we found ourselves was for the most part just an ordinary American crowd, such as may be found in any town when a parade goes by. We remembered the parades we had watched in Chicago and one we watched a year ago in Eugene, Ore., and we decided that it is rather fun after all to be a part of an American crowd when a parade goes by. An enthusiastic group of youngsters across from us won a glance and a wave of the hand from each contestant as she rode by, and everybody else looked on and applauded both the girls and the youngsters.

It was a pleasure to walk up and down in the evening when the crowds had gone. We were enjoying ourselves so much that we did not notice that the sky had clouded over, and so we were surprised when the first drops of rain came down upon us and drove us to shelter.

The following day was Friday, and in order to reach Plainfield before too late we were obliged to leave early—while there were still some interesting addresses to be presented at the convention and probably more interesting events of the beauty show to be presented. With a last lingering look at the sea and with the sound of the breakers in our ears we hurried away to catch our train.

ANNUAL REPORT OF THE PASTOR OF THE LOST CREEK SEVENTH DAY BAPTIST CHURCH

In presenting this annual report your pastor wishes to acknowledge God's goodness and blessing throughout the year and herein to express his own appreciation of the interest, co-operation, and fellowship of the members of the church.

In January, a three weeks' union evangelistic service was held with the Methodist Protestant Church in the village, your pastor alternating with theirs in preaching and conducting the meetings. The results were good, a better feeling of brotherliness being realized and the spirit of fellowship and co-operation quickened. Both churches received accessions. In June the following young people were baptized and united with this church: Glenn, Lloyd, Katheryn and Manning Kennedy, Everett Davis, and Jun-

ior Van Horn. In November, the present month, we have been holding a few days of special, intensive evangelistic services with our brother, Rev. Erlo E. Sutton of Milton Junction, Wis., director of religious education of the Sabbath School Board, assisting us and doing the preaching. We have all been helped and inspired by his earnest and searching sermons, our only disappointment being in the fact that so many for whom we have been praying did not yield themselves to the Master. But seed, we believe, has been sown that must bear a harvest. Let us not cease to bear up in our petitions those whose names we have inscribed on our prayer list.

The first of the month services during the year have been well cared for by our able licentiate, Orville B. Bond. The pastor wishes here to commend him publicly for his earnest and worthy efforts. On these Sabbaths the pastor has ministered to the church at Roanoke. Besides those who have been thus mentioned, those who have spoken from this pulpit during the year are S. H. Davis, Westerly, R. I.; Rev. Paul Folk, Clarksburg; Rev. John T. Babcock, DeRuyter, N. Y.; Abbie B. Van Horn; and Carroll Bond, one of our fine young members who spoke of the college Y. M. C. A. and his own experience at Eaglesmere Camp, the past summer.

Your pastor has spoken during the year at Salem, twice; Jane Lew, twice; Middle Island, Clarksburg, Stone Coal, Martinsburg, Weston, and Alfred Station, N. Y. He attended the General Conference at Alfred, N. Y., at the expense of the church, and the Southeastern Association at Middle Island.

The Sabbath school, under the superintendency of Deacon Erlo Davis, has continued its excellent work, and some important adjustments have been made in its departments and classes, which no doubt will be reported by its secretary, Mr. Paul Bond. The fourth annual session of the Religious Day School was held for three weeks in June, with Mrs. Abbie B. Van Horn as superintendent, assisted by Miss Maleta Davis, Mrs. Marcella Bond, the pastor, and the Misses Elizabeth Kennedy, Velma Davis, and Stella Van Horn. It is worthy of note that the three last named are young teachers trained in our very own school,

graduated last year, and that their work made an excellent showing and speaks highly of the high character of this religious school. More and more must we emphasize the value and importance of religious education and training of our young people. It may be fitting here also to express my appreciation of the splendid work being done by our young people in the Christian Endeavor society. There is a large opportunity for our older young people to make their influence for good felt along this line.

The work of our Ladies' Aid society should also have mention in such a report as this. The noble women in this group let no opportunity go lightly by of assisting in the kingdom task as represented by the church. It might be of interest to the church to know that a quilt upon which the society is now at work is for no less a personage than the daughter of the late William Jennings Bryan.

The second volume of the *Lost Creek Booster*, edited and published by the pastor, has been completed in six issues; the first number of volume three is now ready for distribution. The pastor feels that this little paper meets a need in the church and community and will undertake to continue it for another year.

The pastor is disappointed that the full amount of the local church budget has not been pledged. Two or three matters of vital concern are affected by this failure, for example, the item providing for church hymnals. The richness and spiritual beauty of our worship is impaired by the lack of a good hymnal. Physical necessity in reality is already knocking at our door, as anyone may discover who looks at the condition of our present song books.

The need of a parish house has again, recently, been impressed upon us, and it is to be hoped that the matter may soon be taken up and plans made for supplying this real need in our community life.

The pastor is proud of the record of this church, maintained again this year, in the payment in full of our quota for the Onward Movement. But he is reminded by the Scripture that in so doing we have done only what we ought.

Your pastor, during the year, has preached sixty-seven sermons, delivered nine addresses besides several short talks at the high school, made three hundred seven-

teen visits and calls, performed one marriage, conducted two funerals, assisting in a third, held nine communion services, and baptized six.

In June he was elected president of the West Virginia Christian Endeavor Union which occupies his spare time and affords a wide opportunity for helpful service among the young people of our state.

May our heavenly Father guide us all into larger service and deeper consecration. May his Spirit be with you all.

Humbly submitted,

H. C. VAN HORN, *Pastor.*

November 28, 1926.

MILTON-SHILOH GROUP GATHERS AT STEWARTS

Milton's Shiloh, N. J., family held forth on Sunday, November 28, when it was most hospitably entertained by Mr. and Mrs. Hugh Stewart at a real, good, old-fashioned New Jersey dinner. This was the third annual occasion of the meeting of this little group, it continuing, as previously, to meet at Mr. Stewart's fine home, the Sunday following Thanksgiving.

Mr. and Mrs. Stewart spent their childhood and early married life in Shiloh, and they still carry that inborn love for the place from which has come a share of Milton's students and friends.

Those of this number who were present to partake of the pleasures of this event were Mr. and Mrs. Stewart, Miss Nettie Thomas, Mrs. Carrie Davis and her son Milton and his wife of Madison, where Milton is studying medicine, Eleanor and Louis Schaible, Roscoe Lawrence, Mr. and Mrs. Willie (Mrs. Willie being remembered as Hattie Stewart, one of Milton's alumnae), Hugh Stewart and Verone Marquette.

This was an unusually jolly group, and as the day progressed everyone felt himself back home recalling innumerable happy memories and experiences. Milton Davis has added a valuable member to the crowd since the last meeting, and even though Paul Ewing could not be present, he too has chosen one of the worthy western maidens.

Those missing from the family this year were Bessie and David Davis and Paul and Dorothy Ewing, who are loyal boosters of Milton wherever they are.—*Milton College Review.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 165, Battle Creek, Mich.
Contributing Editor

TRUE TO OUR COVENANT

Christian Endeavor Topic for Sabbath Day,
January 1, 1927

DAILY READINGS

Sunday—Faithful servants (Matt. 25: 14-30)
Monday—True in prayer (Dan. 6: 10)
Tuesday—True to the Father (Matt. 4: 1-11)
Wednesday—The cause of failure (Rev. 2: 4, 5)
Thursday—True followers (Eph. 5: 1, 2)
Friday—Tests of faithfulness (Luke 9: 57-62)
Sabbath Day—Topic: Being true to our covenant with Christ (Heb. 8: 10-12. Consecration meeting)

Our activities chart this year emphasizes the pledge and gives points for holding special pledge meetings. The new topic cards for 1927 seem to carry out the same idea, for there are a number of topics emphasizing the whole or parts of the pledge. The first meeting of the new year has one of these topics, and suggestions are given below for a general pledge program. The different features of the pledge will be taken up more in detail in later meetings.

The program given is only suggestive, and I hope that each society will work out an original program using this as a basis, if you desire, or following out some other line if this does not fit your needs. Then, after the meeting, won't you please write it up and send it in for publication in the *RECORDER*? Every one will be interested in reading about it, and your program may give some other society just the suggestion it needs for some later meeting. Send your reports to Mrs. Ruby C. Babcock, R. F. D. 5, Box 165, Battle Creek, Mich.

At the meeting preceding this one, pass out copies of the pledge divided like this one. If a different pledge is used divide it similarly.

Trusting in the Lord Jesus Christ for strength

I promise him that

I will strive to do whatever he would like to have me do; that

I will make it the rule of my life to pray and read the Bible every day and

To support my own church in every way especially

By attending all her regular Sabbath and midweek services, unless prevented by some reason which I can conscientiously give to my Savior, and that just as far as I know how, throughout my whole life,

I will endeavor to lead a Christian life.

As an active member

I promise to be true to all my duties,

To be present at and take some part aside from singing in every Christian Endeavor prayer meeting, unless prevented by some

Reason which I can conscientiously give to my Lord and Master.

If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at least a verse of Scripture to be read in response to my name at roll call.

Ask each member to study it, asking himself the following questions:

Is our society allowing any feature of this pledge to lapse? If so, how can it be remedied?

What feature of the pledge is of greatest value to the society? Why?

What feature of the pledge do I need especially to emphasize in my own life?

At the beginning of the meeting have a short talk telling what a covenant means and the consequences of breaking human covenants. Then emphasize the covenant each person makes when he becomes a Christian, showing how the C. E. pledge merely defines this covenant. Mention some of the losses and penalties of breaking these covenants.

Have an informal open parliament on each of the first two questions. In this discussion constructive criticism only is desired, and it is entirely out of order to name a fault without suggesting a remedy.

Use the last question for roll call, asking each one, as his name is called, to answer it for himself, making the answer rather in the form of a resolution for the new year than as a criticism of the past.

Close the meeting with a consecrating prayer service, repeating the pledge together in the place of the benediction.

A THOUGHT FOR THE QUIET HOUR

I may have a wrong understanding of our covenant with Christ, but this is my idea of it. It is an agreement made by us when we become Christians to love and follow him and keep his commandments. There is no direct command in the Bible to make this covenant, but we are encouraged to live up to its requirements. Christ said, "If ye love me, keep my commandments." If we truly love him as we should, we will have a desire to keep his commandments. He also says that his commandments are not grievous, so it is easy to keep them. He never asks us to do anything that is unreasonable. He wants us to obey him because we love him, and such obedience is the most sincere.

We also agree to follow him. "Be ye therefore followers of God, as dear children." Christ said that if a man is not willing to leave all and follow him, he can not be his disciple. One must sacrifice to follow him. Many people have had to sacrifice even friends and loved ones to follow Jesus; but the reward for such a sacrifice is wonderful! Are you willing to pay the price?

Let us, at the beginning of this new year, renew our covenant with Christ and resolve to strive hard to keep it and be true to him.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, January 1, 1927

DAILY READINGS

Sunday—I can pray more (Luke 18: 1-8)

Monday—Read more of God's Word (Josh. 1: 5-9)

Tuesday—Be more kindly (Eph. 5: 1, 2)

Wednesday—Serve more (1 John 3: 16-18)

Thursday—Learn more (Prov. 8: 1-11)

Friday—Praise more (Col. 3: 16, 17)

Sabbath Day—Topic: What can I do to make this a better year? (Rom. 12: 1, 2; 17-21; Phil. 3: 12-14. Consecration meeting)

OUR NEW YEAR'S RADIO CONFERENCE

(We have thought sometimes we should like to conduct a radio conference after the pattern of some of our more noted contemporaries. However, as our radio is not working very well, we would suggest that the mails are more reliable. If you have questions to ask, send them in.)

1. *Will you please advise a young man*

how to develop his will power? I do not seem to be able to apply myself to my work or lessons for any length of time or to carry out plans I determine upon.

Your trouble seems to be that you have failed so often that you expect to fail. You have got so you regard yourself as having a weak will, therefore you continue to have one. I would suggest that you begin by selecting a task, the simpler the better, and carry it through to the end, quickly and completely. Then try something harder, and so on. "To him that hath shall be given," is true of will power as well as anything else.

2. *I am the mother of a girl of fifteen who is taking up the use of slang. Nothing very bad, but it pains me to hear young people choose to use slang and bad grammar when they know better.*

First let me remind you that there are some worse habits than using slang and that many young people outgrow certain careless ways of speech of their own accord. But I agree with you that slovenliness in speech is on the same plane with slovenliness in dress. Sometimes people who know better "put on" these ways for effect. I once knew a minister who used a good deal of slang in teaching his men's Bible class but was free from it in the pulpit. You may imagine what an impression of insincerity that would give. You may point out these things to your daughter in a friendly spirit.

3. *I am president of a "dead" intermediate society. Our superintendent does not take much interest and the members are drifting away. What can I do?*

Your question is a definite one, and you are not the only one in this great cause of ours who has faced such a problem. First, I would suggest prayer, fervent, earnest, prevailing. Then study. Take some book on Christian Endeavor principles, such as *Expert Endeavor* by Amos R. Wells, and plan to model your society on correct principles. All this means work, but if I read your character correctly you are really in earnest about the matter and are willing to put forth effort. As president you have an exceptional opportunity to put your committees at work and see that every member has something to do. Many times it has happened that just one person who was afire with interest in the Lord's work, stirred a whole society, or community even,

to new life and activity. My best wishes and prayers go with you.

AN INTERMEDIATE CHOOSES HIS COMPANIONS

IVA C. ELLIS

(Read at a young people's meeting at Conference)

"Be not deceived: evil companionships corrupt good morals."

As Intermediate Christian endeavorers we have our ideals of right and wrong—ideals of what we would like to be and do. However, we are not old enough always to be sure of seeing and avoiding the harmful things in life. Dangers are often nearest to us when we are least aware of them. Our characters are formed very largely after the opinions and habits and manners of the people about us, and so it is vastly important that in our youth we exercise great care in selecting our companions.

One of the first steps toward ruin is to walk in bad company. Those who take this step soon learn to lay aside religious training. If we make companions of those who lead sinful lives, we are more apt to become like them than they are to be benefited by us. "Come out from among them, and be ye separate, saith the Lord."

Rev. George B. Shaw once told a story of a lady who bought a parrot and was shocked to find that it swore like a pirate. A neighbor had a parrot that used good language always. The woman in trouble borrowed the good bird and placed the two parrots near each other, in the hope of seeing a speedy reformation in her pet. The result, as you may have guessed, was shown in the rapidly acquired vocabulary of the second bird.

In selecting new friends some of us may wonder just how to be sure that they are the best companions for us. We can not go far wrong if we choose boys and girls who love Jesus and are trying to serve him.

MILES!—RALLY!

DEAR ENDEAVORERS:

How is the RECORDER Reading Contest progressing in your society? There are 32 pages in each RECORDER; 32 x 5 miles per page=160 miles; 25 extra miles for reading the RECORDER from cover to cover=185

miles for each RECORDER; and if there are any board reports, add 5 extra miles for each report.

The miles in each RECORDER so far are:

September 27—190 miles.

October 4—190 miles.

October 11—190 miles.

October 18—200 miles.

October 25—190 miles.

November 1—190 miles.

November 8—195 miles.

November 15—190 miles.

November 22—190 miles.

Will each endeavorer who has read all of each RECORDER above mentioned send me his name?

A special rally for subscriptions for the RECORDER is being planned for Christian Endeavor week, January 29-February 5. Be sure to enter. Details will be sent later.

If you have entered the RECORDER Reading Contest and not reported, please do so soon.

FRANCES FERRILL BABCOCK.

CHINA, OUR MISSIONARIES, AND OURSELVES

DEAR ENDEAVORERS:

Do you know that our Christian ideals are endangered by unsettled conditions in China? Outnumbering us four to one, the Chinese are a powerful force opposing the spread of Christianity. They are becoming conscious of this power and are organizing to use it. The following are some of the conditions which hinder the growth of Christianity in China:

1. Indifference of the Chinese to the claims of Christianity.

2. The gods of China promise more than our God promises.

3. The failure of Christians to practice what they preach counteracts the claims of Christians.

4. Christians interfere with the social customs of the Chinese and this makes them antagonistic.

5. Governments and corporations have taken unfair advantage of Chinese weakened conditions.

6. Many organizations in China are spreading propaganda against Christianity.

7. Mission stations often do not turn the

work over to the Chinese as soon as they are ready for it.

8. The different denominations sometimes teach contradictory doctrines.

9. As the number of workers increase it is impossible to keep up the high standards set by the first missionaries.

These with other influences have created a critical condition in China.

Into this aroused, disturbed, dissatisfied China we are sending our relatives, our friends, and our Christian brothers and sisters. How many of us have relatives on the China field? How many educational institutions are represented at our China mission? What states and churches lead in the number of workers sent to China? We have seen and talked with our missionaries and listened to their messages. Ties of blood, friendship, and Christian fellowship make it our duty to know about China. We can think more constructively, give more helpfully, pray more earnestly, if we know the missionaries, their work, and their problems.

The problems with which they are wrestling are our problems. If the millions in China are not converted to Christianity, the evils in China are going to lower the moral tone of our western civilization. This being the situation our missionaries are not only working for the good of the Chinese, they are working for our good.

We can learn of the situation by studying the current magazines. Read "Foreigners' Peril," *Literary Digest*, September 25, 1926; "Hindrances to Christianity," in the *Missionary Review of the World* for February and June, 1926.

To learn about our missionaries who are facing the situation get the book, *A Study of Seventh Day Baptist Missions in China* written by Ruby Coon Babcock, for sale by the Young People's Board. Price ten cents. It is chock full of just the information you want.

Organize a study class, study the situation in the current magazines, learn about our share in meeting the situation in Mrs. Babcock's book, and get your credit on the new scale of Christian Endeavor activities.

Yours for helpful Endeavor,
L. E. BABCOCK,

Superintendent of Religious Education.

A LETTER FROM ASHAWAY

DEAR CHRISTIAN ENDEAVORERS:

The Ashaway Christian Endeavor society held a very interesting meeting on Friday evening, November 26. Our leader was Miss Inez Jordan, and our topic, Christian Endeavor Around the World. After a very interesting talk by the leader, the meeting was opened to all. Previous to the meeting, the leader had passed out ten questions bearing upon the topic, and had also appointed Miss Elisabeth Kenyon as reporter. As each question was answered, Miss Kenyon took notes on the answers, then at the close of the questions and answers she gave a report of the meeting.

At the close of the meeting it was suggested by one of our members that the report be sent to the RECORDER. I trust the report given by Miss Kenyon will prove helpful to those who read it. The report follows:

The advantage of having an organization like Christian Endeavor rather than a separate organization for each denomination is that it creates broadness and co-operation and provides a larger chance for world-wide outlook. Some of the features of Christian Endeavor which have commended it to all lands are enthusiasm, adaptability, missionary spirit, and the devotion and unselfishness of Dr. Clark. It helps to promote good will among the races by its motto, Christlike spirit, and unselfishness. Its world-wide extent shows that its adaptability is due to Dr. Clark's interest in young people and that it is needed in all countries of the world. It helps the work of the missionaries on the foreign field by spreading the gospel and aiding missionaries in all Christian activities. The travels of Dr. Clark have helped by increasing members until there are now four million members, also by uniting the societies. There is something about Christian Endeavor which appeals to young people everywhere. It is because it is a "working" and "doing" organization and not just an organization for study. Our societies can get in touch with endeavorers from other lands by correspondence with missionaries, by study of missionary topics each month, and by studying Christian Endeavor literature. They can help endeavorers in other lands by an active interest in missions, by creating a

greater knowledge and deeper sympathy in their prayers. The great advantages which come from world-wide Christian Endeavor are Christian love and fellowship or brotherhood, the advantages of the different nationalities meeting together in different countries in the international conventions and working together over problems of interest to all.

MRS. BLANCHE BURDICK,
Eastern Associational Secretary.
Ashaway, R. I.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session at the home of the president, Dr. B. F. Johanson, November 11, 1926.

Dr. T. L. Gardiner led in prayer.

The members present were: Dr. B. F. Johanson, L. E. Babcock, Rev. H. N. Jordan, Lloyd Simpson, Lyle Crandall, Mrs. Frances F. Babcock, Mrs. C. H. Siedhoff, I. O. Tappan, Mrs. Ruby C. Babcock.

Visitors present were: Dr. T. L. Gardiner, Mrs. B. F. Johanson.

The report of the corresponding secretary was read as follows:

REPORT OF THE CORRESPONDING SECRETARY FOR OCTOBER, 1926

Number of letters written, 23.

No bulletins have been sent out.

One article was written for the RECORDER.

The quarterly meeting at Milton was attended, and the Welton C. E. society visited.

Correspondence has been received from: Dean J. N. Norwood, Miss Fucia F. Randolph, Miss Ethel Langworthy, Miss Greta Randolph, Merton Sayre, Albert Rogers, Rev. Wm. M. Simpson, Rev. W. L. Burdick, Mrs. C. L. Hill, Rev. W. D. Burdick, Rev. A. J. C. Bond, Miss Mary H. Davis, Miss Arveda Van Horn, Everett Harris, Leonard Hunting, Mrs. Clara Beebe, Mrs. Maud Sample, Lyle Langworthy, Mrs. W. D. Burdick, Miss Ethel Rogers, Mrs. Blanche Burdick, Miss Elisabeth Kenyon, Egmond Hoekstra, Rev. Paul Burdick, Mrs. Maybelle Warren, Miss Margaret Davis, Miss Ethlyn Davis.

Societies having reported entering the RECORDER Reading Contest are: Marlboro, Adams Center, Brookfield Intermediate C. E., North Loup, Milton Intermediate C. E., Farina, Battle Creek, Salem, Dodge Center.

Societies having sent twenty-five cents for the activities chart are: Salemville, North Loup, Lost Creek, Marlboro, Farina, New Market, Adams Center, Verona, Fouke, Riverside, Welton, Milton, Battle Creek.

FRANCES FERRILL BABCOCK.

Correspondence was read from Miss Ethel Rogers, Albert Rogers, Miss Greta Randolph, Rev. William M. Simpson, Miss Margaret Davis, Rev. Paul S. Burdick, Mrs. Blanche Burdick, Miss Fucia F. Randolph, Leonard Hunting, Rev. W. D. Burdick, Rev. A. J. C. Bond, Rev. W. L. Burdick, Mrs. Maud Sample, Dr. J. N. Norwood.

The corresponding secretary reported interesting items in regard to her recent trip to the quarterly meeting at Milton, Wis., and to the Christian Endeavor society at Welton, Iowa.

The treasurer was unable to be present, but sent an informal report.

Various matters of interest to the young people were informally discussed.

The board was very happy to have Dr. T. L. Gardiner present at the meeting and enjoyed the talk he gave.

The minutes were read and approved and the meeting adjourned.

RUBY C. BABCOCK,
Secretary pro tem.

SEVENTH DAY BAPTISTS AND THE KINGS OF ENGLAND

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., December 4, 1926)

If thou turn away thy foot from the sabbath, . . . I will make thee to ride upon the high places of the earth.—Isaiah 58: 13, 14.

Theophilus Braybourne was a Seventh Day Baptist minister who lived in England three hundred years ago. He was put in prison for preaching what he believed, just as many other good people were imprisoned for preaching the gospel in those days. But that did not stop him, for even after he had been put in prison on account of his religious convictions he wrote a book on the Sabbath question and dedicated it to King Charles I, who was king of England at that time. Since the king could not stop him from preaching by putting him in jail, he appointed one of his best educated bishops to write a book in answer to Braybourne's book. From 1630 to 1660 Theophilus Braybourne wrote four books on the Sabbath question. When you study English history you will learn how cruel Charles I was. Fin-

ally the people could stand it no longer, and so they got rid of him. Oliver Cromwell then became their ruler. He was never king, but he was about the same as a king. And when he got the power he was not much better than the king had been.

There was another Seventh Day Baptist minister living at this time by the name of John Spittlehouse. He did not like the way Cromwell ruled the people, and he said so. In answer to a speech by Oliver Cromwell Rev. John Spittlehouse made a speech. Among other things he said, "We are not profited by all the bloodshed in the late wars if we are simply to change masters, going from Charles to Oliver." So, you see, this Seventh Day Baptist minister was a brave man too, and was not afraid to say what he thought.

After Cromwell came the son of Charles I. He reigned as Charles II, and was worse than his father. He had many people put to death. Among these was a Seventh Day Baptist minister by the name of John James. John James was preaching one Sabbath day in his little church in the city of London when officers of the king came and pulled him down from his pulpit and took him to prison. Some of their friends advised his wife, Elizabeth James, to ask the king to free her husband, since he had done nothing wrong. So she went to see him and found him walking in the king's garden. The king was very rude to her. She followed him to the palace door, trying to explain that her husband was a good man and had done nothing against the government. He replied, "John James is a rogue and shall be hanged," and went in and shut the door in her face. And so they hanged him, and cut off his head—this Seventh Day Baptist minister. That was in 1661.

There were other Seventh Day Baptists who lived in England in those days who had something to do with the rulers of the land. Dr. Peter Chamberlain was a minister as well as a physician. He was the pastor of a Seventh Day Baptist Church in London, and was also the physician to the king and queen. Charles Bond was a member of his church in 1653, and I think he may have been my great-great-great-great-great grandfather. Anyhow my great-great-great-great grandfather, Richard Bond, came to this country from Lon-

don about 1690, and he was a Seventh Day Baptist.

During the reign of Cromwell there were two brothers, very prominent men, who were Seventh Day Baptists, and who had great influence. They were Thomas and Francis Bampfield. Thomas was speaker of the House of Commons in 1659. His brother was a Seventh Day Baptist minister. He was imprisoned for his faith during the reign of Charles II., but he remained true. They called him a turn-coat. But it seems to us he was a seeker for truth, and was a man who had the courage of his convictions. He was first minister in the Church of England, then a Presbyterian, then an Independent, then a Baptist, and finally a Seventh Day Baptist. He just seemed to be getting nearer the truth all the while, didn't he?

But I must tell you about one more Seventh Day Baptist minister of England who had to do with a king. Samuel Stennett was the son of Joseph Stennett, who was a son of Joseph Stennett, who was a son of Edward Stennett, all of whom were Seventh Day Baptist ministers. During the reign of George III, just before our Revolutionary War, the colony of Massachusetts taxed Baptists to support their state church. The Baptists of Massachusetts complained to their brethren in England. They took the question to Rev. Samuel Stennett, the Seventh Day Baptist minister. He went to the king with the matter, and the king vetoed the law, and that freed the Baptists of Massachusetts from this unjust tax.

You see some of these men were in favor with the king, and some were not. But it is more important to be right with God. Then we need not fear what kings may do. Like Stephen of old, John James was a martyr. Let us not be afraid to do right, and God will take care of us, and will reward us.

If thou turn away thy foot from the sabbath . . . I will make thee to ride upon the high places of the earth.—Isaiah 58: 13, 14.

"A smile each morning and a cheery 'howdy' will produce a wonderful effect on a bunch of employees. A grouch and efficiency are never found in the same room. It is not possible for a man to deliver his best service when he is nursing a grouch."

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

ANOTHER SCHOOL VISIT

I have been at school again—this time the day before Thanksgiving. It was the thought of the teachers of our graded school that a sense of gratitude for good things received is a fundamental virtue leading to a spirit of unselfishness and good will. Believing this to be true, they had arranged a program for the afternoon of the day before Thanksgiving, thereby to lead their boys and girls to think upon their many blessings. In doing this they so planned that all the pupils from the little tots up to eighth graders should have some part in the exercises. They could see that unless the schools gave those young people some such opportunity, they would receive little from Thanksgiving other than a good dinner.

When teachers undertake a full program for eighth graders in school they must, in order to make the occasion profitable, be willing to spend no little time upon it beforehand and work together in harmony. Last Wednesday the upper room was crowded, two in every seat; and all the chairs from other rooms in the building were brought in and filled, many parents being present. There was one part in the big room particularly interesting—where the little folks in their small chairs were crowded close together. It was a pretty sight, of course, seventy of them from the first and second grades. Some mothers with their small children at home on a stormy day are—to let them tell it—"driven all but crazy" with the noise and racket they make. But those seventy youngsters sat through the program—an hour and a half—and, though they became a bit uneasy toward the last, there was no disorder. One of the teachers who has served in those grades several years sat with them, yet seemed to pay little attention to their behavior. It was her quiet presence that kept them in such order—that not-easily-defined something we call *personality*.

The general order in the room was excellent. Every one there seemed interested

in the program, quick and ready to respond. In the exercises there were recitations and songs and some little plays suitable for Thanksgiving, every one having for its purpose the cultivation of a spirit of gratitude toward those who bring blessings to us, especially to the Giver of all good.

In particular I noticed those whose part it was to place the table and chairs where they belonged for use in certain parts of the program. They did it in the quiet and ready manner of those who know just what is to be done and how. It was a very pleasant hour and a half. A feature particularly interesting to the eighth graders was their *local newspaper*, containing contributions from members of the grade, and edited and read by one of them. Its funny column brought out some hearty laughter. The program began with the reading by one of the boys of the first Thanksgiving proclamation by President George Washington.

What impressed me the most was the educational feature of the exercises. Always there comes a real spiritual value from the awakening and expression of a feeling of gratitude, making an impression to last from school days to manhood and womanhood. I am sure that the real teacher accepts it as both a duty and a privilege to cultivate in the hearts of children the moral and Christian virtues that enter into character, as well as to give them a good knowledge of arithmetic and geography.

In speaking with one of the teachers after school that day, she said she wished her pupils to become every day more manly and womanly. She told me how glad she is to hear from time to time how well some of her boys and girls are doing now in high school or college. One of the advantages of long-time teachers in the same school is that they have the opportunity to notice this development year by year.

In the exercises of that day a person of thought and vision could well see much good to come from them—not rapid development over night, but natural growth from good seed well sown and carefully nurtured. God bless our teachers, both in the school-house and the church. Their work is quietly done and not much noticed by the most of us, yet it is they who are training our boys and girls for good Christian citizenship. Let us show them our appreciation of what they are doing.

VACATION SCHOOL EXHIBITS

Those who saw the exhibit of the Sabbath School Board at Conference at Alfred last August could not help being pleased at the showing of the work done in the Vacation Religious Day Schools.

There were nineteen schools, in all, which sent material as follows: Adams Center, N. Y.; Shiloh, N. J.; Verona, N. Y.; Ashaway, R. I.; Albion, Wis.; Milton, Wis.; Milton Junction, Wis.; Westerly, R. I.; New Market, N. J.; Alfred Station, N. Y.; Salemville, Pa.; Riverside, Calif.; Brookfield, N. Y.; Independence, N. Y.; North Loup, Neb.; Nortonville, Kan.; Alfred, N. Y.; Nile, N. Y., and Jackson Center, Ohio.

The exhibit was in charge of Miss Flora Burdick of Alfred, who was very efficient in arranging it and explaining it to visitors.

It is hoped that every Bible school in the denomination will send something for the exhibit we are planning to have at Westerly at next Conference.

The director of religious education wishes to thank all those who in any way helped make the exhibit at Alfred the success it was.

ERLO E. SUTTON,
Director of Religious Education.

LESSON FOR DECEMBER 25, 1926

QUARTERLY REVIEW: MOSES TO SAMUEL

Golden Text.—"Surely his salvation is nigh them that fear him; that glory may dwell in our land." Psalm 85: 9.

DAILY READINGS

Dec. 19—The Report of the Spies. Num. 13: 23-33.

Dec. 20—Moses Pleads with Israel. Deut. 6: 1-12.

Dec. 21—Joshua, the New Leader. Josh. 1: 1-9.

Dec. 22—Caleb's Faithfulness. Josh. 14: 6-15.

Dec. 23—Gideon and His Band. Num. 7: 1-25.

Dec. 24—Samuel the Just Judge. 1 Sam. 7: 3-12.

Dec. 25—The Mercy of God. Psalm 85: 1-13.

(For Lesson Notes, see *Helping Hand*)

Prohibition saved the working classes. They aren't drinking any more, as they used to. It's the politicians that drink, and the smart folks, and the fashionables. That's what makes all the roar about prohibition.

Repeal the prohibition law? You could as soon dam Niagara with toothpicks! I've found out the will of the people in my travels, and I know they don't want it repealed.—*Billy Sunday*.

HOME NEWS

SECOND HOPKINTON.—It has been some time since news was sent from this, the Second Hopkinton Church and society. We are rejoicing in the completion of a two-years' process of repair and beautifying the church property. Part of the church sheds were torn down and sold, because no longer needed in this day of horseless vehicles. This has enlarged the church lawn. New shingles and new paint have added to the attractiveness of the buildings, and new stoves will provide comfort for the coldest winter days.

Some time ago it was thought wise to call three new deacons to ordination. Our two senior deacons, G. G. Burton and R. W. Lewis, urged this action. So the following men were ordained on May 22 last: Walter D. Kenyon, John S. C. Kenyon, and Lewis F. Randolph. The last named is the son of our late pastor, Rev. Lewis F. Randolph, of blessed memory.

We were assisted in the ordination by pastors and delegates from the churches at Westerly, Ashaway, and Rockville.

It is encouraging to have a group of loyal young people, who are faithful attendants at Sabbath school, and are organized into an active Intermediate Christian Endeavor society.

P. S. B.

LOST CREEK, W. VA.—Mr. Carroll Bond, one of our Salem College students, acceptably filled the pulpit the first Sabbath in October. In a most interesting manner, he spoke of the college Y. M. C. A. work and of his experience in the Y camp last summer.

The church has voted to permit its pastor, H. C. Van Horn, to go to the Salemville Church for an evangelistic service to begin December 3. This necessitates a change of date for its own annual meeting, which will probably be held December 26.

A Hallowe'en social was held by the Christian Endeavor society at the home of Urso B. Davis. At that time the regular monthly business meeting of the society was held. Officers were elected as follows: president, Velma Davis; vice-president, Elizabeth Kennedy; recording secretary, Evelyn Kennedy; corresponding secretary, Milton Van Horn; treasurer, Edward Van Horn.

Rev. John T. Babcock, from Berea, with his family, visited at the Seventh Day Baptist parsonage October 29-31. He delivered a splendid and helpful sermon Sabbath morning on Hope. He is now being happily located in his new pastorate at DeRuyter, N. Y.

As this paper is going to press, November 12, evangelistic meetings are about to begin at the Brick church, conducted by the pastor, Rev. H. C. Van Horn, assisted by Rev. Erlo E. Sutton of Milton Junction, Wis., director of religious education of the Sabbath School Board.

William E. Davis was the fortunate man when the "Dairy Special" stopped at Lost Creek, November 10. His good fortune came in the shape of a fine, well-bred, registered Jersey heifer, given away by the Clarksburg Chamber of Commerce. Mr. Davis had his choice from three different dairy classes. While the train remained at Lost Creek, addresses were made at the Methodist Protestant church, the high school, and on the lecture car. In spite of the heavy storm of wind and snow there was a good attendance at each of these places.—*Lost Creek Booster*.

THE BIBLE TODAY AND TOMORROW

The Bible is not liable to be side-tracked, much less derailed, now or ever. Some incidental interpretations have been discarded and some others may be discounted, but nothing has happened or is likely to happen to disturb the serenity of the Bible. There have been several earthquakes, but the earth has not been noticeably affected. The best literature ever written is in the Bible. The Bible Hebrew and the Bible Greek are the most translatable of all Hebrew and Greek literature, and the Bible Hebrew and the Bible Greek are successfully translated into a hundred times more languages without losing the slightest thrill of human influence, than any other Hebrew or Greek literature.

There are more nuggets of gold to standardize the values of coin morale in the Bible than in all other literature, judged by the fact these human elements of inspiration lose nothing when translated into any and all languages of civilized and uncivilized peoples.

There are no peoples in the world who

do not respond to the rhythm, melody and harmony of the Bible masterpieces. Despite some static misplaced emphasis in incidental translations, the Bible has been the greatest dynamic force in civilization that has been utilized "from sea to sea and from the rivers to the ends of the earth." Like pure air, it purifies the human morale, socially, civically, domestically, industrially, commercially and religiously, as do no drugs, tonics, or spirits.

The Bible is in daily use by infinitely more persons in all races and classes than is any non-religious book ever published, and it is used by a larger percentage of persons on the globe today than ever before. No calamity could be as serious to civilization as would be the putting of a dimmer on Bible literature or a muffler on the spirit of the Bible. The great need of the world today, civically and socially, ethically and religiously, is to broadcast the glow and glory of the Bible in wave-length-rhythm, so that the amplifiers of young and old, of all races and civilizations, will catch its melody and utilize its harmony.

The Christian public, especially parents, have an intense conviction that the Bible shall have a fair chance to be known in its miraculous inspiration, shall be understood in its native beauty and glory, shall be ardently loved for the sweetness and flavor it can impart to the human soul in all its complexities. The world needs more of the Bible influence and less the ambition to get influence by talking about the Bible. There has never been a great human need that was not nobly met, and this demand for an attractive, appealing, inspiring opportunity to broadcast the Bible in all of its functionings, will be met by a lovely and lovable presentation of the art, literature, and history, domestic, industrial, and commercial ideals, civic, educational, and ethical standards, social, civic, and religious morale.

The Bible will be the most attractive Book in home and school. Its matchless biographical history will be the most forcefully written and the most brilliantly illuminated of any stories in the world.—*A. E. Winship, in the Journal of Education*.

A man has no more right to say a rude thing to another than to knock him down.—*Johnson*.

DEATHS

LOUGHHEAD.—In Westerly, R. I., October 6, 1926,

Lottie Belle Loughhead, wife of John C. Loughhead, in the sixty-first year of her age.

She was born at Overton, Pa., July 20, 1866, and was the third daughter of John C. and Rosina (Kilmer) Hottenstein. Early in life she was converted, was baptized and united with the Disciples, and afterward with the Methodist body.

She united with the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., July 20, 1900. Mr. and Mrs. Loughhead were married in Athens, Pa., April 14, 1897.

Our sister was one of the faithful ones. She was willing and helpful, thoughtful for truth when found, and steadfast. She had been in poor health for some time, but failed rapidly at the end. Her faith in her Savior was unbounded and she willingly put herself in his keeping. She fell asleep October 6, 1926, at her home, 11 Courtland Street, Westerly, R. I. There were many friends who joined with her husband and other kindred in sorrowing for her loss.

Funeral services were held at the late home, October 9, at two p. m., conducted by her pastor, Clayton A. Burdick.

C. A. B.

BURCH.—Elisha Randall Burch, son of Paul B., and Cynthia Randall Burch, was born in the town of Brookfield, N. Y., January 16, 1848, and died November 28, 1926, aged 78 years, 10 months, and 12 days.

He was a member of the Leonardville Seventh Day Baptist Church, which he joined in 1871. He led a faithful life and followed the best light he knew. A brother, Calvin Burch, of Leonardville, survives. Funeral services were held at the undertaking parlors in Brookfield, conducted by Rev. F. E. Peterson, on November 29, and interment made in the Brookfield cemetery.

F. E. P.

DAVIS.—Susan Irene, youngest daughter of Enos P. and Frances Peckham Burdick, was born in Preston, Chenango County, N. Y., and died at her late home in Alfred, N. Y., December 3, 1926.

When she was six months old, her father and mother with their eight children and household possessions came from Preston to Alfred, where Mr. Burdick built a home in Lanphear Valley, where his children came to maturity. June 10, 1859, Susan was happily married to Henry Morell Davis, who survives her, and with whom she has shared life's joys and sorrows for more than sixty-seven years.

In 1923, Mrs. Davis was afflicted with severe illness, from which she never fully recovered, and since that time she has been tenderly cared for by her husband.

September 5, 1903, Mrs. Davis was baptized by her brother, Rev. Stephen Burdick, at Andover, N. Y., during his pastorate there, and united with the Seventh Day Baptist Church of that place, where she retained her membership and gave her

loyal support. She expressed great happiness at having taken this step in church relationship, though late in life. Although quiet and unassuming by nature, Mrs. Davis possessed sterling qualities of heart and mind; her ideals were high, her friendship enduring, and to know her well was to love her.

Farewell services were conducted at the home, December 6, 1926, by her pastor, W. L. Greene, assisted by Rev. A. C. Ehret. Interment in Alfred Rural Cemetery.

W. L. G.

CRANDALL.—Lucetta A. Crandall, daughter of Samuel and Elizabeth (Vincent) Crandall, was born in Rockville, R. I., May 21, 1827, and died at Rockville, November 22, 1926, lacking six months of being one hundred years old.

Miss Crandall from early girlhood took a great interest in the church and would come with her parents, often on foot, from their farm outside the town, to church and prayer meeting. On October 24, 1842, she joined the Rockville Seventh Day Baptist Church, having been baptized by Elder Matthew Stillman. This membership she held continuously for over eighty-four years.

After the death of her parents, she and an older sister, Hannah, managed the farm. Their home was opened to receive two children who had no other home, and whom they nurtured and brought up. When her sister died, the farm was disposed of, and Miss Crandall went to live with Mr. and Mrs. Albert S. Babcock of Rockville, where she was given a home for the last twenty-eight years of her life.

"Aunt Lucetta," as she was known by many for miles around, was of a kindly disposition, trying to do what good she could to others, as long as she was able. She took an active interest in matters of the community, church, and denomination. She read the RECORDER faithfully until within a few years of her death, when failing eyesight prevented further reading. Her mind was clear and her health fairly good to within a short time of her death. The end was probably hastened by a fall which she suffered. Although she said that she did not see why the Lord let her continue to live after eyesight and hearing were weakened, yet she did enjoy life, while looking forward in hope for a better life to come. To us it proves the Bible promise, "With long life will I satisfy him, and show him my salvation."

Farewell services were conducted at the home of Mr. and Mrs. Babcock, by her pastor, Rev. Paul S. Burdick, and burial took place in the Rockville cemetery.

P. S. B.

WARDNER.—Sarah L., Summerbell Wardner, daughter of Rev. and Mrs. James Summerbell, was born in Germantown, N. J., May 17, 1846, and died in Plainfield, N. J., December 3, 1926.

Except for a few years when her children were very small, Mrs. Wardner spent her entire life as a teacher in private and in the public schools. She began her teaching career when a young woman in New York City, and for the last several years she was a teacher in the Plainfield public schools, giving up the work last spring.

Some of the best work of her life was rendered in recent years through her devotion to the work

THE PRESENCE OF GOD

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact.

When I enter in to God,
All life has a meaning.
Without asking, I know;
My desires are even now fulfilled,
My fever is gone

In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.

So it is when I step through the gate of prayer
From time into eternity.
When I am in the consciousness of God,
My fellow men are not far off and forgotten,
But close and strangely dear.
Those whom I love
Have a mystic value.
They shine as if a light were glowing within
them.

So it is when my soul steps through the postern gate
Into the presence of God.
Big things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory.

—Walter Rauschenbusch.

of the night schools and the work of Americanization connected therewith. She devoted a good deal of her time to private teaching among foreigners, who went to her home at regular intervals for instruction. She was greatly beloved by all her pupils, and her efforts in Americanization work among foreign residents will never be forgotten by those who have been helped by her. Many have been the letters she has received, some from across the sea, addressed to "Mother Wardner" and expressing gratitude for her encouragement and her sympathetic helpfulness. Not only did she impart knowledge, but she was a counselor and friend.

Mrs. Wardner had four children: Nathan, who died at their home in Plainfield two years ago; James F. Wardner, who is a dentist in Buffalo, N. Y.; Thomas B. Wardner, who has lived in the home with his mother since the death of his brother Nathan and who has done all that a devoted son could do to make her last days comfortable; and Mrs. P. W. Caris of Lakemont, N. Y.

Mrs. Wardner was baptized in early life and united with the Seventh Day Baptist Church of Adams Center, N. Y. At the time of her death she was a member of the church of that faith in Plainfield. For eleven years she was an officer in the women's society of the church, and for many years was a teacher in the Sabbath school. She was a wise and devoted mother, a loyal and helpful friend, a woman of faith and prayer—a Christian woman.

Services in her memory were held in the Plainfield Seventh Day Baptist church Sunday afternoon, December 5, 1926. Her pastor, Rev. Ahva J. C. Bond, was assisted by Dr. Theodore L. Gardiner and Rev. Willard D. Burdick. Interment was in Hillside Cemetery.

A. J. C. B.

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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 at 158 Date Street. Church services in United Brethern Church corner 8th and Park Avenue. G. D. Hargis, Pastor, 1497 Lime Street, Phone 3024.

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. Gardner, D. D., Editor
L. H. North, Business Manager

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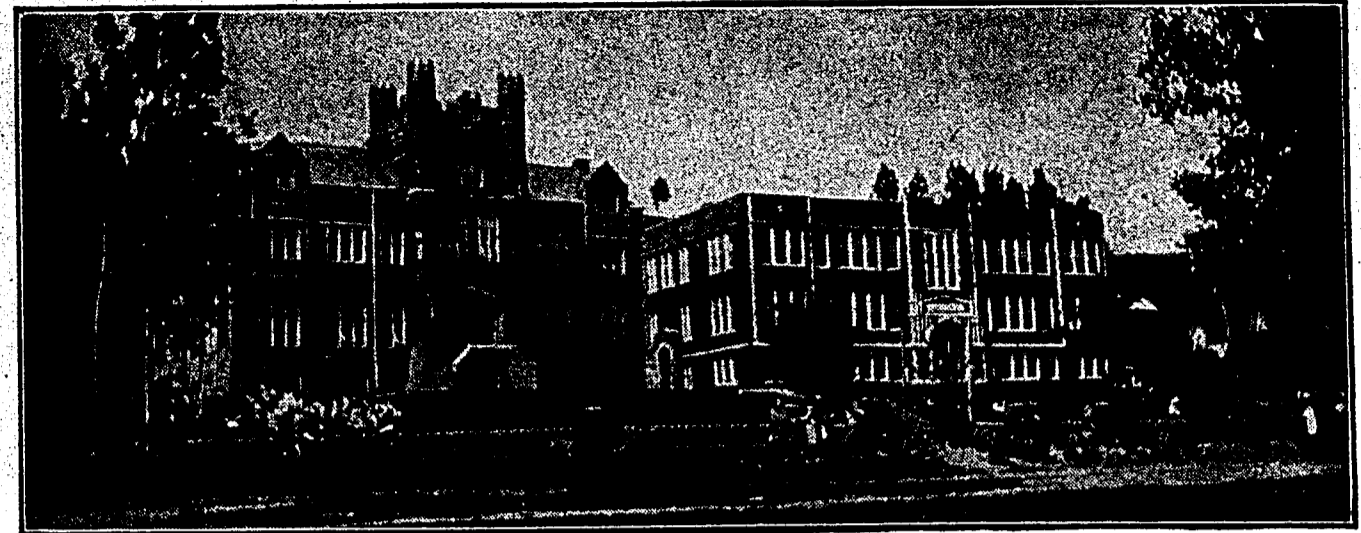
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And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

F. J. HUBBARD,
Treasurer the Denominational Building.
(A Vision in Material Form)
Plainfield, N. J.

THE VOICE OF CHRISTMAS

I can not put his presence by, I meet him everywhere.
I meet him in the country town, the busy market square:
The mansion and the tenement attest his presence there.

Upon the funnelled ships at sea he sets his shining feet:
The distant ends of empire not in vain his name repeat:
And like the presence of a rose he makes the whole world sweet.

He comes to break the barriers down raised up by barren creeds:
About the globe from zone to zone like sunlight he proceeds:
He comes to give the world's starved heart the perfect love it needs.

The Christ, whose friends have played him false, whom dogmas
have belied,

Still speaking to the hearts of men, though shamed and crucified,
The Master of the centuries, who will not be denied!

—Harry Kemp.

CONTENTS

Editorial. —The Best Remedy for All Evils.—Industries for Sabbath Keepers.—Growing Demand for the Bible.—Our New Calendar.—Fruits of Evangelism.—What Are Shepherds For?—A Box of Christmas Home-made Candy.—“Listen Endeavorers!” Listen Everybody!—Building Fund Report..... 769-773	Woman's Work. —The Star.—Letter From the Corresponding Secretary to the Women's Societies 782
The Christmas Dream..... 773	Should the Missionaries Leave China? 783
Seventh Day Baptist Onward Movement. —Our Bulletin Board.—Extracts From Recent Letters 774	“A Little Child Shall Lead Them”... 784
Home News 774	Young People's Work. —Confession of Christ.—A Thought for the Quiet Hour.—The Intermediate Corner.—Listen Endeavorers! 786-788
Missions. —Some Thoughts While at Salem, West Virginia.—Letter From Dr. Thorngate.—The Challenge to Evangelize 777-779	Armistice Day—Then and Now..... 788
Ayars Family Once Owned All of Shiloh 779	Ancient Crafts in Modern Palestine. 789
Unawares 781	Sabbath School. —Value of the Story in Teaching.—Lesson for January 1, 1927 791
	Fifty-four Years of W. C. T. U..... 793
	Sayings of Strong Sunday Men..... 794
	The National Slogan in Terms of Education 795
	Huge Swindle Nipped, U. S. Agents Claim 798
	Deaths 799