

The Sabbath Recorder

THY SEA SO GREAT

Thy sea, O God, so great,
 My boat so small.
 It can not be that any happy fate
 Will me befall
 Save as thy goodness opens paths for me
 Through the consuming vastness of the sea.

Thy winds, O God, so strong,
 So slight my sail.
 How could I curb and bit them on the long
 And salty trail,
 Unless thy love were mightier than the wrath
 Of all the tempests that beset my path.

Thy world, O God, so fierce,
 And I so frail.
 Yet, though its arrows threaten oft to pierce
 My fragile mail,
 Cities of refuge rise where dangers cease,
 Sweet silences abound, and all is peace.

—Winfred Ernest Garrison.

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WHOLE No. 4,270

"O Lord, merciful and kind, be patient with us if we find it difficult to conquer our spirits! May we learn to be like our Lord! If trouble comes, may we bear it with meekness, and in all things may we seek thy glory!"

"May we learn to conquer our prejudices against those who are of different race or faith! Teach us to recognize our common humanity! Make us loyal to what is true and of good report! Amen."

"The Voices of God" Awakens Memories

On another page is a beautiful little message entitled, "The Voices of God," which touched my heart, and I am sure that many another heart among the older RECORDER readers will respond in some such way as mine has done. The article is from a dear old friend of fifty years ago, who prefers to be known simply as "G." He always seemed to listen to the voice of God in the great world about him, as well as in the Book of books. It is a great thing to live in God's world when the voices of prophets and of the Christ and of the heavens and the earth, all speak to the soul of the Father's love and awaken messages of peace and good will.

God has always used men to voice his messages to their fellows and sometimes those messages are far-reaching in regard to experiences of the years past and gone. When my friend wrote of "The voice of my departed Lord" still ringing in his soul through the singing of Rev. Lucius Crandall out of the old *Carol*, the very mention of that song book so well known in my boyhood days started a whole chain of memories—real voices of God—that had been forgotten, and yet voices that had done much toward shaping my own destiny.

After reading the article mentioned two or three times over, I went to a receptacle containing some precious relics of olden times, and there unearthed a well preserved copy of *The Carol*, the first Sabbath school song book compiled by one of our own old leaders, bearing date of seventy-two years ago.

More than fifty years ago this copy was presented to me by a dear old friend, who

thought it might have some historic value for me in years to come. Now it lies open before me, made in the old-fashioned singing book style, with pages for notes a good deal longer than they are high—open at the very song mentioned by my friend, entitled "The Missionary Call." I am going to give it all here. It was printed as "a chant," with a different chorus for the last verse from that following the other verses. The words quoted by "G" are from the chorus, and any old friend who ever heard Elder Lucius Crandall sing can well imagine the ring of his clear voice in the choruses.

My soul is not at rest.
 There comes a strange and secret whisper
 To my spirit, like a dream of night,
 That tells me I am on enchanted ground.

Chorus

The voice of my departed Lord,
 "Go, teach all nations,"
 Comes on the night air,
 And wakes mine ear.

Why live I here?
 The vows of God are on me,
 And I may not stay to play with shadows,
 Or pluck earthly flowers, till I my work have done
 And rendered up my account.—Cho.

And I will go!
 I may no longer doubt, to give up friends
 And idle hopes, and every tie that binds
 My heart to thee, my country.—Cho.

Henceforth, then it matters not,
 If storm or sunshine be my earthly lot,
 Bitter or sweet my cup,
 I only pray, God make me holy,
 And my spirit nerve for the stern hour of strife.—Cho.

And when I come to stretch me for the last,
 In unattended agony, beneath the cocoa's shade,
 It will be sweet that I have toiled
 For other worlds than this.
 And if one, for whom Satan hath struggled
 As he hath for me,
 Should ever reach that blessed shore—
 Oh, how his heart will glow
 With gratitude and love.

Chorus for last verse

Through ages of eternal years,
 My spirit never shall repent
 That toil and suffering
 Once were mine below.

By the way, I wonder how many of my aged readers can remember this old song book? If any of you are like me, little strains of those old songs have been ringing in memory's ears, and you have recalled the faces and forms of dear ones who sang them with you in life's bright morning.

Can you not hear the children again singing:

I'll awake at dawn on the Sabbath day,
For 'tis wrong to doze holy time away;
With my lessons learned, this shall be my rule—
Never to be late at the Sabbath school.

But these Sabbath days will soon be o'er,
And these happy hours shall return no more;
Then I'll ne'er regret that it was my rule
Never to be late at the Sabbath school.

The song regarding the fleeting and transitory life, compared to a flowing river, was always suggestive:

As flows the rapid river
With channel broad and free,
Its waters rippling ever
And hasting to the sea;
So life is onward flowing
And days of offered peace,
And man is swiftly going,
Where calls of mercy cease.

The song of "Triumph" too! how they did make the house ring, as all united in singing:

Joyfully, joyfully, onward I move,
Bound for the land of bright spirits above,
Angelic choristers sing as I come,
Joyfully, joyfully haste to thy home.

Soon with my pilgrimage ended below,
Home to the land of bright spirits I go,
Pilgrim and stranger no more shall I roam,
Joyfully, joyfully, resting at home.

Can you not hear the dear old fathers and mothers yet and feel their enthusiasm as they joined in the song, "Awake, my soul, in joyful lays, and sing the great Redeemer's praise"? Then there were songs about the Bible that always sounded good, such as: "We won't give up the Bible"; and again, "This Book is all that's left me now, tears will unbidden start." This was a song that touched your hearts because it was about the old family Bible.

On the outside cover of *The Carol* were advertisements of the SABBATH RECORDER, the *Sabbath School Visitor*, the Seventh Day Baptist memorial. On the first page

we find: "Compiled by Lucius Crandall," and, "Published by the Seventh Day Baptist Publishing Society, 9 Spruce Street," New York.

The statement: "Entered, according to Act of Congress, in the year 1854, by George B. Utter, agent of the Seventh Day Baptist Publishing Society," appears on the preface page.

"Some Cried One Thing and Some Another; For the Multitude Was Confused"

Practically these same words occur twice in the experience of Saint Paul. The one relates to the trouble in Ephesus over the effect of the gospel message upon the silversmith's business, and the other was concerning Paul's service in the temple, when he was willing to worship in company with men who had a vow—men whom the multitude supposed to be unfit, but they were mistaken.

In both cases there was great confusion because of the intense hatred against Paul's new gospel and the much-needed forward movement under the divine plan for that day. Of course such a contention between the various factions could only hinder the good work of the kingdom.

This morning as I took up the *Pathfinder*, published in Washington, D. C., I found on the first page an interesting article on religious matters, in which was published the "questionnaire" referred to by "Uncle Oliver" in this RECORDER. In connection with that same list the *Pathfinder* referred to the different messages which would come from the pulpits of America at Christmas time.

Since there are but 46,000,000 church members to be found among the 116,000,000 population, the writer supposed that home missionary work would be the first strong plea made on Christmas day by the preachers, and that many voices would be raised against the "looseness of this jazz age." Some pulpits he thought, would ring against the waywardness of modern young people, and others would scold the parents for their failure to make home what it should be for their children.

The right kind of home missionary work, mentioned above, would cover all the other matters and would be just what is needed to correct the evils mentioned regarding both old and young people. It seems a pity that there are so many jangling voices as to what

is really needed to save the world today, when the real gospel of Peter and Paul would settle the problems, if all preachers and teachers would only forget their fighting hobbies and unite in another Pentecost, until spirit-filled workers would bring a general revival of pure and undefiled religion.

Instead of this, the *Pathfinder* sees one great preacher shouting against "families neglecting the church"; another blames "all the modern ideas regarding religion"; another deals in strong denunciations against "newspapers, movies, automobiles, radios"; and another denounces what he calls the "revolt of youth." Still another denounces the "attempt to hold modern youth with worn-out methods of a generation ago," while some blame the "intolerant church," and others denounce "denominational fights," while some blame ministers for "meddling in politics," and still others talk of our hopelessness from "spiritual illiteracy."

And so the old, old story, "Some cried one thing and some another; for the multitude was confused," goes right on! And that, too, with the same old fact in sight, that the cause of God went forward mightily only when they were all together of one accord, praying until filled with the Holy Spirit, that set them all to preaching the simple gospel of the crucified and risen Christ.

What think you would be the effect if today, under the same God who filled the disciples at Pentecost, all the ministers of our time should stop slamming one another, and would of one accord pray for the outpouring of the Spirit until this land is swept with a tidal-wave of revival?

Don't Forget the Young People's Rally for Recorder Subscriptions

One of the most hopeful signs of denominational life and future growth is seen in the widespread interest now being taken in our Onward Movement work. In all our churches there should be an active co-operation on the part of the older members with the efforts of their young people to make January 29 to February 5 a rally week for securing subscriptions for the SABBATH RECORDER.

You have seen the young people's call for this rally on page 788 of the issue for De-

cember 20, and if you have not, please get that number and read their call now. Every Seventh Day Baptist who desires the welfare of the denomination should be moved to lend a helping hand, in so good a work. Every society under the Young People's Board should unite with the board in this movement.

I know there are too many families in our churches where the SABBATH RECORDER never enters, and it is difficult to see how the children in such homes can be expected to be loyal in after years. I can think of no one thing that did more to keep me interested in and loyal to our good cause than did the interest my mother took in the denominational paper. She was not only interested in the RECORDER for herself, but she would call my attention to matters of interest contained therein, and do what she could to make me like it and realize its value.

The pulpit in any church is handicapped in proportion to the number of the pews who do not read the RECORDER. Any pastor works to disadvantage where his people are ignorant regarding denominational matters, such as the RECORDER is sure to publish.

Show me a church wherein a large proportion of the members do not read the SABBATH RECORDER, and I will show you one that is weak and indifferent as to its influence regarding the church's great mission.

I know no better thing our young people can do than to unite in securing loyal subscribers to the RECORDER. Their RECORDER Reading Contest was a great success last year, and a move in the right direction. And our churches can do nothing better at the beginning of this year than to encourage the young people in this rally week canvass for subscribers.

They hope to secure two hundred new ones, and I feel quite sure that if everybody will co-operate in the work, that number might be doubled. I plead with the pastors and with the fathers and mothers; now is the time for you to show your appreciation of the loyal young people's movement in a way that will count for great good. Some way, I do feel sure that you will all do what you can. We shall watch for the report from the workers in rally week with unusual interest.

All Hail—1927 The portals of a new year have swung open to us since our last issue of the RECORDER, and the whole world is entering in. How should we as the children of God face the year and its duties and responsibilities? For every trustful child of God the ushering in of the new year should fill the heart with the attractive beauty of a clear, bright, hopeful outlook. There should be in every heart the newborn resolve to do all we can to make the future what it ought to be.

However incomplete the Christian's work in the year gone by may seem to have been, he may, if he will, begin the year 1927 with a hope that is like the sun by day and a new star by night to brighten his pathway and make the year to come more glorious and fruitful. If he so wills, looking the new year in the face with all its seemingly discouraging things, its prospective burdens and hard tasks, the Sun of Righteousness will surely brighten his days and the Star of Bethlehem will chase away the darkness of his nights. God is ready to bless and prosper you in his work if you on your part are willing to be led and used by him.

The very first thing to do then, as this new year opens, is to bring God near as a Friend and Helper—a wise Leader in all our plans. "Nearer my God to thee" should be our constant prayer by day and our song by night.

Mighty is the soul that walks with God in conscious fellowship and loving obedience. And weak and ready to fall is that one to whom God seems far off! A keen sense of a present, helpful God gives power for good and is greatly needed, not only by the individual but also by the church. The church is strong just in proportion to the nearness of God as experienced in the individual hearts of its members.

So then, if you would make your year 1927 a better year than 1926 has been, let "Nearer my God to thee" be your sincere and earnest prayer. God is as accessible to his children now as ever he was, and we may hear his voice and walk with him in conscious communion.

Then, too, we must forget the past hindrances and not lose strength by worrying over them. It is, indeed, well to look backward to see where we have made mistakes and missed opportunities, but only long

enough to profit by the mistakes in view of future work.

Our thoughts today are not of the past but of the future. We can not serve the past but we *must* serve the future; and at the very outset of this new year let us determine just how fully we will enter into the plans for doing God's work.

Good work for the kingdom of God is not done haphazard; it must be planned and arranged beforehand if the best results are to be expected. We shall not be likely to make a better record in the year just at hand unless we do plan for it.

With some of us the tale of life is nearly told. The year just beginning may be our last, and we must not look on the dark side of things as we look into the future. Even though there may be some shadows and the outlook may in some ways seem discouraging, let us not forget that the golden age for old and young lies in the future and not in the past. Let us all look hopefully forward, not backward, heavenward and not earthward. As heirs of all the past we must be forerunners of all the future. And the destiny of the generations to come will be affected by what we do in the year 1927.

Friends, let us consecrate this year to the Lord and his work. Let us try to erect our Ebenezer that will say to the world, "Hitherto hath the Lord led us," and so make the year 1927 in very truth a year of our Lord. Then if, in the wisdom of God, we should never have another year on earth, we may have left behind for our children a real and substantial evidence of our loyalty to the faith of our fathers.

EXECUTIVE COMMITTEE MEETING—FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held in Minneapolis, Minn., December 8-10, 1926. There was some question in my own mind whether I should attend the meeting this year, but when I learned that it would be quite agreeable to the Dodge Center, Minn., Church to have a Teen-Age Conference there the eleventh of December, I decided to make the trip into the Middle Northwest

at this time. When in the morning of the day I left home I received a telegram from Dean Arthur E. Main, our other member on the Executive Committee, in which he said he would be unable to attend, I was very glad I had decided to be present to represent Seventh Day Baptists.

The journey from New York to Minneapolis was pleasant indeed. The New York Central railroad had provided a pullman car to carry us all the way without change in Chicago, our car being transferred from one road to another at that point. Every section of the car was occupied by a delegate to the meeting in Minneapolis. It afforded me the opportunity to become better acquainted with some of the men whom I have known for several years, and to make new acquaintances. I was immediately seized upon by the recording secretary as an assistant secretary for the meeting, a capacity in which I have served before. I had an interesting conversation with the chairman of the committee on drama, whom I met last year for the first time. This is a new department in the broad field of Christian co-operation through the council. I was glad also to enter into an extended conversation with Mrs. John Ferguson, who is the president of the Council of Women for Home Missions and who, by the way, is the only woman on the Executive Committee of the Federal Council. Mrs. Ferguson is the wife of Rev. John Ferguson, who is the secretary of the Lord's Day Alliance of New York, and our conversation was largely with reference to the work of her husband in promoting Sunday observance. I informed her as to my own work in promoting the Sabbath, and of some of the methods used. I was pleased to learn that the methods used by the New York State Alliance differ radically from those followed by the national organization. I learned, in fact, that the secretary of the latter organization is *persona non grata* with the New York organization, and is never invited to appear on their program. In fact when he has "invited himself" his invitation has been turned down.

It is two nights and a day from New York to Minneapolis, and we arrived in time for the first session Wednesday morning at ten o'clock. The sessions were held in the Walker Gallery of Sacred Art in the Hen-

nepin Avenue Methodist Episcopal church. On the walls of this room are hung many beautiful paintings. Among them is "The Raising of Jarius' Daughter" by Benjamin West. I learned that West lived at Chester, Pa., and that he was a Quaker. I wonder if he was one of that group who became Sabbath keepers at that place, some of whom later went to Shiloh, N. J., and others to Cecil County, Md., and thence to Lost Creek, W. Va. I tried to recall the origin of the Seventh Day Baptist Wests, and it seemed to me it was at Shiloh. It would be interesting to many SABBATH RECORDER readers if some one in the West family would speak up and tell us.

The welcome given by the Minneapolis Council of Churches was cordial, and everything was done for the comfort of their guests. An unusual and substantial token of their appreciation of our presence in their city was received by each guest in the full payment of his hotel bill.

There was a banquet Wednesday evening at the Curtis hotel, and a public meeting Thursday evening in the Wesley Methodist church. The latter was addressed by Miss Lucy Gardiner of London, an apostle of international peace, and by Dr. S. Parkes Cadman, president of the Federal Council.

The theme of this entire session of the committee was "How to Make Church Co-operation Real and Vital in the Community." Following were some of the sub-topics: "What is the right relation between denominational and interdenominational plans?" "In the more comprehensive program of religious education now being developed, what does the experience of various communities teach?" "What service can the Federal Council render local churches that desire to develop a co-operative program for bringing Christian principles to bear more effectively on industry and for securing better contacts with the labor movement?" "What program for education for world peace should the churches of a community plan for?" "What does organized co-operation among the churches have to do with furthering interracial co-operation?" "What is being done by co-operative action to cultivate better relations between Jews and Christians in the community?"

It will be seen by these topics that stress was placed upon *local* co-operation in lines

of service upon which the Federal Council has been operating for many years. Since it has been the policy of Seventh Day Baptists throughout their long history to cooperate with other Christians in promoting the religious life of the local community, our membership in the Federal Council will be seen to be but in harmony with the practice of our churches. I know of no better place to go to determine a denominational policy than to the history of the practice of our churches.

One of the most interesting reports given was that of Dr. Haynes, secretary of the Commission on Interracial Relations. He told us very entertainingly of the Harmon awards to members of the Negro race who have rendered special service or achieved distinction in various lines of activity, respectively. Dr. Haynes is himself a Negro, and there is no secretary of the council who makes a more favorable impression upon his audience or gives evidence of having his work better in hand than he.

Dr. Tippy, secretary of the Commission on Social Service, always inspires one with confidence in his leadership in promoting Christian relations between employer and employee. His message always has a deeply spiritual note. Dr. Goodell as secretary of the Commission on Evangelism represents a sane and effective type of evangelism. Our own members on this commission, appointed from the Missionary Society, have been interested and active members and have received helpful suggestions in working out our own evangelistic program.

The Commission on International Justice and Good Will presented significant resolutions which were adopted and which will be presented soon to President Coolidge and to Senator Borah. Since I happen to be not only a member of this commission but of its Committee of Direction, I shall reserve for a later issue of the SABBATH RECORDER a further report of its action.

For a number of years the council had a Commission on Sunday Observance. Nothing constructive was ever accomplished by that commission. All its energies were absorbed in opposing the insistent and persistent efforts of the ever-present and unwelcome secretary of the Lord's Day Alliance of America to secure for that organization the endorsement of the Federal Council.

For several years Dr. Bowlby has not made his appearance, neither has his organization been mentioned.

It was through the work of a special committee appointed in 1915 and reporting to the council in 1916, that the Commission on Sunday Observance was dropped. I happened to be a member of that committee which met in New York at the expense of the Federal Council. Our report carried the recommendation that the Commission on Sunday Observance be discontinued and that there be substituted therefor a "Committee on Family Life and Religious Rest Day." I was chairman of the sub-committee of the "Committee of Fifteen" that made the recommendation. I had the immediate support of Dr. Graham Taylor who, not knowing my denominational affiliations at the moment, said: "I am in favor of that. It will suit our Seventh Day Baptist friends also." I assured him that I thought it would.

Some years later this committee was discontinued. It may be better so. There may be no common ground upon which Seventh Day Baptists can co-operate in promoting a religious rest day. I had hoped there might be. Certainly I had no thought of compromising our own fundamental position that the seventh day is the Sabbath. My conviction that no other day can ever serve the high and holy ends of a "religious rest day" has never wavered nor grown less through the years. In fact it has become an increasingly vitalized conviction. And still I should be glad to find some common ground whereby we might help those of other faiths to retain or to regain a conscience upon this question. It will be a long, long road to Sabbath restoration if it must be brought about by first destroying regard for any day. It may be the only way.

Meanwhile we will co-operate with all Christians just as far as we can do so in promoting the common task of our holy religion. We will do it without prejudice and without fear. We will do it because we are interested in advancing the cause of Christ throughout the world and in every department of human life and endeavor. We will do it as Sabbath keepers, so using the Sabbath as to fit us spiritually for our important task as we work with others in a common service. If the Sabbath can make us

better Christians, more brotherly, more spiritually-minded, then we can recommend it to all other Christians who are laboring with us to bring in the kingdom of peace and righteousness and who need the Sabbath—the Scriptural, spiritual, Christian Sabbath—to fit them for the challenging task which confronts the Christian Church.

THE VOICES OF GOD

In the Old Testament we frequently come across these words at the beginning of chapters, "And God spake unto Moses saying." The language would indicate that he talked with Moses, in an audible voice, as one man talks with another. We are told that God is a spirit, not subject to the laws of the material universe, hence he communicates with man through their intelligence, their mental and spiritual conceptions. It is probable the writer intended the language to be so construed, as figurative—not actual, in a material sense. God has many attributes, all revealing his infinite nature. While he is the eternal and everywhere present God, Ruler, and King of the universe, he condescends to be the Father and Redeemer of mankind. In him we live and move and have our being. While he would rule in the hearts and consciences of his children with no audible voice, yet he has countless voices addressed to our intelligence and spiritual perceptions that we can hear if we will unstop our ears and listen to his manifold calls. The voice of forgiving love is ever pleading with his erring children to return to their Father's house, where there is bread enough and to spare for their hungry souls. God through Jesus Christ calls to all, "Come ye that labor and are heavy laden and I will give you rest: take my yoke upon you and learn of me, for my yoke is easy and my burden is light." The prophet Isaiah calls, "Ho every one that thirsteth come ye to the waters, and he that hath no money; come ye buy and eat: yea, come, buy wine and milk without money and without price." God calls to us in the marvelous works of his hands in nature, uttering ever silent voices to our souls. We should bow our heads in humble submission and adoration to his beneficent and countless calls. While it is true that the rain falls upon the just and the unjust alike, yet we are reminded that it is only to his obedient children who hear and heed his voice, who are

promised the blessings that flow therefrom. Transgression and disregard of the laws of God, and also of the righteous laws of our country, will surely bring disaster and ruin upon an unrepentant nation.

I will mention one more voice of God through Jesus, "The voice of my departed Lord, 'Go, teach all nations,' comes on the night air and wakes mine ear." This is part of a song Elder Lucius Crandall used to sing, called the "Missionary Call." I can recall only one stanza. It was published by the Tract Society in a small collection of hymns, called *The Carol*. Elder Crandall had a strong, baritone voice and sang with much fervor and expression.

G.

FIRST CONGRESSIONAL ANSWER TO SUNDAY LEGISLATION

The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . .

It is not the legitimate province of the legislature to determine what religion is true or what false.

Our government is a civil, and not a religious institution. . . .

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. . . .

If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum.—"American State Papers," Class VII, p. 225.

"Love never faileth." It never goes out of fashion. It is never cast aside like an antiquated robe. It is fit and beautiful in every time and season. It adds some light to the light of childhood. It adorns life's prime. It beautifies old age. It is a lovely garment that moth and rust can never consume and that death itself can not destroy. We may take it with us through "the valley of the shadow," and we may wear it upon the resurrection morning. It is always in fashion. "Love never faileth."—J. H. Jowett.

MISSIONS

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

SOME PRIVILEGES OF THE CHRISTIAN MINISTRY

(Sermon preached at the ordination of Clifford A. Beebe, Hebron, Pa., October 30, 1926)

And I thank Christ Jesus, our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. 1 Timothy 1:12.

We have assembled to publically set aside our brother to the Christian ministry. There are very few occasions of greater import. We should not approach a service of this kind lightly or thoughtlessly, but with dignity, sobriety, seriousness and prayer. As we turn to this work a solemn hush must have come over every soul conscious of what was about to take place.

I am sure you all regret that circumstances conspire to make it necessary that those who take part should appear to be in a hurry. This is not because we belittle the Christian ministry in our thinking, but because there is only one half of a session for this program, when usually two full sessions are given to such a service.

Many subjects suggest themselves as appropriate for this occasion, but I have been prompted to speak regarding Some Privileges of the Christian Ministry. I do this because I have concluded that this high calling is not being appreciated by churches, homes, and young people as it should be, and that for this reason, as well as others, young men are not entering the ministry in sufficient numbers to meet the needs of the hour. It must be that God is calling a sufficient number; the fault is not his. It lies elsewhere—the young, the churches, and the homes in many cases, are known to look upon the ministry as an undesirable work, and therefore men are turned away from it when otherwise they would take it up.

Paul, as is shown in the text, did not think it undesirable. On the contrary, he fervently thanked God for the privilege. He thanked God for the favor of serving in this

capacity though it brought him untold hardship and peril. Connecting the text with the context, we hear him, in gratitude, calling the one who had appointed him to this work "the blessed God." To him it was a rare privilege. So it ever has been and ever will be to those who take up the work and humbly follow it with intense energy and consecration. Only those who are called should undertake it, and these should follow it with thanksgiving for the priceless privilege.

But what are the privileges of the Christian ministry? Only heaven itself can reveal all the blessings of this calling to the minister himself, and I can not attempt to mention all that appear as the days come and go. Those I do name I would treat in a modest way. In presenting this subject I speak largely from my own experience, covering two score of years. Forty years next New Year's day, in the schoolhouse across the vale, I tried to preach my first sermon.

I. First, let us note some things the ministry does not offer. This may clear up a few mistaken ideas.

1. The ministry is not a money-making vocation. In saying this I cast no reflection on money-making. There is nothing wrong in money-making in and of itself. Some are called to produce wealth. Accompanied with high aims it is a worthy calling; but the business of the Christian ministry was never intended to bring any such results. The farmer, miner, lumberman, builder, and manufacturer are engaged in money-making occupations; but the minister of the gospel is not. He is not alone in this, for the teacher, artist, musician and physician are not following money-making vocations. These professions were never intended for such a purpose; they are above it. The minister should consider his work as does the true soldier. A number present today were in the World War. You did not enter it for the money you could get out of it; something higher and holier animated your bosoms when you laid all on the altar and left home for a foreign land, and possibly death. Something higher and holier than money-making animates the heart of the true minister of Jesus Christ.

Having said this, I hasten to remark in passing that the minister is entitled to a

reasonable support; and the church stultifies itself, denies the faith, and injures Christ when it does not support him. We may also note that there is nothing wrong in a minister's having property, though the Christian ministry is not a property producing profession. A minister with whom I became acquainted as a member of the Board of Trustees of the United Society of Christian Endeavor was a millionaire and has always been considered as one of the most evangelistic pastors in the country; but it is needless to say that he did not get his money from following his profession. He is not in the ministry for money; if he were, he would neither be evangelistic nor Christian.

2. The Christian ministry is not a vocation in which one is seeking to gratify an ambition to rise and be famous. This is as unholy as following the ministry for money. Men in the ministry often do rise to distinction. Many of the most distinguished men in the world today, and in all the Christian era, have been in the ministry; but they have risen to distinction without seeking for it. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." I am sorry to admit that there are those in the ministry who are seeking thereby to gratify their ambition for distinction; and there are those who advocate that the minister is justified in being ambitious to get all he can out of the ministry and climb as high as he can in men's eyes, so long as he does not tread on other people's fingers. Pushing one's self ahead without trampling on other people is impossible. The ambitious minister is always in trouble; he is out of his element; and the theory that the ministry is a vocation in which to gratify the ambition for distinction is far from the teaching and spirit of Christ.

3. The ministry does not offer the privilege of living a life of ease. Two Irishmen were toiling away and one said to the other, so the story runs, "Pat, if you could have your choice what would you do?" Pat answered, "Of all the soft, easy, white-collared jobs I would choose that of bishop." Others think the same way, and they probably know nearly as much about the office of bishop as did Pat.

It is true that there is a sense in which a minister is his own boss and can flit away his time if he wishes to; but he will not get very far by leading a lazy life. The requirements of the Christian ministry today are very strenuous; they were strenuous in the eighteenth century and forepart of the nineteenth, when a minister provided his living with his own hands; but they are more strenuous in this day with its complex life.

Furthermore, if a man have the love of Christ in his heart, he can not be lazy, he can not sit down on his job, he can not save his time and strength, he must key himself up to a high pitch, he must work without stint or measure, he must give himself as does a good soldier.

But after all is said and done, labor is the sweetest joy and those who give most of time, strength, thought, and heart enjoy most.

II. Turning now to the positive side of our subject, we observe:

1. That the Christian minister, considered from the standpoint of his vocation, is in the line of the prophets and the apostles.

We think of prophets as those who foretell events, but prediction was the smallest part of the work of the prophets. Christ spoke of John the Baptist as greatest among the prophets; but how much did he have to say about future events? The word *prophet* means speaking for God, and that is the work of the minister. Away with this straining to get some new fangled idea, something that will shock and thrill. The minister is the mouthpiece of God to men, the heart of Christ to a suffering world. Though under changed circumstances, he is called to the same vocation as were Moses, Samuel, Elijah, Elisha, Amos, Hosea, Daniel, John the Baptist, Paul, and Christ himself; and though there are hardships, disappointments, heart aches, and sacrifices, it is a blessed privilege; and well might Paul thank God that he had appointed him to this service.

2. The Christian ministry considered as a great undertaking has no rival, and is worthy the most highly endowed intellect, the best cultivated mind, and the most Christ-like heart and character. Men like to undertake great things, and the Christian ministry challenges their best. What

is more, a man called to the ministry can get results commensurate with the undertaking if he is willing to pay the price.

Look but a moment at what the work of the ministry is. It is the work of transforming men, communities, and nations from evil doers into the likeness of the Son of God—changing want into plenty, sickness into health, pain into health, uncleanness into purity, drunkenness into sobriety, stinginess into benevolence, hatefulness into lovableness, malicious whisperings into praise, robbery into helpfulness, sensuality into spirituality, sorrow into rejoicing, disappointment into realization. Some of you remember Jeff Hallett of this township. Forty years ago he was one of the wickedest men in the community. He told me once that he had been guilty of breaking every commandment except the one that says, "Thou shalt not kill." All of a sudden a change came over him, and the last twenty years of his sojourn on earth he led a noble, helpful life, fighting every evil in the community and standing by everything that was good. There are those present here today who had part, under the help of the Holy Spirit of God, in bringing this about. This illustrates what the Christian ministry is appointed to do to men, homes, communities, nations, and the whole world. It is a colossal undertaking and as glorious as it is great. I was speaking the other day to a business man about how small some men can be and how much time they will consume higgling and haggling over some little thing, and he replied, "I go to our board meetings and we vote millions of dollars in an hour or so." It is said that during working hours Henry Ford turns out seven cars a minute. Men call these things "big business." They are, but the work of the ministry is bigger. Men tunnel under rivers and through mountains, cut canals through continents, fly around the world, and carry on undertakings that involve billions of dollars; but the minister is called to be a leader in a vaster undertaking—the task of transforming men and all human institutions, evangelizing the world. Every follower of Christ is called to have part in this undertaking, but the minister stands in a different relation to it than others; he is one of the leaders in it; he has given up all other

activities to dedicate himself to this work directly.

3. This leads us to note another privilege of the Christian ministry. Considered in his relation to the church, its life and work, and the community, its life and work, the minister is called to be a leader.

This is not because he seeks to be such, but from the very nature of his work he is a leader. He leads most and best who keeps himself out of sight and puts others ahead whenever he can without too great loss to the work. He who studies to put himself in places of leadership seldom leads much, and he who enters the ministry because he wants to be a leader is to be despised. Last night, a man in a private conversation spoke of certain men as being so low down that they had to climb upon a stepladder to kick a snake. The man who follows the sacred vocation of the Christian ministry for the sake of being a leader, or for money, or for ease, or to gratify his desire for distinction, is lower than these men, if possible.

When we say a minister is called to be a leader, we do not mean that he is called to lord it over God's heritage. When one does that he becomes a boss. The wise minister is a leader in the sense in which a teacher or a parent is, minus the authority. The minister has no more authority than any other member of the church. It is his to direct by his counsels and the formulation of plans for advancing the work. He constantly studies the needs of the church and kingdom and outlines plans to meet them. These plans, when they involve changes, he lays before the church. The church should consider these plans and adopt them if at all wise. It is only fair and Christian for the church to get back of the pastor's plans in so far as they are good. It is not a square deal to place a man in the position of leadership and then fight him. When an officer is chosen, he should be supported unless his plans are unwise.

Leadership lays great responsibility upon the minister and should humble him in the dust, but at the same time it gives the priceless privilege of molding character and transforming communities, a fact for which he may well thank "the blessed God" as did the apostle Paul.

4. Considered from the standpoint of intellectual training and development, no voca-

tion offers greater opportunities than the Christian ministry. The love of knowledge is one of the highest sentiments of the human mind, the pursuit of knowledge one of the noblest, and the finding of truth brings ecstasy to the soul. While the ministry leads one to study particularly the truths regarding God, his character and his works, the human soul, man's relation to God, his fellow men, and the world in which he lives, it also leads him to study every phase of human knowledge and lay truth of all kinds under tribute. There is no field of knowledge that will not yield help to his work if he be a diligent and painstaking student. His work naturally invites him to glean the best from all fields of truth, and if he is systematic and strenuous in his weekly program, he will find time as the years go by to gratify the thirstings of his soul for knowledge.

There are in the ministry, to be sure, as in other professions, those who care very little about intellectual unfolding, the pleasures of knowledge, or the ecstasies of finding new truths, but it is their own fault. The ministry gives opportunity for fullest activity and satisfaction in the realm of knowledge and intellectual pursuits.

5. Men used to ring the changes on "success," but for twenty-five years the wisest and best are talking about being "useful." Considered from the standpoint of opportunities for usefulness, the ministry stands foremost. In saying this I am not referring to the minister who sits down on his job or who makes it a side issue or who is seeking to be clever and foremost or who lacks sympathy with imperfect and sinning men or who is so cold, distant, and cranky that he never gets close to anyone except himself. Neither am I referring to an angel, but to one called of God, one who has experienced the consciousness of the forgiveness of sins, one who knows Christ through the personal experience with him, one who is humble and devoutly consecrated to his Master, one diligent and enthusiastic, and one whose heart goes out to all, in tenderness and loving sympathy.

We have already referred to the ministry as a vocation having for its only purpose the transformation of all men, communities, nations, and the world. Such a work is unselfishly useful from its own nature; but

going a little more into detail we note the ministry offers a wonderful opportunity for usefulness through the weekly public ministrations. The minister who stands humbly before the public, week after week, conscious that he is there to speak for God and not to produce an effect for himself, with a heart longing to help men renders a service that is beyond measure.

No minister who has any idea of his sacred calling will neglect his public ministrations and his preparation for them; but perhaps after all his greatest service comes through his mingling with men in all the walks and conditions of life and his private ministrations to them. It is his to cheer the aged and the sick, to encourage the struggling and the unfortunate, to bring comfort to the sorrowing and eternal hope to the dying. If a pastor who has been able to win men's confidence during many years of service, were permitted to speak about the confidential things of a long ministry, he could tell how all classes have come to him with their problems and troubles and how, in many cases, he has been able to render the aid that none other could. To such a pastor, business men come for advice regarding their enterprises, the tempted and sinning to secure his help in reforming, deserted husbands to enlist his aid in getting their wives to return, wives to seek advice regarding degenerate husbands, lovers for counsel concerning their love affairs, parents for aid regarding their wayward children, children for help in connection with unreasonable and abusive parents, and young people for advice regarding the perplexities springing from philosophical and religious problems. The wise, faithful, tender and sympathetic pastor finds himself able to give valuable service to people in these and many other trying circumstances. Much of this work is very delicate and difficult, requiring more than human grace and wisdom, and can never be rendered by one who is seeking to put himself into such places; but it is a service greatly needed in every church and community. One of the greatest favors God can give to men is to make them useful, and the Christian ministry offers this privilege to the fullest extent.

6. Considered from the social standpoint the Christian ministry opens the way

for the forming of many and lasting friendships.

Friendship is the master passion of the human soul and carries with it the choicest blessings of two worlds. Because he constantly mingles on intimate terms with many people in all the walks of life, the minister has the opportunity of forming many and rare friendships. We know that some ministers never learn the art of making friends; they do not make friends because they are cold or caustic or selfish. We also know there are many people with whom no minister can make friends. They may be nice as long as they can get something out of the minister or control him, but when he can not be made to serve their wills and interest, they have little use for him and much less any desire for friendship with him. But having admitted that there are those who will not or can not furnish the conditions for friendship, the fact remains that the minister, as he passes from field to field, finds many true souls between whom and himself there spring up genuine and lasting friendships. The number increases as the years roll on, and though he does not often see those whom he has learned to love in other days, yet friendship abides, a perpetual joy and blessing, more precious than all the gold of the world. I know of no other vocation that offers so many opportunities for friendship as does the Christian ministry.

7. The Christian ministry considered in the light of rewards is a work which gives satisfaction to the minister himself.

Satisfaction is among the highest of all rewards; it is all inclusive. Money, position, fame, a life of ease, knowledge, and skill are nothing without a satisfied soul; and these, in and of themselves, can never bring satisfaction. The self-seeker can never find satisfaction; the book of Ecclesiastes was given expressly to teach this truth, and the Bible everywhere emphasizes it.

What are the things which give satisfaction? They are not very numerous or hard to find. Chief among them are these: the consciousness that you have tried and are still trying, humbly and unselfishly, to do your part; the consciousness that you have helped and are still trying to help your fellow men and have not defamed or hindered

them; the consciousness of having exercised a kind, sympathetic, and forgiving feeling toward all; and above all and including all, the consciousness of God's approval on your own soul. The Christian ministry furnishes the basis for the satisfaction growing out of all of these.

The minister is often cast down because of his limitations and failures in both public and private work, and will wonder over and over again why God called him into the ministry; but as he struggles on with his human handicaps, using the broken sword God has placed in his hand, he finds unspeakable satisfaction, though all his efforts are marred with imperfections. Though he has to meet the contempt of godless critics, endure untold hardships, and sacrifice where others think impossible, yet there is a joy past understanding in it all. His soul will come to glory in the things he is called on to endure for his Master. It is the joy of which Isaiah spoke when he said, "He shall see the travail of his soul and be satisfied"; that which Paul had in mind when, in prison awaiting his death, he said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day"; and the joyous satisfaction that filled the life of Christ even while here on earth, of whom it was said, "Who for the joy set before him endured the cross, despising the shame." It is given to all who lead lowly, devout, loving, sacrificial, and active lives to find more and more satisfaction; but this priceless privilege is pre-eminently for the Christian minister.

CONCLUSION

These are some of the privileges of the Christian ministry. Time forbids that I should name others. These have been set forth in a modest way and with no attempt to make the ministry appear to be the only calling worthy a devout Christian. God calls men to other vocations and blesses them therein; but at the same time ministers of the gospel are still needed on mission fields and in the churches, and we have the assurance that God calls a sufficient number each year. While it is not a money-making business, or an easy life or a profession to be followed with a view to gratifying the

ambition for distinction, yet it is a high and holy calling and a blessed privilege. He who enters the ministry at the call of God is following in the footsteps of the prophets and apostles, is accepting the place of leadership in Jehovah God's greatest undertaking—the evangelization of the world—is taking a position of very great and rare usefulness, and is setting out on a life that gives the fullest opportunity for intellectual pursuits, the acquiring of knowledge and the forming of choicest friendships. Homes and churches should exalt the work of the ministry; young people should take it into consideration with other vocations when choosing life's work; those whom God calls should dedicate themselves to it; those whom God does not call should keep out of it; and though it is a life not free from toil, hardships, rebuffs, sacrifices, and disappointments, all should count it a high privilege to be called to serve God and men in this capacity.

SHALL WE KEEP IT UP?

Someone has said that he who keeps up with God must run, and it is just as true that he who does not keep up will lose out finally. This is true of churches and denominations; it is true of the Seventh Day Baptist denomination and its churches and the members of the churches. The pace God sets may be terrific, but if his children will consecrate all and make the effort to keep up with his plans, he will do the rest.

A friend once came to the writer saying that for more than one month he had been trying to learn to drive an auto which he had purchased, but had come to the conclusion that he never could learn. Arrangements were made to teach him. When the time came, the car was backed into the road and the man directed to take the wheel and start. This he did, but he was afraid to shift out of "low," and for more than a mile no command or entreaty or argument availed. He would not change out of "low." How long will Seventh Day Baptists be contented to run in "low"?

The pace at which God directs his work shall move is faster in some ages than others. The Church has reached the period when the call of God is for a fast pace. This is indicated by the many doors being thrown wide open and by the vast resources—material, intellectual, and spiritual re-

sources—placed at the command of the Church. For centuries, even millenniums, God has been preparing for this day and its achievements. His Church must not fail him. Seventh Day Baptists must not fail him; but if we do not, we must quicken our pace into a run. We must run!

THE SPIRIT IN THE WHEELS

There are various methods of evangelism. The method may be that of the big tent or tabernacle with twenty or forty churches uniting and all things under high pressure. The method may be that of a few churches of different denominations coming together under the preaching of some imported evangelist. The method may be that of a single church holding a meeting in its own edifice, with an evangelist to assist the regular minister. The method may be the hard but usually productive one of loving pastoral evangelistic enterprise. The method may be the divine method of church evangelism, whole groups of members doing consistent day-by-day service for the kingdom. But whatever the method used one feature must characterize all effort, or the results will be empty and vain. There must be definite personal effort to win souls for Christ. There must be "individual work for individuals." The burden of souls must rest upon the heart of the Christian man or woman. Unless A is willing to go to B and plead with him to repent and believe in the Lord Jesus Christ, all the other work, plans, advertising, committee meetings, and what not will be lacking in the great essential. The evangelistic movement, however big and booming in numerical statistics, will fail to achieve the true goal to the gospel. Only consecrated and sacrificial personal devotion to the redemption of lost men in the name of a divine Redeemer will bring those solid and lasting spiritual results which are the very reason for which the Church has a place in the world.—*The Watchman-Examiner*.

COMPLETING CHURCH AT GUY'S HILL, JAMAICA

Rev. W. L. Burdick, D. D.,

Ashaway, R. I.,

U. S. A.

MY DEAR BROTHER BURDICK:

You will see from this that I am writing from Guy's Hill. I left Kingston last Wed-

nesday for Above Rock. I found the brethren of that place of good courage in the Lord. We studied the Word of God together and were greatly profited. Leaving there on Friday I traveled to Luna. This being the rainy season of the year, especially in these parts, I had great difficulty in reaching this place on account of the terrible mud through which I had to plough. In one of the places, on account of the nearness to a precipice and the deep mud, I had to stop my machine and get some men to push her through. Had excellent meetings with the brethren who were able to attend. They need much spiritual upbuilding. I stayed with them till Monday morning, steering my way to Port Maria, and then turned in a northwesterly direction for Mile Gully, which place I reached in safety, and thence to Guy's Hill, after a ride of forty-five miles of rugged, snaky roads.

The Mile Gully brethren were working on a little temporary booth on a bit of land which we purchased to erect our church building. They are a faithful people. Satan had worked hard to turn them out of the way while I was sick. But they held their own, and today they are as firm as a rock for the truths.

Now there is quite a little stir at Guy's Hill, as the people witness the completion of our church building. Some of our ill wishers declared that we were too few to build a church. Now they are changing their word. Many are drawing near to us. My brother, Robert Mignott, has been working on its completion since the latter part of the past month; but the weather was terrible. Anyway, he has finished the carpentry work (except the making of the benches, as we had to go slow with the merchant who gives us credit) and has applied the paint, and it is quite a beauty. We can not dedicate it this side of the year. We have to pay off our indebtedness before taking more lumber for benches; that is the policy we have been following—to keep clear with our merchant. But everybody around is rejoicing for the work already accomplished. Anyone who reads this and desires to help us with even ten cents, we shall not despise the day of small things. We thank such a one in advance. We shall, at its dedication, take its picture for the RECORDER. It will be the first Seventh Day Baptist church building in Jamaica, for

which we praise our God. Our brethren here are poor. But they have a mind to work. I have had to take the responsibility in getting the materials from the merchant. And the load is heavy to carry, but the good Lord has been helping us. We are planning for a grand opening in the day time in the coming year. And we do hope to raise enough then for defraying all expenses. I am returning to Kingston tomorrow, the fifteenth, and hope to reach Bath on Friday, God willing, to prepare for our cantata, which is to come off on the nineteenth of this month.

We are hoping for a grand session of the Jamaica Association. We want to send you a good photo of our delegates, so that our brethren may see the faces of a goodly number of their brethren here. Pardon lengthy letter. I am of good courage in the Lord. Allow me to wish you and all the brethren a happy Christmas when it comes.

Yours in the Master's service,

H. LOUIE MIGNOTT.

Guy's Hill,
Jamaica,

December 14, 1926.

SALUTE THE FLAG AND FLOUT THE CONSTITUTION

Lawlessness on the part of the American people, deliberate, respectable, prevalent lawlessness, justified on principle by leading organs of public opinion, is the chief peril to the United States. The doctrine is that a dissenting minority has the right to disobey either the laws or the Constitution at will, with the corollary that enforcement of the law against a group organized for the purpose and engaged in the act of disobedience is a tyranny which ought to be resisted by every necessary means, including fraud and violence. This doctrine repudiates every fundamental principle of American democracy. It leaves the United States without a settled government, subject to the uncertain whims of disaffected groups and exposed to the evils of anarchy. There is a type of patriotism which salutes the flag and kicks the Constitution down stairs. If government by the people is ultimately overthrown in this country, patriots of this type will be its destroyers.—*The Baptist.*

WOMAN'S WORK

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

THE UNKNOWN NEIGHBOR

There standeth one among you whom ye know not! John 1:26.

The speaker was John the Baptist. The unknown neighbor, the one to whom their eyes were veiled, was Jesus.

John was preaching in the desolate valley of the Jordan, and his home was the desert which stretched away beyond the river. To this wilderness everyone came running—scribes, Pharisees, tradespeople, the human offscouring of the streets—to be lashed by the tongue of this fierce prophet who would not live in cities. They came not because they liked the tongue-lashing, but because the man drew them in spite of themselves. He was rugged, vital, original, with now and then the tenderness of a woman and the humility of a child.

The scribes and Pharisees in particular were baffled by him. They could not classify him. He fitted into none of their mental pigeon-holes. So they asked him, "Art thou Elias, or Moses?" Had he answered "Yes," they would have wagged their heads knowingly and said, "There's a crank preaching beyond Jordan who imagines he is Moses!" They would have written him down as "John of such and such parentage, such and such city, such and such occupation, and suffering from a bad case of religious mania," and would have dismissed him from mind. But John was not to be so easily dismissed.

"I am a voice," he cried. "I have no birth nor name, but only a message. I am a voice." Then he added, seeing Jesus, "There is One among you whom ye know not. He will baffle you more completely than I. How can you be so blind as not to see?"

Yet they were blind to One whom the earth now calls Savior! The condemnation of mankind is written in this word: "He was in the world, and the world knew him not."

This text could be applied to Jesus still, for how little we recognize his presence!

But I am eager today to give it wider application. Do we know our neighbors, those who live in the same city, work in the same building, even those who occupy the same home? Jesus was a neighbor to many who had been drawn by the magnet of John's preaching. They had seen Jesus in his carpenter shop, they had chatted with him on the streets of Nazareth, but they did not know him. They had caught no glimpse of the eternity in his soul. Are we as blind to one another?

Life is so ordered that we begin in our dealings with one another in the most appalling mutual ignorance. "God is a spirit," says the Bible. Man is a spirit, too, and spirit with spirit does not easily meet because each spirit is barricaded within a body. Has it ever occurred to you that you have never seen another person? You have heard another spirit speaking, that is to say, that other spirit has used lips to make atmospheric waves which have come beating against the ear doors of your body, and you have interpreted the knockings correctly, really guessed the nature of your friend; but more often the interpretation has failed. You have seen another spirit peeping at you through those two windows called eyes, but when all is done you can not see a soul. Nor does it help to break down the walls of the body-prison, for the spirit resents that attempted burglary, and flees. We live lonely lives, each of us within our hermitage of flesh. We make signs to one another by speech or gesture or glance, but these are poor interpreters. There is only one key that can unlock the door, the key offered by Jesus when he said, "This is my commandment, that ye love one another."

ARTIFICIAL BARRIERS

But as if this barrier of the body were not enough, we persist in erecting other walls to hide our neighbor.

The Pharisees did it with Jesus.

"Is not this the carpenter's son?"—there is the barrier of trade.

"Can any good thing come out of Nazareth?"—there is the barrier of birth and class.

"Whence hath this man wisdom, never having learned?"—there is the barrier of education.

The questions sound quite modern. You can almost hear those scribes saying to

each other, "Why, he came from a little bit of a town down state! His father was only a mechanic, and I don't suppose he ever went to college. His brothers and sisters are living in that same town today." After-ages learned to say of that man, as they hungered for his greatness, "The measure of the stature of the fulness of Christ Jesus," but they were blind to his "measure" or "stature" or "fulness." They had erected so many class barriers that they could not see their neighbor.

We still perpetrate that folly.

There is the wall of nationality. A man is a "Dago" or a "Jap," and we make the label so large that it completely shuts out the common humanity which that man shares with us. Under the laws of naturalization—unless they have recently been amended—Jesus could not become an American citizen, because he could not qualify under the strict interpretation of the adjective "white." One of his Syrian compatriots was recently robbed of citizenship in a Western state for that reason. Jesus, were he in our midst in the flesh today, would be a "foreigner."

There is the wall of wealth. How has it ever come to pass that if I own two chairs, upholstered in plush, I can not associate with the man who owns only one chair of yellow pine? Do not misunderstand me! I do not say that all the fault, or even more than half the fault, is with the man who owns two upholstered chairs. The man with one yellow-pine chair also builds the barrier. What I am saying is that this wall of wealth erected because one man can jingle a few more pieces of metal in his pocket than his neighbor is one of the funniest of all our barriers. Heaven laughs at it, as the sun laughs at the fences between our fields.

And there is the wall of—of—religion. The word "religion" comes from a Latin word which means "to bind." Religion is that which binds us to God and to one another. But nowadays what passes for religion often divides men instead of uniting them. Of course that which drives men into opposite camps is not religion, whatever it may be called or whatever it may call itself. Robert Louis Stevenson spoke a final word when he said, "That is no religion which fills a man with bile," and the

statement holds all along the line. It holds of Protestantism which is anti-Catholic and of Catholicism which is anti-Protestant. It holds of fundamentalism which is anti-liberal and of liberalism which is anti-fundamentalist. That is no religion which fills a man with bile! It may be superstition, or fanaticism, or perversion, or anything you may choose to call it, but it is not religion. Religion binds; it does not bar. But how high the denominational walls are raised, so high that we can not see our neighbor!

There are other walls—the wall of trade, employer on one side of it and employee on the other, and the wall of education, and the wall of fashion, until it must be said of our companions in this adventure of living, "There standeth one among you whom ye know not."

These barriers are not Christian. Where Christ comes "there is neither Jew nor Gentile"—the wall of nationality is not allowed to obscure humanity. "There is neither Greek nor barbarian"—the wall built on culture has disappeared. "There is neither circumcision nor uncircumcision"—the wall built on religious tradition has disappeared. "There is neither bond nor free"—the wall of social and industrial distinctions has disappeared. "There is neither male nor female"—even the wall of foolish sex rivalry has disappeared. And in place of them all—what? This, "Ye are all one in Christ Jesus!"

TEARING DOWN THE BARRIERS

How shall we achieve this, mind of Christ? How shall we learn to know our neighbor? How shall we tear down the walls?

Let me suggest some simple means!

First, we must remember that our neighbors share with us a common humanity.

It does not describe a man to say he is rich or poor, Methodist or Presbyterian, cultured or uncultured. The soul is larger than any names. To listen to some in the warring camps of labor and capital one would judge from the fulminations that those in the opposite camp are scarcely human. One wonders if the other man really has two eyes, two ears, a nose, mouth, and chin, such as his attacker possesses. The sins of labor are largely those of capital—thinking of life in terms of wages—and the virtues of capital—loyalty and love—are

discoverable in as great measure in the ranks of labor. Both camps are composed of people fashioned from the same human pit.

"The rank is but the guinea stamp:

A man's a man for a' that."

We may differ in occupation, but what is that difference compared with a common beginning?—we are of one birth, we came forth from the same eternal spaces. We may differ in the color of our skin, but what is that difference compared with a common ending?—we must all walk through the same valley of the shadow of death. We may differ in the number of chairs we own, but what is that compared with our common suffering, our common joys, our common dreaming, and our common sins? What we need is not so much a socialism of industry. Even if that were possible, it would be a pitiable superficial remedy. We need a socialism of the human soul, the grace of ordinary human understanding.

Second, we must remember our neighbor's struggles and temptations.

Why is harsh judgment more readily indulged than kind? Why do we canvass our neighbor's motives so cruelly? Why do we condemn so sternly when our neighbor sins?

Dr. Kelman has said with truth: "The real standard for guilt . . . is the distance that had to be crossed to reach it." There are wrongs from which I may be removed both by taste and temperament; even so I may seek out that sin and almost commit it. But another man may be drawn to that sin by all the force of hereditary disposition. He may resist it ninety-nine times with anguish, sweat, and blood, only to fall into it the hundredth time. Human law courts would judge him guilty and me innocent, but the judgments of God "are true and righteous together."

"What's done we partly may compute

But know not what's resisted."

And how little we know of other people's struggles—though we might know much if only from the knowledge of our own! In the delirium of sickness portents of those battles of the soul will be revealed. At other times they are hidden. Do you understand that poem of Louise Driscoll:

God pity all the brave who go,
The common way and wear
No ribboned medal on their breasts,
No laurels in their hair!

God pity all the lonely folk
With griefs they do not tell:
Women waking in the night,
And men dissembling well!

And who but God shall pity them
Who go so quietly,
And smile upon us when we meet,
And greet us pleasantly?

Coming down in the train to this conference two days ago, I was sitting next to a man of some seventy years of age. His speech was of the matters of which we talk to one another on casual acquaintance. Soon I ventured the question:

"Have you any children?"

His lips stiffened as he said, "Only grandchildren, sir." Then after a moment, "My three boys in turn died as they became thirty years old."

But I knew nothing of that struggle! Why should we be so callous? Dr. MacLaren of Manchester used to say to his people year after year, and almost Sunday after Sunday: "Be kind! Every one you meet is fighting a hard battle. Be kind!"

Again, we must remember our neighbor's worth.

In the Wembley Exhibition in London last summer there was a case containing (in imitation, of course) all the great nuggets of gold discovered in the gold mines in South Africa. That case was always surrounded by throngs of people; it was difficult to get near it. But anyone with discernment could not look upon those crowds without thinking how much more valuable than all that gold was any innocent child, any sinful man or woman! What is gold compared with the power to speak and laugh and love? What is a diamond compared with the instinct to pray?

I once heard of the captain of a lifeboat on a rockbound coast, and how someone, more for the sake of probing into his motives than for any other reason, asked him:

"Why do you risk your life for people whom you have never seen? A wreck occurs on your stretch of the coast. The endangered passengers are complete strangers to you, and probably in some cases they seem hardly worth the saving. Why do you do it?"

He was an illiterate man, but he made fine reply. "Oh," he said, "I guess it's our nature."

Such is our nature! It has streaks of pure gold. It can be said of us as was said of the knights in the court of King Arthur:

And like to coins they are, some good, some bad,
But all stamped with the image of the King.

Lastly, we must remember our neighbor's need.

We usually judge other people according to our own need. The questions we are tempted to raise are these: "Is she worth knowing? Can I gain through her friendship?" I do not mean that these are the only questions we raise, but consciously or unconsciously we are apt to review our friendships from somewhat selfish motives. But it was said of Jesus that he was "beside himself." People intended the judgment as a condemnation, but when pondered it is seen to be a noble tribute. For in truth he was not living in his own life; he was "beside himself," the center of his love was in the need and love of others.

Suppose you reverse the usual questions and ask: "What can I be worth to that girl? How much can I give her in cheer, sympathy, and high example?" Suppose that instead of exploiting the treasures of other lives for your gain and ignoring those lives if they seem to reveal no treasures, you begin (as I believe you have begun) to explore their poverty to determine what may be the measure of your service! Suppose we all should begin to inquire for our neighbor's need! What a new world would be opened up to us—the world in which Jesus lived!

"If ye love them only which love you, what thank have ye? Do not even sinners the same?" If your good will is given only to those of your own rank, whatever that may mean, if your sympathy is lavished only on those of similar tastes, what virtue do you possess?

The questions of Jesus bite deep. We sometimes say that we wish we might meet Jesus in the flesh, but I suspect that most of us are still unready for that encounter. "If you salute your brethren only, what do ye more than others? Your heavenly Father maketh his sun to rise upon the evil

and the good, and is kind to the unthankful also."

When shall we see our neighbor? It can still be said with truth, "There standeth one among you whom ye know not." But Another stands there, too. His cross stands, its roots deep in the depth of human need, its crown in the purest light of heaven, its arms wide enough to receive a world. "I, if I be lifted up, will draw all men unto me!"

Our Lord and God, we have been unkind and indifferent to our comrades in life! We have not recognized them as comrades, though they with us have come from thy eternal purpose, though they walk with us the same journey, though they are gathered home at length through the same dark and wondrous valley. Open our eyes to our neighbor's struggle and worth and need! We ask it in Christ's name. Amen.—*Rev. George A. Buttrick, in Record of Christian Work.*

MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Executive Board met with Mrs. W. C. Daland on the afternoon of December 6, 1926.

The president called the meeting to order and read a part of the fifth chapter of Matthew and offered prayer.

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

Visitor: Mrs. Ella Crosley Mitchell of Marion, Ia.

The minutes of the previous meeting were read.

The treasurer gave the monthly report—receipts \$144.60, and no disbursements. The report was adopted.

The corresponding secretary read a note from the Milton Junction Ladies' society, inviting the board to hold its January meeting with them at the home of Mrs. G. W. Coon. Mrs. Shaw also read to the board the circular letter which has been sent to the various societies.

It was voted to give our treasurer power to send to the Woman's Board of Foreign Missions of North America the amount due from this board.

There was some discussion in regard to

suitable stationery for the use of the various members of the board and it was suggested that the corresponding secretary write to the associational secretaries in regard to this matter.

After some open discussion of possible plans for the program of the regular board meetings, and for a closer, more friendly relationship of the board with the various societies of the denomination, it was decided to make a careful study of the Colorado field for the January meeting.

It was voted that Mrs. West make plans to have a pageant written for the woman's hour of the next General Conference.

Minutes were read and approved.

Adjourned to meet with Mrs. G. W. Coon on Monday, January 3, 1927.

MRS. A. B. WEST,
President.

MRS. J. L. SKAGGS,
Secretary.

LAW ENFORCEMENT

(Extracts from an address by Right Reverend Edwin S. Lines, D. D., Bishop of the Diocese of Newark, at the opening session of the Fifty-second Annual Convention of the Episcopal Diocese of Newark, Tuesday, May 18, 1926.)

I would not have you think that my judgment as regards the enforcement of the laws in respect to strong drink is changed. I believe that prohibition has brought great good. I believe that there are numberless homes where men, women, and children are living in greater self-respect and comfort because the liquor business has been compelled to live outside the law. I know that the laws are disobeyed and that many of our public men who have taken the oath to obey them are doing their best to break them down. I know that most of the newspapers have been filled with poor jests and ridicule of prohibition. I know that public officers are saying that the laws can not be enforced, when they have not made a serious effort to enforce them.

You all know that it is in the power of the government and the state to make an end of the row of ships off coasts bringing in strong drink, much of it poisonous, from other countries. The misrepresentation of the attitude of our church people by the personal pronouncement of an officer of a church society of long suspended animation, as having an official character, and the in-

decent haste to have it entered upon the record of the United States Senate, should be regarded by every member of the church and by every fair-minded person as an undeserved reproach of the good name of this church.

A GREAT MORAL CONFLICT

I do not need to be told of the obstacles through the corruption of those who are set to execute the laws and through the indifference of public officials. We are in the midst of a great moral conflict, and the wisest way in such a contention as this is to go straight on. I know that the bad conduct and bad language are not on one side alone, but the shameful endeavor to bolster up a bad cause by representing the country as given to drunkenness and hypocrisy and to take students to Washington to tell an unwarranted story of increased drunkenness in the colleges should stir the indignation of all our people.

About everything that is bad in the country, the increase of murders, and robbery, the lowering of standards in manners and morals, indecent amusements, are credited to prohibition, and we all know that it is not true. We have not become a nation of hypocrites. There were as many violations of laws made to restrain and regulate the sale of strong drink before prohibition as there are now. The attempt to close saloons on Sunday as a day of rest and keep minor children out of them was treated with contempt by those in the liquor business, and we were told that such regulations could not be enforced.

There was an attempt made to give licenses to sell beer only, and they had to be given up because the men in the business could not be trusted. It is fair for people to say that modification of the law on account of the difficulty in enforcing might be considered. But I do not wish those who are trying to break down the law without any substitute to offer to determine what the modification should be.

Many of our most thoughtful citizens who did not approve prohibition and have not changed their minds feel that the breaking down of the present laws against strong drink would be a great disaster, letting in not modification but the destruction of all reasonable restraints. Those who are trying to make out a case for personal liberty

forget that the restriction of personal liberty is a mark of civilization, that we have in every department of life and in our daily conduct to accept for the common good the restriction of our personal liberty. You can not give a movement in the interest of strong drink a moral character although you put the label of personal liberty upon it.

MILLIONS PRAY FOR PROHIBITION

Millions of people are praying for the success of prohibition, and I can not think that there are many who are praying for the repeal of the Eighteenth Amendment. I can not see how any woman, mindful of what women have suffered from ruined homes, of children robbed of food, shelter, and comfort, sons and brothers ruined through strong drink, can give her influence in any way to the relaxation of the laws.

We have made the mistake of thinking that laws would execute themselves, and we have trusted to the punishment of law breakers by government officials, without appreciating the necessity of having an educated and favorable public opinion back of the laws. It is fair to ask for a generation or two to prove the value of prohibition, with the unnumbered generations back of us in which strong drink brought its untold evils in the destruction of homes, the corruption of our political life, the ruin of our youth.

My brethren, I have no desire to magnify our ills and I think there never was a more hopeful time in which to live. We are in a war in which there is no discharge. The world has passed through harder struggles than that in which we find ourselves and religion has helped it through. Some causes of anxiety are really causes of hope. Dissatisfaction with conditions makes the condition for progress. Great nations throughout the world are waking up to an appreciation of their proper inheritance, and in the midst of commotions and rebellion against the existing order we may see the signs of progress.

In many of your communities the church is not giving proper leadership. In some places its influence is practically negligible. It is hardly worth while supporting because the spirit of religion and obedience to the Lord Christ are not in it. Why do you let it go on that way and let the church go to sleep and die on your hands? I come back

in my ceaseless round from many places, wondering why clergy and people do not give the church a chance. Who do they not let it truly represent the Christ and so have the power of his spirit? Why do not the vestries when they come together ask what the church is doing in the community, whether its life is being influenced in a large way for good by the church, whether the parish is a great force for righteousness, or simply a respectable organization, living on in a lifeless, formal way?

The church must be kept separated from the political fortunes of any individual or party, however the temptation may be at times to depart from that rule. Ambitious political leaders are constantly endeavoring to use the church and to represent their fortunes or the fortunes of their party as having a normal claim. It requires great care on the part of those set to represent the church, whether ordained men or lay officers, to keep out of the clutches of politicians.

While the church must be kept free from all alliance or with what are distinctly political movements, it has a right through its clergy to plead with laymen to carry their religion into politics and to stand strong against political corruption, against whatever is wrong or unworthy in public affairs.

Room 834, 1060 Broad Street,
Newark, N. J.

THE WORLD FAITH AND ORDER MOVEMENT

A very significant religious conference is to be held in Lausanne, Switzerland, August 2 to 21, 1927. It is designated as A World Conference on Faith and Order. Practically, all Christian bodies will be represented excepting the Roman Catholics, who do not care to take part in the movement.

Two outstanding features of the program are the following: Statements of the different religious views held by the churches represented; then a discussion of agreements and differences for the purpose of finding the largest possible common ground on which to stand and carry on co-operatively and unitedly, the work of the kingdom.

Our General Conference has been cordially invited to be represented. As in the case of a few other small Christian bodies, we are entitled to only one delegate. The

Commission and a committee of our Conference are in favor of our being represented and of sending Rev. A. J. C. Bond of Plainfield, N. J., as our delegate.

This seems to some of us to be a most unique and very important opportunity to be recognized as having a *witnessing* place on the world's religious map.

Interest in the undertaking grows with increasing knowledge of its nature and purpose and of our own opportunity.

The expense of sending Dr. Bond will probably be about \$600, and no provision was made for this in the budget.

It has fallen to my lot to try to raise the needed amount of money. I am therefore asking through the RECORDER, if you will not help, and if so, in what sum?

Money is not needed now but those who are planning for the conference are anxious to know who are expecting to go as delegates, that the most complete possible arrangements may be made in the way of hospitality, and for the program.

The responses thus far have been liberal. But one person would like to be one of a hundred to contribute five dollars each; another would like to be one of twenty to pay twenty-five or thirty dollars each; and another, one of six to give one hundred dollars each. And I am already sure that some would be glad to belong to a ten-dollar group, and some to a twenty-dollar group. But we hope, if the number of each group is not completed, that no one will fail to help make possible our representation at this world conference. Let us "advertise" ourselves as Sabbath-keeping Christians in the best sense of advertising.

Yours fraternally,
ARTHUR E. MAIN,
Committee.

Alfred, N. Y.

ANNIVERSARY OF PROHIBITION AMENDMENT

FEDERAL COUNCIL

It is a rash person or organization that undertakes to suggest a new "day" to be observed in the churches! Yet it is safe to say that the action of the Federal Council of the Churches in calling attention to the significance of Sunday, January 16, as the anniversary of the adoption of the Federal Prohibition Amendment will be warmly approved. The council has not proposed

any standardized procedure, but has made the suggestion that each minister in his own way use the day as an educational opportunity with reference to the prohibition movement, emphasizing especially the moral and spiritual issues that underlie the policy of prohibition.

The responsibility of the churches in connection with sustaining effectively the policy, in the adoption of which they played such a unique part, is also given special attention in the statement issued by the Federal Council of the Churches.

The proposal for the observance of the anniversary of the Eighteenth Amendment in this way was first suggested to the Administrative Committee of the Federal Council by the Social Service Committee of the United Presbyterian Church. The various denominational agencies, local councils of churches and the religious press are all invited to co-operate in calling attention to the significance of the occasion and in making helpful suggestions on the subject.

The pamphlet entitled "Yes, 'It's the Law,' and It's a Good Law," written by Nolan R. Best for the Federal Council of the Churches, is especially commended in connection with the study and presentation of the stake which the churches have in the issue of prohibition. In this briskly written little book the fundamental reasons which led to the adoption of prohibition are cogently set forth. These reasons were briefly summarized in the statement made by the Federal Council last April, at the hearing before the United States Senate on the prohibition question, as follows:

"First, the belief that in dealing with gigantic social evils like disease or crime, individual liberty must be controlled in the interest of the public welfare. Second, the belief that the liquor traffic is beyond question such an evil. Third, the conviction that no plan less thorough-going than prohibition is sufficient to eradicate the evils of the liquor traffic. Fourth, the evidence of history that other methods of attempting to control the traffic have failed and that prohibition, despite inadequacies of enforcement, is succeeding better than any other program."

"Stewardship puts the Golden Rule into business in place of the Rule of Gold."

YOUNG PEOPLE'S WORK

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

TRAINING FOR SERVICE

Christian Endeavor Topic for Sabbath Day,
January 22, 1927

DAILY READINGS

Sunday—Learn of Jesus (Eph. 4: 20-32)
Monday—Trained by service (Matt. 10: 1-15)
Tuesday—Opportunities seized (John 13: 1-17)
Wednesday—Timothy, Paul's apprentice (Acts 16: 1-5)
Thursday—Full consecration (2 Cor. 8: 5)
Friday—Listen to God (Isa. 6: 1-9)
Sabbath Day—Topic: How can we train for service? (Acts 18: 24-28; Luke 9: 1-6, 10)

How does Christian Endeavor help to train for service?

"I will strive to do whatever he would like to have me do."

"I will be true to all my duties."

In training for any profession two things are necessary, study and practice. The same things are necessary in training for Christ's service. Christian Endeavor offers opportunities for both.

The Quiet Hour with its prayer and Bible study, teaches God's will and his plans for our lives.

The study courses furnish opportunities to learn of the need for Christian service and of the best plans for rendering it.

The committees give chances for practical work along many lines.

This meeting may be made a very practical and helpful one. At the preceding meeting ask each officer, committee chairman, and member to be able to tell the opportunities for study or actual service which his particular position in the society offers. Call upon them in order, the president and executive officers first, then the superintendents and committees. The committee members may tell of their individual work, and the chairman summarize the work of the committee, or each committee may plan together to present their work in some graphic way.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, January 22, 1927

DAILY READINGS

Sunday—The poor need help (Prov. 19: 17)
Monday—Our duty to relieve distress (1 John 3: 17)
Tuesday—Saving a nation (Jonah 4: 4-11)
Wednesday—Binding up wounds (Luke 10: 30-37)
Thursday—"Moved with compassion" (Matt. 25: 38-40)
Friday—Feeding the hungry (John 6: 1-13)
Sabbath Day—Topic: Why we help the people of the Near East (John 21: 15-17 Missionary meeting)

Thirty-five thousand children are now being cared for in the orphanages of the Near East. One hundred thousand more children have been saved by our gifts, but are not now in the orphanages. Many of them have received such training that they have been able to go out and make a living at some trade such as carpentry, farming, nursing, or housekeeping. They are serving their people as teachers, so that our help will not stop with this generation but will continue we know not how long. A million lives at least have been saved already by the work of the Near East Relief.

Philips Brooks said, "He who helps a child helps humanity with an immediateness which no other help given to a human creature in any other stage of human life can possibly give again."

Children of America should be especially interested in their little brothers and sisters in Bible lands. If you could only see a few of these poor children as they were first brought to the orphanage, shivering and in rags, their bodies so thin and pinched with hunger that they are like living skeletons, and a child of ten seeming no larger than a child of five would be under normal conditions, it would move your heart to pity.

Then see the same children after being in the orphanage a few months or even weeks. They are fairly well dressed, though often in clothes "made over" from dresses and suits sent over from this country. Their bodies are being nourished with simple yet satisfying food. They are given several hours a day of good schooling, as well as a training in some trade, while, so far as possible, the work of kitchen and farm is done by these young people as an aid in their own support.

Their religious training is also taken care of. These people are Christians, having their own forms of church worship, their ministers, and churches.

Then finally see these young people as they graduate from the orphanage school, able to take care of themselves in some occupation and having been taught by a generous example to seek to serve others as they themselves have been helped and served.

Let us hope that the Armenian nation of the future shall have the greatness it deserves. They are a simple, frugal people. They were Christians while our European ancestors were still in heathendom. They stood as a bulwark against the tide of Mohammedanism for many centuries, thus giving help to European nations at a time when it almost seemed that Christianity would be blotted out. Finally overcome, they have suffered in later years invasion after invasion, and massacre after massacre, always loyal to Christ, when to turn to Mohammedanism would have saved their lives.

The Armenia of the future will be a friend to America and an outpost of Christianity in the midst of non-Christian groups, who are gradually losing faith in their old religions and will be more open to receive the new.

A SOCIAL AT DODGE CENTER

We have been reading in the RECORDER about the socials the other C. E. societies are holding, and thought we would let you know that we, in Dodge Center, are holding "our own."

Last Sabbath night, December 11, we held a very successful social at the parsonage. We gave a short program and invited the older church members, also asked them for a silver collection. The proceeds amounted to a little over eight dollars.

Our program was as follows:

Piano Solo—"Waving Torches" Doris Holston
Playlet—"In Want of a Servant"
Reading—"Making Him Feel at Home"

Piano Duet—"Aloha Oe" Myrtle Lindahl
Elma Adams and Ethyl Langworthy

Playlet—"Dad Says So"
Vocal Duet—"Whispering Hope"
Velma Daggett and Myrtle Lindahl

After this we asked Rev. A. J. C. Bond who was holding a Teen-Age Conference here, to say a few words. He spoke on the

theme, "The past is yours, the future is *you*."

The older people were then given a chance to visit, and after a short time lunch was served.

Just before leaving for home we gathered together and sang our rally song and consecration hymn. After this we all joined hands and sang "Blest be the tie that binds."

Mr. Bond dismissed us with a short prayer.

ETHYL L. LANGWORTHY,
Corresponding Secretary.

MEETING OF YOUNG PEOPLE'S BOARD

The Young People's Board convened in regular session at the home of the president.

Lyle Crandall led in prayer.

The minutes of the last meeting were read.

The corresponding secretary presented the following report:

REPORT OF CORRESPONDING SECRETARY FOR NOVEMBER, 1926

Number of letters written, 50.

Number of bulletins sent out, 650.

Bulletins were written by Allison Skaggs, L. E. Babcock, Rev. Wm. Simpson, Miss Margaret Davis.

An article about the RECORDER Reading Contest was written for the RECORDER. It has been decided to have a rally for subscriptions during C. E. week.

Correspondence has been received from the following: Rev. Paul Burdick, Rev. A. J. C. Bond, Rev. Wm. Simpson, Miss Anna Scriven, Rev. H. L. Cottrell, Miss Elisabeth Kenyon, Miss Miriam Horner, Miss Mary H. Davis, Miss Margaret Davis, Miss Irena Woodworth, Albert Rogers.

FRANCES F. BABCOCK.

Correspondence was read from the following: Elisabeth Kenyon, Albert Rogers, Irena Woodworth, Rev. Paul S. Burdick.

Reports were presented from: L. E. Babcock, superintendent of study courses; Lyle Crandall, superintendent of L. S. K.'s; and the Committee on C. E. Week activities. This committee has the program completed and copies will be sent out as soon as possible.

After much discussion the following resolution was adopted:

Inasmuch as the Young People's Board, through its Life Work Recruit superintendency, has for several years been attempting to interest young people in making deci-

sions for the ministry and for other full time service for Christ, therefore,

We recommend to the Commission of the General Conference that it consider the possibility of a campaign throughout the churches of the denomination, for candidates for the ministry, and for an intensive follow-up of such a campaign including some plan for encouraging and assisting such young people in their preparation.

We also approve of the plan suggested by the Tract and Missionary boards that, as a part of the campaign, a suitable delegation be sent to our colleges to hold conferences with our Seventh Day Baptist young people, and we would recommend that the matter be presented similarly at our associations and other general gatherings.

A general discussion followed on topics of interest in the work of our young people.

The members present at this meeting were: Dr. B. F. Johanson, Mrs. Ruby Babcock, Mrs. C. H. Siedhoff, Mrs. Frances Babcock, Dorothy Maxson, Allison Skaggs, Lloyd Simpson, Russell Maxson, Lyle Crandall, E. H. Clarke, Mrs. Marjorie Maxson.

Respectfully submitted,

MARJORIE WILLIS MAXSON,

Recording Secretary.

Battle Creek, Mich.,

December 9, 1926.

CHRISTIAN ENDEAVOR WEEK PROGRAM

January 29-February 5, 1927

Slogan: "One in many serving Christ."

January 29 — Denominational meeting. (RECORDER Committee appointed.)

Midweek social—RECORDER social (social booklet).

Midweek prayer meeting—in charge of Christian endeavorers. Suggested subjects: Larger Leadership, Stewardship, Service for Others, World Friendship.

February 5—Decision day service (RECORDER Committee report).

The Young People's Board offers this merely as a suggestion. Variations will need to be made to fit the needs of individual societies. Try to emphasize the fact that each society is a unit in an international organization. The midweek prayer meeting might be especially devoted to this subject of world wide Christian Endeavor, also the pastor's sermon on February 5, for which the C. E. will enlist their pastor's interest.

In a recent edition of the RECORDER, Dr. Gardiner suggested a rally for RECORDER subscriptions, so the Young People's Board decided to have this rally during C. E. week. A committee might be appointed on the opening night of C. E. week, a committee which will plan the campaign and enlist each member in an intensive drive, canvassing every home for subscription or renewal. This committee will report at last meeting in C. E. week. Remember in the RECORDER Reading Contest two hundred fifty miles are offered for each new subscription, and one hundred miles for each renewal. Also the Tract Society offers a free subscription for each three new subscriptions, you choosing to whom it is to be sent. The Young People's Board is offering during C. E. week five hundred extra miles to each society securing at least seven hundred miles either by new subscriptions or renewals. Each society can "push" the rally whether it has entered the contest or not.

Awards will be given as follows:

To society having RECORDER in every home—social book, "Phunology."

To society securing 50 per cent additional subscriptions—"C. E. Quarterly."

To society securing 75 per cent renewals—"Prayer Meeting Methods."

To individual securing most new subscriptions (more than 8)—Framed motto.

To individual securing 8 new subscriptions—"Country Life Leadership"

To individual securing 5 new subscriptions—"Letters to the Smiths."

Make your rally reports as soon as possible after C. E. week to Frances Ferrill Babcock, Battle Creek, Mich., R. R. 5.

DOROTHY MAXSON,

NIDA SIEDHOFF,

IVAN O. TAPPAN,

Committee.

REGARDING BROTHER CLAYTON'S ILLNESS

The many friends of Elder William Clayton will be pleased to know that at present (December 22) he is slowly improving after his apoplectic stroke. He is now able to sit up a little. His memory is remarkably good and the speech center in his brain was not affected. Many of his friends have remembered him in their prayers.

E. S. MAXSON, M. D.

Syracuse, N. Y.

THE WORLD ALLIANCE AND PEACE

A notable advance was made by the World Alliance for International Friendship through the churches when it adopted the report of its committee at the Pittsburgh conference and announced a program comprehensive enough to form the basis of unity for all the groups working for world peace. The unifying principle which underlies this program is found in the opening paragraph, in which the alliance expresses its unalterable opposition to war as a means of settling international disputes and pledges itself to its ultimate outlawry and overthrow.

War is at the bottom of most of our woes in the world today, as it has been all through the ages. In approximately six thousand years of recorded history there have been more than six thousand wars—one for every year! And the end is not in sight. The last war, like many another, was waged as "the last war" but the world is slow to learn that nothing breeds war like war. Whether any good has ever come through war is not the question—no one who knows, seriously claims that the World War was a paying venture. Everybody lost and lost almost everything worth having.

The war made humanity realize as never before the fact that modern civilization can not exist under the pressure of the war system. The issue is joined. Either war or our modern way of living must be abandoned. The mechanism of trade and the means of communication are so delicately adjusted that they can not stand the strain. The world is too small to tolerate war.

The League of Nations was established and has proved its value. Up to the present time no single movement has ever done so much as has the league to create the atmosphere and provide the machinery for substituting reason for force in settling disputes between the nations. The Locarno agreements and the adjustments that have been made through conference and by the international court, together with the plans and purposes looking toward an extension of arbitration agreements, all evidence the earnest purpose of men in all the nations to find a way out of our present difficulties. Unfortunately, America has had little or no part in this splendid work that has been done, and in the exigencies of political controversy men and women who should have

been friends because of their common interest have found themselves bitterly opposed to each other. The Pittsburgh program not only makes possible the co-ordination of the opinions of the various groups, but by tying up the American proposal for the outlawry of war to American membership in the existing court, and co-operation with the League of Nations, gives an opportunity for all to combine in one supreme effort to destroy war.

The alliance calls upon America to lead. Instead of being the laggard, it should be the first to say to the nations, "Let's get together and agree that no matter what may happen some other method must be found of adjusting difficulties, and in no case will we resort to war." With such an agreement it would be perfectly easy to transform the war forces of the world into police agencies, and instead of departments of the army and navy in the various countries spending huge sums year by year, training and planning and preparing for war, there would be in every nation a department of safety which would take into consideration the needs of the government and provide the police protection that is necessary.

The crusade is not simply for today or tomorrow, but is to continue until the war machines of the nations are broken and destroyed, and in their place is found the International Court having a wider jurisdiction, the League of Nations with every nation supporting it, and boards of conciliation and arbitration. In other words, the alliance is attempting to lead in a movement which will direct the nations along the same path as that followed in the development of the life of all communities. In pioneer days each man was a law unto himself. He settled his own disputes. Feuds were common between private citizens until, through the development of a common consciousness, the court came to be recognized as the foundation of justice, and to it men turned for the adjudication of their disputes. The code of laws accepted by the court became the basis of the community life, and private wars were outlawed. Today in every well-ordered community the police take care of offenders and private citizens' rights are protected by the community and under the law of its courts, so that any man carrying a gun, even for his own protection, is considered a malefactor. The settlement of disputes by

combat between private citizens is outlawed by custom and by statute.

The nations today, in their dealings with each other, are living under military rather than civil law. It is the pioneer spirit that rules.

The crusade upon which the alliance has entered attacks the very heart of the system itself. If it accepts attempts to define aggressive war or limit it to defense alone, or to set up a code of rules under which it can be conducted more humanely, it does so with the consciousness that these are but methods and by-products in the carrying out of its purpose, which is to destroy war and make its practice under any condition illegal.

Without the aid of religion this crusade can never succeed. Western civilization is what it is today in its better aspects because of the influences of religion. Whatever we may say of its failures, the advances of humanity under western civilization, compared with the old standards, are very real. The value of the individual, the sacredness of contract, ordered community life, the abolition of slavery, the new place of labor in the social scale, the granting of larger freedom to all people, the new respect for womanhood and the new place given her in the ordered life of today, the care for childhood, the ameliorative and saving influences thrown about the weak and the sick, together with the fight against disease and those contagions which have decimated humanity at stated periods in the world's history—all of these achievements must be credited to it. In fact, western civilization, black as may be some of the pages of its history, is the highest type of human development ever achieved upon this globe, and what it has accomplished has been through the influence and under the inspiration of religion. The great struggle is on. All the good we claim as the flower of our civilization will be destroyed unless we destroy war. The supreme task of the Church is to furnish the motive and the inspiration for the crusade.

The world alliance faces its task knowing full well its difficulties, but with hope and confidence in its ultimate success.—*Henry A. Atkinson, in Christian Century.*

Whenever I act in my own will in anything, I am wronging God of his own title through the blood of Christ.—*Darby.*

INTERESTING LETTER FROM FOUKE

DEAR FRIENDS:

It is almost a year now since any news of the Fouke School has been reported. In that time many changes have taken place. We closed our school last year early in June with a picnic and the usual program, graduating three from the eighth grade. Our enrollment was very small, not totaling above forty for the entire year.

When the Young People's and the Woman's boards withdrew their financial support from the school, as it seemed best for them to do for various reasons, we would have been obliged to give up the work entirely but for the fact that we had received during the winter a much appreciated gift of a very generous sum of money from a loyal friend. We had hoped we might secure two teachers and offer the first six grades, but were unable to do so. Within a week of the date set for the opening of school, Miss Flora Warren of Salem, W. Va., wrote that she would come. We are very glad she could. She is the only teacher in our school and has ten pupils in the first three grades. Three others have been in attendance for a time. The number of pupils seems small, but it means so much to start the children off right that everyone feels her work is very much worth while.

I am now teaching the seventh and eighth grades in the public school, where I have forty pupils. The work is organized into a junior high, and let me tell you I have plenty to do to keep me out of mischief. Miss Warren and I live together at the hall and Inez Moman, a girl in high school, stays with us. With our school work and housekeeping we are surely busy. I suppose if the school is discontinued, the hall will become the parsonage when we secure a pastor. Mrs. Allen left us in October, and since then Rev. Ellis R. Lewis of Gentry comes once a month, holding four or five services each time he is here. It seems to be a very satisfactory arrangement for the time being, although we look forward to the time when we may be able to secure a regular pastor. The prayer meeting, Sabbath school, and various Christian Endeavor services are kept up with good interest from week to week. A special Christmas program has been planned for the Sabbath school hour tomorrow.

Pray for us and for the work here that we may be faithful to the tasks assigned to us.

Sincerely yours,

FUCIA FITZ RANDOLPH.

*Fouke, Ark.,
December 24, 1926.*

LET US SLAY THE HYDRA!

The opening paragraph, alone, of Senator Borah's resolution is enough to commend the whole of it to every thoughtful mind. It contains a graphic and comprehensive indictment of the war system. Indeed, as I read it I am reminded of the hydra, with its many heads, which slithered in the marshes of Lerna. This terrible beast, it will be remembered, had nine heads, the central one being immortal. With his club Hercules undertook to destroy the monster; but every time he struck off a head two heads grew up in its place. Applying, at last, firebrands to the roots of each head, and finally severing the immortal one from the body, the hydra was conquered.

Consider, if you will, some of the heads of our venerable legalized hydra. The resolution says that war is a menace—"the greatest existing menace to society." Is not this unquestionably the conviction of the best judgment of mankind?

Yet we stupidly protect our legalized hydra.

The resolution says that war is expensive. The point is not even debatable. The latest figures place the expense of the World War at three hundred thirty-seven billions of dollars. That is, we brilliant modern folk sent up nine millions in flame and smoke every hour for between three and four years, or two hundred sixteen millions every twenty-four hours that we occupied our international insane asylum.

Yet we uneconomically protect our legalized hydra.

The resolution says that war is destructive. Nor, again, is there room for debate. It is true that statistics are capable of rendering only a part of war's ghastly account; nevertheless, those statistics are truly terrible. After the world-hydra relaxed its folds, there were twenty-six million dead combatants and non-combatants; there were twenty millions of the wounded; there were nine millions of the orphans; there were

five millions of the widows; there were ten millions of the refugees.

Yet we murderously protect our legalized hydra.

The resolution says, furthermore, that war which is so "menacing" and "expensive" and "destructive," also "threatens to engulf and destroy civilization."

Now, in the teeth of these facts, is it not high time to cut off the central head of our twentieth century hydra? Moreover, is not the head at the very center of our planetary snake the *legal* head? As long as we feed it on the meat of law, the milk of custom, the dessert of nationalistic jingoism, just so long will the many-headed monster continue to draw both property and personality within its envenomed and deadly folds. Cut off the head at the center and the other heads will have to go.

For several reasons, I am for this resolution. The first is this: War is the most unchristian and immoral social usage known to man. It digs more graves; it breaks more hearts; it mutilates more bodies; it uncoils more hissing hates; it degrades more varieties of human nature; it loads rich and poor alike with more age-long financial burdens than any single system yet devised by misguided human ingenuity and practiced by a civilization which will one day be looked back upon as largely uncivilized because it tolerated the present war system.—*F. S. Shannon, in the Christian Century.*

THE IDEAL HOME CLIMATE

In a Christian home the discipline of children is not so much a work of exhortation as of contagion. The prevailing climate of unaffected idealism strengthens the moral constitution of the child. Thus the Christian family gets its unity and stability not by outward regulation but by the natural processes of its inward life. It has its troubles, and they draw hearts together. It has its joys, and they are multiplied by being shared. When, finally, the children of that family grow up to hear of larger truths—truths of the kingdom and of the Father in heaven, and of the son for whose return the Father is waiting—then they interpret these great mysteries of the eternal world, as Jesus prompted them to do, in the language of their own loving and united home.—*Waterford Review.*

HOME NEWS

NORTH LOUP, NEB.—Tuesday was observed as open house at the new Seventh Day Baptist parsonage. Many friends took advantage of the opportunity to go through the parsonage during the visiting hours in the afternoon or evening. Visitors were given the privilege of inspecting the house from basement to attic, and it is a pleasure to know that the pastor's family are now housed in a pleasant modern home, in keeping with the church and its place in the community.

Refreshments of sandwiches and coffee were served and many lingered to spend a social hour together.

DODGE CENTER, MINN.—It has been a long time, I think, since you heard from Dodge Center. We wish you all a merry Christmas and a happy new year—from the heart and not merely for the saying of it. Our winter came early this year and sticks pretty close to us, although it has moderated so the snow has melted quite a bit yesterday and today, this nineteenth and twentieth of December. It's quite unusual for us to have so much snow in November and December.

Our church is running very nicely, with Rev. E. M. Holston our pastor and leader, also our Sabbath school with Charlie Sowell superintendent. We are also proud of our church building—repainted white last summer, it is the prettiest church in town. We are small in numbers, but we are trying to let our little light shine. Mrs. Zalia Wells, mother, and children, moved to Milton this fall, and Mr. Arthur Payne and family moved here from South Dakota. These make up the number, but we need them all. We had a good summer school here this summer, making the third one here.

The writer and husband were made glad on November 1 by all their children and grandchildren coming home to help them celebrate their fiftieth wedding anniversary. And from the fact that it was the first time all had been together in twenty years, four sons and one daughter and fourteen grandchildren, it was a happy time.

Rev. A. J. C. Bond was with us a week ago and conducted some special meetings. Perhaps he will tell you about them. They ended with a social time at the parsonage.

A program was given by the young people of the church, followed by an inspiring address by Brother Bond, and following this light refreshments were served. Everyone enjoyed the occasion.

We are to have a Christmas program in our church on Christmas eve. I heard some little girls practicing a beautiful song today about the Christ Child. We hold our annual church meeting and dinner at the parsonage January second. Our Seventh Day Baptist ladies had an apron and rummage sale combined two weeks ago and gathered over \$50 from it.

E. C.

A LESSON FROM THE BIRDS

As I sit here idly dreaming
Stretched out in my easy chair,
I am looking out the window
At the snowflakes in the air.
And I note them gently falling
Through the branches of the trees,
And they settle on the garden,
After tossing in the breeze.

And the sparrows in the bushes,
Flit about and seem to say,
Winter has no terrors for us,
Gentle spring will come some day.
And I sit and idly watch them,
As they flit from shrub to shrub,
Searching every nook and corner,
For some satisfying grub.

And I hear their happy chirping,
Though a tang is in the air;
And I wonder how it happens,
That they never seem to care.
They must have their daily troubles,
Much the same as humans do,
Yet they never seem to worry,
Or have times of feeling blue.

And I ponder as I watch them,
Such a tiny bit of life,
Fighting for a brief existence,
In this world of care and strife.
And if they can be so cheerful,
Whether days be good or bad,
Why should man with all his comforts,
Why, oh why, should he be sad?

And I learned a worthwhile lesson,
As I watched my feathered friends;
And I pondered on the saying,
That God's watchcare never ends.
Like the birds, may we keep singing,
Whether skies be blue or gray,
Trusting him who guards his children,
Lest they fall beside the way.

—F. E. Herrick, in *DeRuyter Gleaner*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

A SIGNIFICANT QUESTIONNAIRE

I have before me a clipping taken from a late number of the *Milwaukee Sentinel*. Though it is not directly Sabbath school matter, it is interesting to me because of the detailed religious information it contains. I am copying some of it because it must be interesting to others. It is about a questionnaire drafted by a hundred clergymen in connection with a campaign on religion by the Church Advertising Department of the International Advertising Association. It was sent through various newspapers and brought, so it is said, fifty thousand responses. The answers show that while Americans are essentially religious, many of them do not express themselves through the Church. Charles Stelzle, director of the questionnaire, said in speaking of the results: "They certainly give us much information, showing that a large majority of the people thus reached have decided religious convictions, though not all may be what we consider orthodox."

Here is one paragraph quoted from Mr. Stelzle:

The figures indicate that interest in religion differs greatly in various parts of the country. In the South, for example, the people are extremely orthodox in their views. They generally accept such doctrines as immortality, the divinity of Jesus, and the inspiration of the Bible. Much the same thing is true of the smaller cities in the Middle West. But in the larger cities, the returns indicate a greater indifference to religion.

The questions, with percentage tabulations of answers thus far received, are as follows:

Do you believe in God? Yes, 89 per cent; no, 11 per cent.

Do you believe in immortality? Yes, 85 per cent; no, 15 per cent.

Do you believe in prayer as a means of personal relationship to God? Yes, 84 per cent; no, 16 per cent.

Do you believe that Jesus was divine as no other man was divine? Yes, 77 per cent.

Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired? Yes, 80 per cent; no, 20 per cent.

Are you an active member of any church? Yes, 70 per cent; no, 30 per cent.

Do you attend regularly any religious service? Yes, 70 per cent; no, 30 per cent.

Would you be willing to have your family grow up in a community where there is no church? Yes, 21 per cent; no, 79 per cent.

Do you regularly have family worship in your home? Yes, 40 per cent; no, 60 per cent.

Were you brought up in a religious home? Yes, 88 per cent; no, 12 per cent.

Do you send your children to any school of religious instruction? Yes, 67 per cent; no, 33 per cent.

Do you think that religion in some form is a necessary element of life for the individual and the community? Yes, 90 per cent; no, 10 per cent.

Let me suggest, that every one who reads this copy of the RECORDER take pains carefully and thoughtfully to read the above questions and the answers given—read them *twice* and think upon what they mean. And then let him or her personally answer them and think upon the answers thus given—whether or not they seem satisfying; if not, why not?

Now let me add a question or two—or more—to the reader.

1. Are you a member of the church of your choice? If not, why not?

2. Are you in the habit of attending its services? If not, tell yourself *why*.

3. Do you attend the Sabbath school and make the most of it?

4. Do your children attend the Sabbath school? If not, whose fault is it?

5. Will they by-and-by be gladly able to say, "We were brought up in a Christian home"?

6. Do they ever hear the voice of prayer in the home?

LESSON III.—JANUARY 15, 1927

THE CHRISTIAN'S USE OF THE BIBLE

Deut. 6: 4-9; 2 Tim. 3: 14-17

Golden Text.—"Thy word is a lamp unto my feet, and light unto my path." Psalm 119: 105.

DAILY READINGS

Jan. 9—Teaching the Bible to Children. 2 Tim. 3: 14-17.

Jan. 10—The Bible in Personal Work. Acts 8: 29-38.

Jan. 11—Bible Reading in Public. Neh. 8: 1-8.

Jan. 12—The Bible and Conviction. 2 Kings 22: 10-20.

Jan. 13—The Bible and Temptation. Luke 4: 1-15.

Jan. 14—The Bible and Character-building. Matt. 7: 24-29.

Jan. 15—The Cleansing Power of the Word. Psalm 119: 9-16.

(For Lesson Notes, see *Helping Hand*)

COMPARISON OF DRINK SITUATION IN AMERICA AND ENGLAND

"In the midst of the confused thought that has developed from an inadequate observance and enforcement of the laws of the United States, it is important that we compare the drink situation in our country under prohibition with that which obtains in other lands not so protected," remarks William C. Allen, writing in *Unity* the result of his observations on visits to other lands. Mr. Allen says:

"I here tell of one of the many scenes observed during fourteen visits to the United Kingdom. Edging my way at five o'clock in the evening, during 1920, through a crowd of blear-eyed, mug-holding men and women, children, and baby coaches, that made the pavement outside of a public house almost impassable, at a seething corner in London opposite the Great Eastern Railway Station and hotel, I saw an attractive looking young woman standing by the curb putting the red liquid in her glass into the mouth of the year-old baby she held in her arms. I remonstrated with her, telling her of the unhappiness that in years to come might be the result of her actions to her children's children. With tears in her eyes she promised never again would she offer her child a drink.

"Since 1919 I have seen innumerable drunks in the streets of the commonwealths composing the British Empire. You can see crowds of men clamoring for liquids at the bars of hotels in New Zealand. I have seen close to the great center of passenger traffic, the Circular Quay of Sydney, Australia, revolting spectacles. I have seen the king's birthday celebrated at the great Raffles hotel, Singapore, where white people were intoxicated before they went in to nine o'clock dinner and where four fights were reported before morning. When I was a little boy years ago in Philadelphia, the slums, then close to the older aristocratic parts of that city, witnessed such sights as these. Do we want similar scenes reintroduced into the streets of America?

"It is a trifle over two years since the writer returned home from his last trip around the world. During that time I have been more or less over the country and frequently in San Francisco. I have noted four intoxicated men during this period. In

spite of much newspaper talk I have since 1919 observed little drinking by Americans in hotels and steamships abroad. Within the past few years I have seen less use of intoxicants among the wealthy and middle classes of English-speaking peoples than prior to the war. The poorer people are the chief sufferers—they are exploited by those financially interested in the great companies engaged in the traffic.

"S. S. Hosking, writing recently in the *Friend*, a well-known denominational paper of England, remarks of the public houses of the large cities:

"Many are beautifully lighted and well appointed and they are kept going by the workers' money. Swarms of children (especially in the summer) can be seen outside waiting for their parents, and many babies in perambulators are left whilst their parents go in to drink. Some of the customers stay but a little while; but many go from house to house; others stop in one bar till closing time and then are compelled to leave, if not actually drunk, certainly much worse in every way for the manner in which they have wasted their evening. England being the conspicuous exception to the United Kingdom rule of Sunday closing, Saturday night's performances are very largely reproduced on the following day, with disastrous effects to the community, especially the children, who often go without the barest necessities of life. . . . Weekly family expenditure on alcohol in this country is fifteen shillings, and on milk less than two shillings."—*The Union Signal*.

SENATOR BUTLER ON DRY LAW

United States Senator Butler of Massachusetts, recently made the following statement concerning his attitude toward prohibition:

"I favor the enforcement of the Volstead Act and would not amend it except if necessary after further fair and thorough trial, and then in no way which would tend to break down the principles involved in the Eighteenth Amendment. I frankly say that I was not in favor of the amendment when adopted, but I am convinced that it has brought about a great improvement in living and economic conditions in the country."—*Union Signal*.

REVIVAL WORK AT SHILOH

REV. ELI F. LOOFBORO

December 3 a special series of meetings was begun in the Shiloh church. For some time we, like many others, have felt the need of a real revival of religious interest in the church and community at large. This was realized in part only. But a great blessing came into the lives of many.

Rev. H. M. Lawson of Washington, D. C., conducted the meetings. He is a new man to many of our churches and people. He occupies the unique position of pastor of the Maryland Avenue Baptist Church, Washington, yet he is a very loyal observer of the Sabbath and champions the Ten Commandments with uncompromising zeal and effectiveness. During the eight years of his pastorate there over half of his church has been won to the truths which he and, in a large measure, we hold. Dr. Lawson is an appealing advocate of religious liberty and separation of Church and State. I am deeply impressed that revival of interest along these lines among Seventh Day Baptists is one of our great needs. Dr. Lawson is militant; at the same time he delivers a tender and loving message. I was never associated with one who uses the Bible so continuously, and I am quite convinced, so convincingly. He does highly honor the Word of God. It is his constant companion, and he devotes his time and effort to lead others to drink from this which to him is an inexhaustible fountain of truth.

Ten were received into the church—nine by baptism, one by testimony. Three were adults. Brother Lawson was a worthy and inspiring leader in our midst for sixteen days. This community will welcome him back again, I am sure. I wish every church in our denomination might have a chance to know him.

LOOK FOR GOD'S GOODNESS

Resolve to look for causes of thankfulness. "Seek and ye shall find" is a principle as well as a promise. Look for trouble, for sin, for shame, ash heaps, broken dishes; you will find them. Look for goodness, good people, good apples; you will find them. The Pharisees saw in Matthew a despised publican, and their pride was gratified. Jesus saw in Matthew a man, a possibility, and his love was gratified. Look for

the good in people, in history, in the providence of God.

Look for the goodness of the Lord in your own life. The dross and slag of life accumulate, smoke is in the air, flakes of soot fall softly upon us, life can easily seem a poor affair. But life is full of dignity, grace, and joy, full of opportunity for goodness and kindness.

Will you wait till death stirs your imagination and you see, but too late, how much beauty and half-appreciated joy there were in life; how much you had of blessings and in how many ways you could have been a blessing? Look for God's goodness today. Only so will you come to see life in its fullness. The disagreeable may be forced upon you, but your mind will instinctively find an offset. Sweet uses will shine out of adversity. You will find "tongues in the trees, books in the running brooks, sermons in stones, and good in everything." In every storm, you will hear your Savior's voice, "It is I." Every day will have sufficient testing, but the word of Jesus will hold good. "My grace is sufficient for thee."

You will see the sterner side of life, the rocklike structure of righteousness with the puritan; but also life's gentle side with the mystic, the green pastures and still waters of peace. In your life, mercy and truth shall meet, righteousness and peace shall kiss each other. The world of law shall yet be a world of love. You shall hear it thunder at Sinai, and you shall also hear the angel voices at Bethlehem singing the glory of the God of love, heralding to all mankind tidings of peace and good will.—*Waterford Review*.

When it came to John Wesley's knowledge that one of his preachers was in needy circumstances, he sent him the following letter: "Dear Tommy: Trust in the Lord and do right. So shalt thou dwell in the land, and verily thou shalt be fed." He enclosed in the letter a five-pound note. When Tommy "returned thanks," Wesley was greatly delighted with his reply. It ran thus: "Reverend and dear sir: I have often been struck with the beauty of the passage you quote, and I am bound to say that I have never found such a useful expository note on it before."—*Christian Register*.

MARRIAGES

HEMMINGER-COON.—At the home of the bride's parents in Boulder, Colo., December 18, 1926, Mr. Glen Hemminger of Whiterocks, Utah, and Miss Gladys E. Coon of Boulder, Colo., were united in marriage, the bride's father, D. Burdett Coon, officiating.

ARCHEOLOGICAL NOTES

An American archeological expedition excavating in Palestine has identified the two temples of the Philistines mentioned in 1 Chronicles 10:10, thus confirming the Biblical narrative.

We have come step by step at Kirjath-sepher to a solution of the problem which criticism has raised concerning the historical trustworthiness of the Biblical records at this point and, indeed, all along the course of Old Testament history.

In the light of the civilization revealed here, what becomes of the critical view of the uncivilized, uncultured character of the patriarchal period, and in consequence the impossibility of expecting the early portions of the Bible to have come from such conditions or to have been addressed to such people? Here is consecutive history from 2000 B. C., or earlier, down to the Exile. A complete conspectus of that history is furnished. It is not only all that the Bible at its face value requires, but it illustrates its historical references and allusions in a most illuminating and pregnant way. The actual conditions of civilization and advancement in culture are far beyond what had been claimed as the meaning of the Biblical representations before these and other discoveries were made. Every new discovery but serves to widen and deepen the impression concerning the greatness of that civilization. It is not even that Israel made in later years of her national history great advancement, but all our discoveries show rather a deterioration in Israelite times: the Cananite civilization of the Early and Middle Bronze Ages, patriarchal times, surpassed that of the Israelites in subsequent years.—*Dr. Melvin Grove Kyle.*

A neglected Savior will be a severe Judge.—*Boston.*

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Theodore L. Gardner, D. D., Editor
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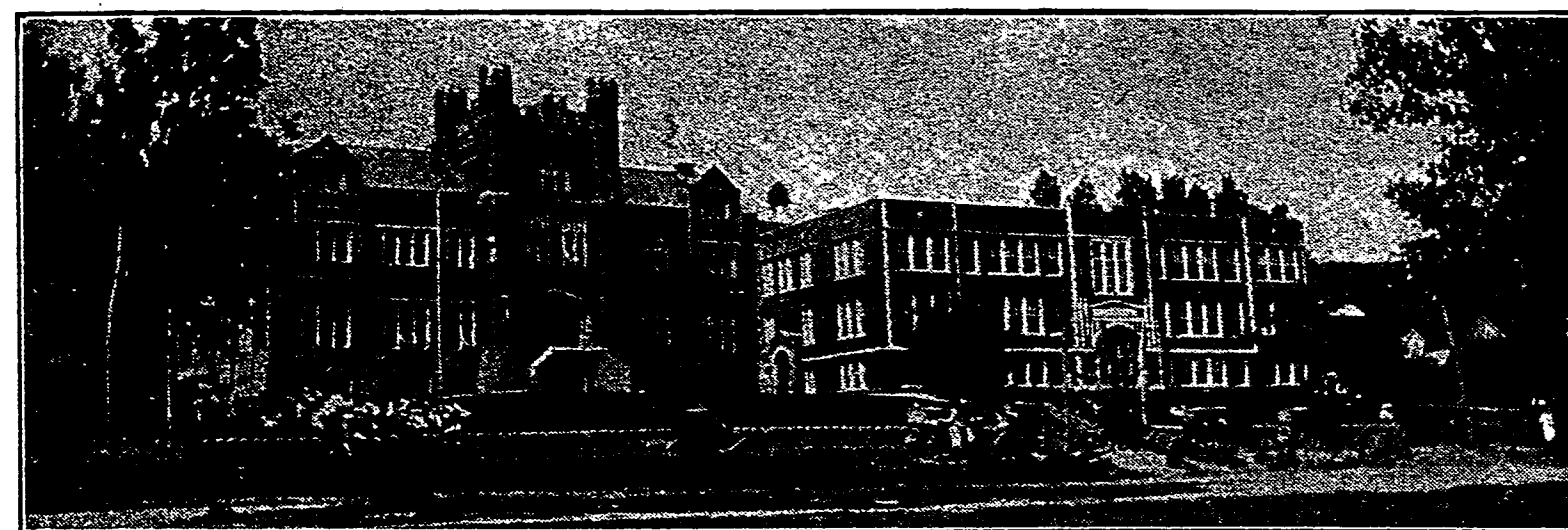
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