

The Sabbath Recorder

A gift is as a precious stone in the eyes of him that hath it: Whithersoever it turneth, it prospereth.

—Proverbs 17: 8.

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

THE DAY BREAKS

Man-made laws and doctrines pass,
Statesmanship is withered grass,
They who spake as sovereign gods
Now are mute as lifeless clods;
Some sure voice the world must seek—
Let the gentle Teacher speak.

Thrones are fallen; justice rules;
Foolish kings are kingly fools;
Royal pomp, which craved "the sun,"
Prostrate is as Babylon.
Love shall come to power again:
Lo, the Christ stands—let him reign!

Crushed is every king and czar—
Dead as all the millions are
Whom they slew in ruthless pride,
Swelling war's tumultuous tide.
Righteous God, the past forgive;
Kings are dead—O King Christ, live!
—Thomas Curtis Clark.

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WHOLE No. 4,271

Dear Lord, we thank thee for all the blessings of the old year, for the wonderful ways in which thou hast preserved us as a people where everything has tended to lead us astray, and for the present evidences of loyalty among our young people. Wilt thou help us to realize more fully the importance to the great world of the vital and fundamental Sabbath law. May we be more and more impressed with its value as a memorial of God our Father, without whom the world goes to certain ruin.

Fill us we pray thee with the spirit of loyalty which will keep us true to thy commands. And now, at the beginning of the new year may we all be given a stronger desire to do what we can for the Master's good work. Consecrate us to thy service, and may we find greatest joy in doing thy will. In Christ's name. Amen.

Ordination of Deacons In the Plainfield Church

Sabbath day, January 1, 1927, was a good day in the Seventh Day Baptist Church of Plainfield, N. J. The churches at New Market and New York City had been invited to attend and unite with the Plainfield Church in the ordination of deacons. Brother Asa F. Randolph and Brother Frank A. Langworthy had been elected to that office, and a good delegation from the two neighboring churches was present to witness the ordination and to assist in the ceremony.

Pastor A. J. C. Bond had charge; Pastor T. J. Van Horn of New Market preached the ordination sermon; the editor of the SABBATH RECORDER made the consecrating prayer; Pastor Harold R. Crandall of New York City gave the charge to the deacons; the pastor of the Plainfield Church made the charge to the church; and Deacon Henry M. Maxson welcomed the new men to the company of deacons. There were ten deacons present who took part in the "laying on of hands" during the prayer and who also assisted in the communion service after the ordination.

The day was an ideal winter day and a real "Happy New Year" for the Plainfield Church. As we looked back over the years we could not help giving thanks for the worthy men we could remember in various

churches—men who had "used the office of a deacon well" and "purchased for themselves a good degree"—good and honorable recognition among their fellows—and who had gone to their reward. We were thankful also for the good and worthy company of deacons now living and ready to give hearty Christian welcome to the newly elected and ordained men just coming into the service.

"The Deacon's Degree" It will be thirty-nine years in March since Dr. A. H. Lewis, then pastor in Plainfield, sent an article on deacons to the SABBATH RECORDER. Of course such an article found a place in my indexed alphabetical files of clippings, which has for a full half century been a great source of help to me in all my public work. So, as the services for ordination of deacons drew near, it was quite natural for me to look at my file and see what I had clipped upon this subject in the years gone by. There among several other articles about deacons I found one sent to the RECORDER in March, 1888, by Dr. Lewis, in which I know many readers will be interested. Please turn to another page in this paper and read it.

Talk Things Up Rather Than Down

One of the great obstacles in the way of progress, so far as our work as a people is concerned, seems to be a tendency to talk things down instead of talking them up. But I am sure that this habit could not do much damage if all the friends who do desire the welfare of our good causes would get busy and make a business of talking them up. I once read of a man who greatly desired the removal of a certain building that seemed to be in the way of proper advancement in the community. He knew human nature pretty well, and so hired a man at one dollar a day to do nothing else but talk about the desirability of having it removed. The talker went about his work and improved every opportunity to set forth the reasons why the thing should be done. And at the end of three or four months, sure enough, the thing was done.

There is a good suggestion in this story which, I think, would be worth while for every friend of our Onward Movement to profit by. If in some way we could get the people in our churches, who really love the cause for which we stand, to begin this new year by improving every opportunity to talk up the various interests with their fellows, and keep right at it faithfully telling why the proposed movements are good, and urging friends to be true, I am sure we would see wonderful progress before the year grows old.

I fear that too many are so indifferent that they keep still and do nothing toward promoting a strong public sentiment in favor of the work upon which the welfare of the denomination depends. Friends, if you would like to see things go, keep talking them up. Let your talk be steady, not spasmodic like the momentary flash of a fire built of shavings, to go out as quickly as it sprang up. This kind of work by fits and starts does little good. Indeed, after the fire by shavings dies down, it leaves things very dark. I am sure that many a dark hour could be prevented, progress easily promoted, and prosperity beyond anything we have ever known could be secured if in all our churches everyone would begin to talk things up, look for the bright side instead of looking for the dark, and show some enthusiasm for the good work.

I have often thought when the missionary, tract, and education interests are in sad straits and crippled for funds, such things could not be if the rank and file in our churches were awake and faithfully talking things up.

Here is the SABBATH RECORDER, for instance, with something like eighteen hundred paid subscriptions, when there should be at least three thousand. Many families in some of our older churches never have taken it, and their children never heard it talked up. Meanwhile, year after year, during all its life there have been deficits because too few have subscribed for it. This is too bad! It ought not to be so. Dear readers, are you sorry it is so? How sorry are you? Suppose every reader should begin now to talk it up at every opportunity and to co-operate with the splendid young people's movement to secure subscriptions, our subscription list might be nearly doubled before this year closes.

One thing is certain, if everybody in pulpit and in pew should take hold in the right spirit and talk up the denominational paper, there could not help being a substantial increase in its circulation.

Oh! if the right man in every church would only begin to talk up all the interests we hold dear, we do not know how great things could be accomplished. The right man may not always be the preacher or the deacon, though it may be either or both. There is wonderful reserved force in the accumulated influence of the common rank and file when all together they begin to talk things up.

The Religious Life of Governor Samuel Ward In the SABBATH RECORDER of December 13, page 751, a brief paragraph refers to letters on "Governor Ward's Religious Life," for which we had room only to name a few points selected from the writings.

Since that issue a special request has been made for more extended data regarding Governor Ward's religious life, especially as to his life as a Sabbath keeper.

I therefore gladly quote the testimonies of historians and other writers regarding this matter. Professor William Gammel, his biographer, wrote of him: "He was a sincere and humble Christian. He was connected, as were his ancestors before him, with a church of the Sabbatarian persuasion. He was at all times a careful observer of the simple forms of the church with which he was connected and was a truly devout and conscientious, as well as a high-minded and honorable man."

Touching this matter, Staples says: "Governor Ward, for many years before his death, had been a member of the Seventh Day Baptist Church. He lived the religion he professed. It gave a deeper tint to his patriotism and added an earnest, consistent, serious devotedness to the cause of his country, which could result from no other cause."

Mr. Corliss F. Randolph says:

Mrs. Maud Howe Elliott, youngest daughter of Julia Ward Howe, told me that she remembered very well when she was taken by her mother to the old (Seventh Day Baptist) meeting house on Barney Street, in Newport, and shown the old Ward family pew, where her great-great-grandfather, Governor Samuel Ward, together with his father (Governor Richard Ward), with Samuel's

brothers and sisters, and his gifted uncle, Henry Collins, together with Samuel's wife and children, all worshiped on the Sabbath day.

Mr. Randolph further says that Mrs. Elliott sent him the following copy of the first Thanksgiving proclamation ever made in this country. It was issued by Governor Ward of Rhode Island, and harmonizes with the deep religious feeling spoken of by both Gammel and Staples. This proclamation was issued on November 5, 1762, in Newport, by Governor Ward, who was also commander-in-chief of the colony of Rhode Island and Providence Plantations. It was printed in Providence. We give it here in full:

A PROCLAMATION

A gracious God, in the course of his wise and gracious providence, having vouchsafed many great and signal favours, to the Kingdom of Great Britain and Ireland, to the British Plantation, and to this colony in particular, the General Assembly passed an act, appointing—Thursday—the eighteenth instant to be observed as a day of public thanksgiving, throughout this government, as well as servile labor of that day.

I do, therefore, hereby earnestly call upon and exhort all his majesty's good subjects within the colony, both ministers and people, religiously to observe the said day by meeting at their usual places of public worship, in order to render unto Almighty God their most sincere and hearty thanks for all his goodness and mercies to us, and in a particular manner for the great successes of his majesty's arms, in the most important and glorious conquest of Worinoco and the Havana, the advantages gained over our enemies in Prussia, and the retaking of that part of Newfoundland, and the pleasing prospect of continuing to the nation the blessings which we have enjoyed under the most mild and auspicious government of the present royal family.

These and many other mercies, not here enumerated, should excite our utmost devotion and thankfulness to the Supreme Ruler of the universe; and that our sins may not make our praises and adoration unacceptable to the Almighty, let us humble ourselves before him and resolve by his grace to turn unto him with our whole hearts, beseeching him to forgive our manifold transgressions, and to continue his kind and favorable regard to the Kingdoms of Great Britain and Ireland and their dependencies, to his majesty's allies, to the whole Protestant interest, and to this colony in particular, and in his own due time to restore to us the blessings of a safe, permanent, and honorable peace.

And that the said day may be religiously observed as a day of public worship and thanksgiving, which is not to be interrupted and is to be strictly observed as a day of public worship and thanksgiving, and no servile labor to be done thereon.

Given at Newport, R. I., this fifth day of No-

vember, in the year of our Lord one thousand, seven hundred, and sixty-two, and third of the reign of His Most Gracious Majesty George the Third, by the grace of God, King of Great Britain, and so forth. By his honour's command.

SAM WARD.

HENRY WARD, Secretary.

Printed by William Goddard, in Providence.

John Adams, who knew him well in the Continental Congress, wrote in a letter dated January 29, 1821, to one of Mr. Ward's descendants, as follows:

He was a gentleman in his manners, benevolent and amiable in his disposition, and as decided, ardent, and uniform in his patriotism as any member of that Congress. When seized with the smallpox, he said that if his vote and voice were necessary to support the cause of his country, he would live; if not he should die. In his death his country lost a most sincere and punctual advocate.

A letter from Maud Howe Elliott to Mr. Randolph, written November 22, 1926, tells of her visit to the Congressional Library, where she found a copy of the Declaration. When she expressed regret that he could not have lived a few days longer to sign the document, the librarian suggested that possibly his name might be found among the signers of the secret agreement made when the Declaration was framed. He then produced the original of this agreement, and, sure enough, the name of Samuel Ward was signed there.

In the published minutes of the Westerly, R. I., Seventh Day Baptist Church for 1769, I find a record made August 5, of that year, of the baptism of Governor Samuel Ward. Several members of his family soon followed him in this ordinance of the church. In the list of members added after 1768, the name of Samuel Ward stands first, and his wife and three daughters united the year following.

The historian speaks in high terms of the "zeal of Governor Samuel Ward, whose membership in this church terminated with his death, March 26, 1776."

Whither Are We Tending? No thoughtful mind can observe carefully the tendencies of these times without some misgivings as to what will be the outcome of America's phenomenal prosperity in worldly matters and the lack of interest in matters of religion.

A careful investigation of the great increase in the credit system, published by the

Pathfinder, a Washington paper, shows that over 80 per cent of all cars sold are purchased on credit to be paid by installments. In one of the largest cities 85 per cent of the furniture, 80 per cent of the talking machines, 75 per cent of the autos, 40 per cent of the pianos, and 25 per cent of the jewelry, are all sold on the credit system. Purchasers seem to run wild over the automobile craze, and many mortgage their homes for money to buy autos.

I was told of one woman who applied to a lawyer to find \$1,000 for which to mortgage her home. The lawyer asked why she had to mortgage her home so soon after their hard struggle to pay for it, and she said, "We want to buy an automobile." He advised her not to do such a thing and declined to aid her. So she found another lawyer who would. His counsel was good. Autos wear out, mortgages never do. When one adds the running expense of an auto to the interest on a mortgage, which must be met when due, there should be a real pressing need before such a transaction is made.

The tendency to buy luxuries on credit gives rise to many misgivings, with thoughtful financiers. And when one sees how hard it is to get funds for the churches and missions and other work for the kingdom of God, the causes for shortage must be apparent.

Here is a list from the Washington paper showing "money spent for luxuries":

Americans spend more money on luxuries than they do for religion or education. For every \$1000 spent in 1925, it is estimated \$22 went for luxuries. Our education bill costs us \$1,500,000 a year. But this is dwarfed by such annual sales as these:

Autos	3,000,000,000
Tobacco	3,000,000,000
Electrical goods	2,000,000,000
Candy	1,300,000,000
Soft drinks	1,000,000,000
Movies	1,000,000,000
Furniture	900,000,000
Cosmetics	800,000,000
Radio	800,000,000
Electric refrigerators	500,000,000
Ice Cream	300,000,000
Scented soaps	150,000,000
Jewelry	125,000,000
Chewing gum	100,000,000
Washing machines	100,000,000
Vacuum cleaners	75,000,000
Phonographs	70,000,000
Pianos	50,000,000

Since writing the above I have seen on

the window of two automobiles standing between my home and the office, this bright red sign with clear black letters: "Build your home first." It must be that some others are impressed with the tendencies of these times.

Characteristic Policy Of Wet Papers The other day I was almost shocked to see large headlines in a daily paper, fairly shouting in its gusto over what was set forth as an act of Congress against enforcement of the prohibition laws. The impression evidently intended by the article was to herald abroad an idea that Congress was so disgusted with some of the methods used by the dries that the bill was overwhelmingly defeated. Its real object was to create public sentiment against prohibition; but careful observers have come to recognize this method as the characteristic method of wets to turn the public against enforcement of the Constitution.

There is such a thing as telling a mere fraction of truth concerning some movement in such a way as to deceive and give the lie to the real movement itself. The facts are that after a day's bitter fight over the bill, in which the wets put up every possible obstruction, the bill appropriating nearly \$30,000,000 for prohibition enforcement went through by an overwhelming vote. There was an item for \$500,000 included, which had to be eliminated owing to a technicality in the wording which made it illegal in that form. This exception was made with little or no opposition and will probably go through later in proper legal form.

This exception left the real appropriation at \$29,500,000 for enforcement, but the rejected \$500,000 was shouted to the public as though that were the main transaction!

The country is becoming more and more conscious of this unfair method of wet papers to create sentiment against prohibition.

In that debate in the senate one "dry" answered one "wet" in these words: "The wets have about as much chance of repealing the prohibition law as a humming bird has of flying to the planet Mars with the Washington monument tied to its tail."

The fight showed that the "wets" in the Senate mustered only twelve votes against the main bill after all the noise they made.

As to the Wisdom of Professional Football Many thoughtful people are beginning to fear that the game of football is coming to occupy too large a place in the plans and work of the colleges in America. Possibly the prominence given it in college papers is out of proportion with the facts as to its real place in college work. It does seem, when one takes up such papers, with the games given the most prominent places and receiving the greatest amount of comment and enthusiastic write-ups, that football is regarded as about the main thing. It may be overdone. But there are signs of a reaction in college circles regarding the matter, and I feel sure that problem will adjust itself in the near future.

Our young men may be interested in Dr. Poling's reply in the *Christian Endeavor World* to the question, "Are you in favor of professional football?"

He said:

I would answer in the words of my friend, "Hurry-Up" Yost of the University of Michigan, "Beware of professional football, young man." Why? Because it does not fit young men for the real business of life. The years when they should be finishing their preparation and entering upon their professions are spent in playing a game that leaves them at thirty, or at the very longest a few years later, without a job. Professional football pays big money for a few weeks of intensive work—for it is work. The attendant temptations are to waste the money and the extra time. True, a fellow of the right sort may be trusted to save his money and to employ the time in preparation. I have no general indictment to bring. I choose to close with Mr. Yost's warning, "Beware of professional football, young man."

Report of Building Fund In our last report on the Denominational Building Fund, dated December 14, 1926, we had the sum of \$26,663.13, in cash and pledge notes. Last week there was only a few dollars to report, even though it was the holiday week and the customary time for gift-making. This week we are glad to be able to add \$239.59 to the fund, making the total, on January 4, \$26,902.72.

When we realize that this amount has come by voluntary gifts since the middle of March, 1926, a little less than ten months, with almost no effort at personal canvass, we can but feel that a large number of our people are interested in the matter and have faith enough in our future to help build a much needed denominational home. Nearly

three quarters of a century have passed by since the eloquent and pressing appeals were made by our fathers for a denominational building, at which time a long list of those whose names we bear pledged money for the purpose. Other things crowded the movement out then, and the pledges were not paid.

Now, for ten years this renewal of the movement has been under way, and at the present stage of progress we have this splendid shop part of the headquarters, of which we should be proud indeed.

We are moving slowly but surely this time, and believe there will be no going back upon it now, even though some of us may not live to see the building completed.

This morning a letter came to hand which shows something of the spirit of consecration on the part of many who are unable to make large contributions. It was from one of two sisters—one an invalid—whose father met with a great loss through no fault of his, and his daughters were left alone with scarcely enough to live on—loyal, conscientious, lone Sabbath keepers.

At Christmas time they received a gift of five dollars, and one of the girls writes that they can think of nothing better than to send it to the Denominational Building Fund as a memorial of their father, who was always interested in the Master's work.

We are thankful indeed for the spirit of loyalty and consecration shown among the scattered lone Sabbath keepers. And when we hear of misfortunes that have prevented some of them from responding as they had hoped to do, we are still thankful for the spirit of consecration which prompts them to write good wishes and to express regrets for inability to respond.

I am sure that when the building is done all will rejoice to know Seventh Day Baptists have a desirable headquarters and memorial building at last.

Please keep a close watch of the timely words of encouragement and appeal by Brother F. J. Hubbard on the outside of the back cover.

Prayer is not eloquence but earnestness; not the definition of helpfulness, but the feeling of it; it is the cry of faith to the ear of mercy.—*Hannah Moore.*

INTERNATIONAL JUSTICE AND GOOD WILL

REV. AHVA J. C. BOND, D. D.

One of the most active commissions of the Federal Council of the Churches of Christ in America is the one on International Justice and Good Will. For several years the present writer has been a member of this commission, and for two years has been a member of its Committee of Direction, which has occasional meetings in New York City at the call of its secretary, Dr. Sidney L. Gulick. In more recent years additional secretaries have been added to the staff of this commission. Rev. John W. Herring is secretary of the Committee on Good Will between Jews and Christians, Mrs. J. W. Emrich is in charge of the work among women's organizations, and Rev. Walter W. Van Kirk is promoting the objects of the commission through young people's organizations. Mrs. Emrich had charge of the work this year of sending dolls to the children of Japan as messages of good will from the children of America. The immediate occasion of this beautiful act on the part of American children is the annual doll festival, which is held in Japan in February and which is an event of very great significance to the Japanese. The children of two of our Seventh Day Baptist churches, at least, are participating in this friendly enterprise, viz., Alfred Station, N. Y., and Plainfield, N. J. If there are others I shall be glad to know about it.

Mr. Van Kirk asked that someone be appointed to represent our denomination in the young people's department of the work. I think Hamilton Whipple of Yonkers, N. Y., was appointed.

Certain actions were taken by the Executive Committee of the Federal Council at its recent meeting in Minneapolis, which have been passed on to the authorities at Washington. It was the purpose of the commission to have them presented by a delegation of men and women representing the various denominations in the Federal Council, but certain international problems, which are just now at the front and which are disturbing the department of state of our government, made such procedure seem unwise. They were therefore transmitted by mail, with the signatures of members of the committee and others attached.

The Federal Council used its influence in

trying to get our country to join the World Court, and has always favored our membership in the League of Nations.

President Coolidge said recently in an address at Trenton, N. J., "Nations rejoice in the fact that they have the courage to fight each other. When will the time come that they have the courage to trust each other?"

The Federal Council would like to see our own government take a more *courageous* stand, or rather *step*, in this very matter. The President further said on that occasion:

The world has been striving to advance in this direction, to discard the old theory of relying entirely on force and to adopt the method of relying more on reason. We are in danger of slipping back into the old formula. The habit and tradition of ages call us in that direction. We can not establish the new principle unless we are willing to make some sacrifices, unless we are willing to put some courage into our convictions.

We trust that such action may be taken in the years immediately before us so that no longer it may be said of us Americans that we are content to "erect a signpost without taking the road."

Following are the actions taken at Minneapolis which have been transmitted to Washington:

A MEMORIAL TO CONGRESS

To the chairman and members of the Foreign Relations Committee of the Senate,
To the chairman and members of the Foreign Affairs Committee of the House of Representatives,
To the members of the Senate and House of Representatives of the Congress of the United States of America:

The Executive Committee of the Federal Council of the Churches of Christ in America respectfully petitions you to take into favorable consideration the opportunity offered by the approaching International Disarmament Conference to render an invaluable service to the cause of permanent world peace.

This committee suggests the desirability of a resolution authorizing the delegates of the United States to that conference to propose as a fundamental basis for disarmament that all nations undertake by a general treaty to employ the processes of diplomatic negotiation, judicial procedures, arbitration and conciliation for the adjustment of all disputes, and thus to renounce war as a lawful method for the settlement of international difficulties.

This proposal would be peculiarly appropriate to the agenda of a Disarmament Conference. For disarmament could then be carried forward with confidence of security. Large standing armies could then be reduced to the small forces needed to maintain internal order, and navies could be placed upon a strictly peace footing.

Such a proposal would challenge the nations to respond whole-heartedly to the imperative lesson of the World War. Appeals to armed violence instead of to law and reason for the settlement of disputes should no longer be retained among the lawful policies of governments.

There is a rising tide of conviction that the United States should stand unequivocally behind this policy.

A DECLARATION

THE PERMANENT COURT OF INTERNATIONAL JUSTICE

The Executive Committee of the Federal Council of the Churches of Christ in America, reaffirming its actions of previous years regarding the need for American participation in a World Court of Justice, hereby expresses its gratification in the fact that the United States and the nations which have taken part in establishing the Permanent Court of International Justice have been able to agree upon the substantial terms and conditions upon which the United States shall adhere to the protocol of the court.

The single point on which a difference appears to exist is so overshadowed by the vital importance of international judicial procedure that sincere effort should be made to reach an agreement upon this remaining point. Such effort is required by the principles of friendly intercourse between nations. Therefore be it

Resolved, First, That copies of the foregoing statement be transmitted to the President of the United States, to the chairman and members of the Senate Committee on Foreign Relations, and to the members of the United States Senate.

Second, That recommendation be made to the constituent bodies of the Federal Council of the Churches of Christ in America to continue to express the opinion and feeling of the great body of the people of the United States in favor of having the influence of our country united with that of other nations in the support of the Permanent Court of International Justice, one of the important agencies for peace and civilization.

It is recommended that this action be communicated to the proper persons and groups through the Commission on International Justice and Good Will.

RESOLUTION ON THE MEXICAN SITUATION

In view of the gravity of the situation pertaining to relations between the United States and Mexico on account of differing interpretations of certain sections of the Constitution and the laws of Mexico relating to land ownership and oil and mineral rights, as evidenced by the official correspondence of the two governments released November 24, 1926, the Executive Committee of the Federal Council of the Churches of Christ in America holds that some method of peaceful settlement can and should be found, either by further direct negotiations or by conciliation, arbitration, or judicial procedure. We are persuaded that with continued good will and patience a just and fair solution can be found.

Doubtless this will be our everlasting adoration, that so rich a crown should fit the head of so vile a sinner.—*Baxter*.

A GREAT MOMENT

We can not help believing that it was a great moment in the history of Europe, if not of the world, when France and Germany, through their distinguished spokesmen, Briand and Stresemann, pledged themselves to work together for peace. When, before the representatives of fifty nations, with the long history behind them of the wars they had waged against each other, they affirmed their resolve to make war no more—was there ever a scene in the centuries-old drama of Europe more significant or memorable?

"Away with rifles, machine guns, and cannon! Make way for peace and conciliation!" exclaimed M. Briand. "Today it is finished between us—no more war, no more seeking brutal, bloody solutions; the time has come for understanding and peaceful arbitration!"

"The German government," said Dr. Stresemann, "will unswervingly follow the ideas of settlement of disputes by arbitration as given birth at Locarno and seek international good will and peace. He will serve humanity best who develops his moral and intellectual gifts to the highest significance, thus over-stepping his own national boundaries and serving the whole of mankind."

No wonder "men and women all over the hall wiped tears from their eyes," says one present. "No one who witnessed that scene can ever forget it."

Yes, we remember Wordsworth's lines:

Earth is sick,
And Heaven weary, of the hollow words
Which states and kingdoms utter when they talk
Of truth and justice.

But have states and kingdoms learned nothing since those lines were written? We can not believe it. We are not of those who would hold that these two men spoke otherwise than with the utmost sincerity and with the profoundest regard for the national honor of the peoples they represented.—*Our Dumb Animals*.

There is no need for anyone to waste his time in idle pining for some great thing to do, for all around is opportunity, and one may do as great deeds as he is able. God wants brave men and women in his service.—*The Assistant Pastor*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

IMPORTANT. — Read the Commission's Mid-year "Message to the Churches."

January 14-16.—Quarterly Meeting of the Southern Wisconsin and Chicago Churches at Milton Junction, Wis.

The *National Geographic Magazine* for January, 1927, has an interesting article on "Jamaica, the Isle of Many Rivers," with thirty-nine illustrations.

MEETINGS IN PITTSBURGH

In accordance with the action of the last General Conference (*Year Book*, 1926, page 93), the Commission arranged for a Committee on Denominational Harmony, consisting of six members—Rev. Edwin Shaw, chairman; J. Nelson Norwood, Rev. Loyal F. Hurley, Rev. Alva L. Davis, Rev. L. D. Seager, and Pastor Lester G. Osborn, to meet in Pittsburgh, on December 26 and 27, just previous to the meeting of the Commission.

The report of this committee is incorporated in the Commission's mid-year "Message to the Churches," which follows in this department of the SABBATH RECORDER.

MESSAGE TO THE CHURCHES

The Commission at its meeting in Pittsburgh, December 28-30, spent three strenuous days considering the problems of the denomination. No statement, as brief as this one must necessarily be, can give the members of the denomination any adequate conception of the increasing work that presses upon us as a people, who are entrusted with an important sector of the world's religious front. A few brief paragraphs, however, will tend, perhaps, to quicken the interest and intensify the feeling of personal obligation of all who read and ponder, even briefly, these problems.

The Commission commends most highly the devotion of Rev. and Mrs. D. B. Coon

in offering their services for the important work of the American Tropics. It also commends the Missionary Society for its wisdom and dispatch in arranging for these friends to begin this work.

After studying the problems of our foreign mission work in the light of the multiplied calls for help that are constantly coming from all parts of the world, the members of the Commission believe that if the time has not already come, it will certainly soon come when it will be necessary to have our missionaries act chiefly in the capacity of supervisors of the mission fields where the actual work is done largely by the native workers themselves. Since missionary work, like almost every other kind of work, profits greatly by the training and specialization of its workers, it may even be wise to recall, from time to time, some of those who have trained on one mission field, for supervisory work on another. Their place, of course, would be taken by native workers. Such a procedure would seem to be a legitimate goal for all missionary endeavor.

The Commission not only wishes to set its seal of approval on the very excellent work done by the Committee of Six on Denominational Harmony, but it desires to commend its report to the prayerful consideration of all Seventh Day Baptists, to the end that there may be an undivided loyalty to every major project undertaken by the denomination. The report of this committee is incorporated as a part of this message. It is as follows:

"Convinced that there exist among us wide differences of opinion concerning the Bible and some statements of our *Expose of Faith and Practice*; and conscious that the right of private judgment should be recognized and should be freely exercised by all; and feeling that the 'unity of the spirit' is the only bond that can cement us together as a people; and realizing that such unity can not be effected merely by means of discussion, we urge upon all our people that they be loyal to Christ, the Savior of men, loyal to the Bible as God's Word, loyal to truth and duty as God makes truth and duty clear, and that all unite in a comprehensive program for the saving of lost men.

"In order to open the way for the restoration of organization unity among us, we recommend that a page or two in the SABBATH RECORDER be given, weekly, to a setting forth under two separate editors, of the positions and beliefs of the modernists and of the fundamentalists, the chief aim of these pages to be the giving of information regarding these respective positions and beliefs by persons in sympathy with the same."

If the leaders in all our churches will magnify our agreements and show reasonable charity when we disagree, there will be the same happy outcome that characterized the work of the committee itself. The Commission stands ready, individually and collectively, to further this good work.

The Commission would like to renew its past repeated calls to our people to support the denominational boards. The individual members of such boards are, for the most part, men and women of mature judgment and large experience in the type of work done by such organizations. It is only human to make occasional errors on matters that can not be foreseen, but it is the vision and wisdom of these consecrated workers that have given us so many open doors for service. Probably, at no time has any one of these boards failed to consider a suggestion or a constructive criticism by an interested observer. On account of a few complications which have arisen, from time to time, in the past, it seems wise for the Commission strongly to advise those who want to help any particular phase of our work, to first take counsel of the appropriate board. If such board did no more than advise, it would insure the collective judgment of those who have had experience in such field of thought.

The members of the Commission wish to make grateful acknowledgment to the boards, committees, and individuals, who called attention to the need of taking immediate steps to recruit the number of ministers and missionary workers. These communications are, in the minds of the members of the Commission, a hopeful sign that many people are beginning to pray the Lord of the harvest to send forth laborers: In harmony with these requests, Secretary Willard D. Burdick, representing the Tract Society and Commission, jointly; Secretary William L. Burdick, representing the Missionary Society, and Rev. William M. Simpson, the superintendent of Life Work Recruits from the Young People's Board, were made a committee to arrange for religious conferences where this important work can be placed before the young people themselves, and also before a representative group of adults from each church, who will at least help in the follow-up work of interesting the young people permanently.

Every church in the denomination will be called on to help in this work. Their hearty co-operation will be an important measure of the health of their denominational life.

One of the constantly recurring, as well as one of the most difficult problems that confronts every session of the Commission, is the raising of the budget. Every project of every board or other denominational organization of the entire denomination is helped or hindered by our success or failure of this one item. Some leading people have advocated, for a long time, the employment of a strong business man, who would make the raising of the money his entire concern, but the Commission can not yet feel such an addition to an already heavy overhead expense would be justifiable, unless it is found that people will respond to nothing less. It is proposed, however, that pastors and financial committees arrange to meet the general secretary and advise him as to ways and means for strengthening the regular church canvass.

Religious workers, as pastors and missionaries, are expected to give full-time service to the work of the kingdom, with the hope of only a reasonable living. It would encourage these workers and would be a great source of spiritual power in the denomination, if more laymen would consecrate the residue of their income, beyond a respectable living, to the denominational budget. The Commission commends it to the thoughtful consideration of all laymen, who are willing to make such a personal sacrifice for the sake of denominational growth. The pastors and other local workers, who help to put the budget over, one hundred per cent strong, are doing the best thing that can be done to make the additional expense of a special financial agent unnecessary.

Will all who read this statement, encourage the workers and promote the interests of the kingdom, by doing some definite service for this part of our cause?

STATEMENT ONWARD MOVEMENT TREASURER, DECEMBER, 1926

Receipts

DENOMINATIONAL BUDGET	
Adams Center	\$ 75.50
Alfred, First	206.84
Alfred, Second	273.55
Andover	18.35

Battle Creek	250.00
Brookfield, First	33.70
Chicago	100.00
DeRuyter	30.00
Exeland	5.00
Farina	75.00
Friendship	105.00
Hartsville	15.00
Hopkinton, First	193.00
Hopkinton, Second	11.66
Independence	266.00
Los Angeles	100.00
Lost Creek	100.00
Milton	166.64
New Auburn	3.50
New York City	89.25
North Loup	280.00
Pawcatuck	250.00
Piscataway	243.40
Plainfield	246.90
Richburg	30.00
Riverside	225.00
Rockville	15.00
Salem	228.75
Syracuse	19.25
Verona	15.00
Walworth	5.00
Waterford	63.00
Welton	75.00
West Edmeston	25.00
L. S. K., W. H. Tassell, M. D.	10.00

\$3,849.29

SPECIAL

Missionary Society:	
Adams Center	\$ 40.00
Shiloh	185.50
Verona Sabbath school	33.00
For China—Boys' School:	
Plainfield Woman's society	50.00
For China—Girls' School:	
Plainfield Woman's society	50.00
	\$358.50
Tract Society:	
Shiloh	\$ 86.73
For the Denominational Building:	
Alfred, First	5.00
Battle Creek	5.00
North Loup	20.00
Shiloh	11.00
	127.73
Woman's Board:	
Shiloh Benevolent society	\$100.00
Walworth Helping Hand society	15.00
	115.00
Ministerial Relief:	
Shiloh	40.09
Seminary:	
Shiloh	10.04
Historical Society:	
Shiloh	5.04
Scholarships and Fellowships:	
Shiloh	12.00
General Conference:	
Shiloh	45.13
Contingent Fund:	
Shiloh	15.52
	\$729.05
Denominational Budget	\$3,849.29

Special	729.05
Balance December 1, 1926	88.44
Total	\$4,666.78

Disbursements

Missionary Society	\$1,801.50
Tract Society	802.43
Sabbath School Board	280.80
Young People's Board	171.60
Woman's Board	450.40
Ministerial Relief	352.09
Education Society	88.04
Historical Society	44.04
Scholarships and Fellowships	105.60
General Conference	396.13
Contingent Fund	136.42

\$4,629.05

Balance January 1, 1927	37.73
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Total	\$4,666.78
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HAROLD R. CRANDALL,
Treasurer.10 Stanley Place,
Yonkers, N. Y.
January 1, 1927.

HOME NEWS

LEONARDSVILLE, N. Y.—The Christmas supper and program of the Seventh Day Baptist Sabbath school, held at the parsonage Sunday night, was well attended and a delightful time was enjoyed by all. After the supper a program of songs and recitations was presented, followed by the appearance of Santa Claus, who dispensed presents and good cheer. A generous sum of money was presented to the pastor and his wife, in a well chosen speech by Mrs. Albert Bassett, in behalf of his parishioners, for which Mr. and Mrs. Peterson expressed their heartfelt thanks. It was indeed an occasion long to be remembered.—*The Courier*.

MILTON JUNCTION, WIS.—A CORRECTION.—Notice of the annual business meeting of the Milton Junction Seventh Day Baptist Church and society appeared in "The Pastor's Assistant," stating the time of meeting as "Sabbath, January 2." This was copied in the RECORDER of December 27, giving the time as "Sabbath, January 1." Both should read, "Sunday, January 2." J. F. R.

A nodding congregation may—and may not—mean assent to what the preacher is saying.—*The Baptist*.

MISSIONS

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

INFORMATION AND FOOD FOR THOUGHT

The letter from Elder Velthuysen, found below, gives much food for thought and is very interesting as well. While it was not written expressly for publication, it seems desirable to give in Brother Velthuysen's own way the essential parts of the letter, that our people may become better acquainted with the work of our brethren across the water.

In addition to making us better acquainted with the work and workers, the facts therein stated illustrate several vital points. Many of us remember seeing and hearing Elder Velthuysen's father when visiting this country. The letter describes the way he was led to the truth. His experience is typical of what happens to the man who opens his heart and mind to the guidance of the Bible and the Holy Spirit; namely, new light breaks on his soul and his experiences become richer and richer.

The falling away of some, mentioned in the letter, is what has happened all through the history of the Church and was predicted by Christ and the apostles.

From the letter we learn that the work in Holland has been experiencing a slow but gratifying growth, there being seven or eight churches today where there were two, twenty years ago.

We learn from the letter, as some of us knew before, that the work in Holland started from a package of tracts sent by Dr. Nathan Wardner while a missionary in Europe. The Sabbath truth is one which will not stay down. Let all who now stand for the Sabbath prove unfaithful, but the Bible Sabbath will not be blotted out; God will raise up others. Such has been the history of his truth.

LETTER FROM REV. G. VELTHUYSEN

DEAR BROTHER BURDICK:

Your kind letter of November 8 came duly to hand. We rejoice very much in your appreciation of our answer to Brother

Davis. Probably you will have received, meanwhile, an official letter of Rev. Mr. Taekema, as secretary of the Council of Seventh Day Baptist Churches in Holland, which met November 28, at the Hague. All members agreed with the contents of my letter to Brother Davis.

We hope our suggestions will find a ready ear in the next meeting of the Missionary Board.

In your letter you ask me two things. First, if I should care to have my letter to Brother Davis published in the RECORDER. Of course, what I write you know is not destined for publication. I leave it to the prudence of the board what part of my letter you think wise to publish.

Surely we ought to have written regularly to the RECORDER about the work in Holland and Java. I shall try soon to do so; the reason why I failed is want of time. I am overcharged with duties, which I absolutely have to fulfill. I have often asked Rev. Mr. Taekema to correspond with you; but I guess he limited his correspondence to his yearly report, as secretary of the Council, to Rev. Mr. Shaw, as secretary of the General Conference in America.

I now come to the second thing. You ask me what disposition is made of the money sent to Holland. I think I should rather have my answer to this question preceded by a short historical survey.

In many respects, to my view, conditions in Holland are quite different from those in America. We, Seventh Day Baptists in Holland, are a people of pioneers. You have had generations of Seventh Day Baptists before you, but my father was the first Baptist at Haarlem and in this part of Holland; and afterwards also the first Seventh Day Baptist in Holland and on the whole continent of Europe, as far as I know. He was a very upright and strong-minded man, doing all that he did with all his heart and all his might. After his conversion, when he was a young man of about twenty years, he immediately took a lively part in several kinds of evangelizing and philanthropic work besides his business as a confectioner in his father's shop. My grandfather had grown ill, so he had to manage the business. The first thing he did was to close the shop on Sunday, which he then considered to be the Lord's day. My grandfather was very angry, but my father

replied that he ought to hearken more unto God than unto his father. This was the first confectioner's shop in Haarlem closed on Sunday in that time, about 1855.

After his marriage, a little later, his home was a center of Christian endeavor, and with some friends they searched the Scriptures with great earnestness and were busy with great zeal to testify to young and old repentance to God and faith towards Jesus Christ.

The group of serious Christians who gathered with him soon found, in searching the Scriptures, that the character and organization of the then existing churches did not at all agree with the character and organization of the churches of the New Testament. In all honesty he spoke about this matter with other Christians; they held him in high esteem for all his work and devotion, but they advised him to help them in elevating the religious standard of the national Dutch Reformed Church. This advice did not satisfy him.

In those days, by an intelligence in the newspapers, he got acquainted with the existence of a Baptist Church in Franeker, a little town in Friesland, in the northern part of our country. He went there and soon after was baptized with about ten of his friends, and so the first Baptist Church was founded in Haarlem.

The consequence of this fact was that, by the influence of the clergy and other people in the Reformed Church, my father was excluded from several associations in which he had taken a prominent part, and especially from the work among young men and children which had been his delight.

This was a very painful experience, striking him very deeply in his heart. A profound darkness came over his mind but, by the grace of God, after about two years, during which my mother managed the business, he was restored to his former faith and vigor.

As a pastor of the little Baptist flock he again took up his work and with a friend of his bought a small old house, situated at that time at the border of the town, with a cow stable. That stable was rebuilt into a chapel. There he preached every Sunday and kept Sunday school for several years. He was a popular preacher, with a very clear and deep understanding of the gospel of our Lord Jesus Christ.

This first Baptist Church in these parts of our country was characterized by sound spiritual life and doctrine, and after a few years numbered about eighty members. I remember the first Baptist conference in Holland, held at Haarlem, when I was a little boy. Soon after that conference my father decided to edit a weekly paper, called the *Boodschapper* (the *Messenger*) to proclaim the truth as he saw it revealed in the Word of God concerning the true gospel, baptism, church formation, etc.

In the second year of the existence of this first Baptist paper in Holland, my father received from Dr. N. Wardner, who was in Scotland at that time, his series of eight tracts on the Sabbath question.

There elapsed some time before he found the opportunity to read these tracts, but when he had begun to read, he again was put before a heavy crisis in his life. Prayerfully he read with my mother what Dr. Wardner had written and compared it with the Scriptures of the New Testament. The end was that he was convinced of the truth of the Bible Sabbath. He immediately decided to act according to his conviction. I remember the first Sabbath at my parents' home, when we went to walk in the wood in our best clothes. My parents were the first Christian Sabbath keepers in Holland.

My father then translated Dr. Wardner's tracts in the *Boodschapper* and recommended the Sabbath question to the prayerful consideration of the church. The result was a great disturbance in the church and the discontinuing of nearly all the subscriptions of his paper. Not long before, he had sold his bakery to devote his life entirely to gospel work. He then lived out of the hand of the Lord, without any fixed salary, by the gifts of the Baptist people at Haarlem and elsewhere.

He told the church he was quite willing to continue to serve her by preaching and teaching, but very soon this appeared not possible as they found themselves condemned by his words and example. So they nearly all left the church and only a very few kept faithful to the old principle—the Bible and the Bible alone. The first Sabbath-keeping Baptist Church was founded with about twelve members.

Meanwhile he had written to Dr. Wardner at the address in Scotland he had found on the tracts, but the letter returned un-

delivered because Dr. Wardner had returned to America.

My father, being without any income and means for supporting his family, looked out for employment and found it at an office for correspondence and bookkeeping.

Every Sabbath he gathered with his little flock at our dear chapel. Everybody pitied him for the narrowness of his views by which he bereaved himself of the opportunity to be a blessing to so many people. But he chose above all the peace of the obedient heart and was ready, as the weaned child, to wait and put his hope in God. So his mind and those of his faithful friends were shaped in the school of faith.

The first who came to visit him in this period was Mr. Haskell, a leading Adventist and personal friend of Mrs. White. He offered him the prospect of taking up again his work in the Lord's vineyard. I do not know in what way he had heard of my father's embracing the Lord's Sabbath, but I remember his stay in my parents' home for some weeks. He urged my father to accept the Adventist view and told him, no doubt, he was the man appointed by God to proclaim in Holland what he considered to be "the present truth."

They offered my father a position, a printing office, etc. But he did not waver for a moment to this temptation, as by serious investigation of the Scriptures, he did not find the Adventist belief in accordance with the Bible.

My father continued the issue of the *Boodschapper* with the help of some friends, until all means were exhausted. But in 1882, by the visit of Dr. A. H. Lewis, Professor Allen, and the Messrs. Potter and Babcock, a strong tie was laid between our Seventh Day Baptist people in America and the small Haarlem Church. These brethren reported to the Missionary and Tract societies about the little flock of Seventh Day Baptists in Holland, and from that time my father was again enabled to devote his life to gospel work and Sabbath reform. The *Boodschapper* was edited again, as the organ of the Seventh Day Baptists in Holland, and he immediately started a strong and very resolute campaign for the Sabbath and baptism of the Bible. It was a very hard struggle, meeting with a heavy opposition. Very few of the persons, convinced by his testimony of the truth of Seventh Day Bap-

tist view, had faith and courage enough to defy the consequences of obedience to their conviction. These consequences usually were losing their situation or business and the friendship of many people, and other hardships. Among those who joined us there were some of a peculiar character, delighting in being eccentric, but the real kernel were true Christians, living sincerely in the fear of the Lord and the profound reverence of his teachings and commandments, their only trust being the unshakableness of his covenant and his promises. This same spirit still characterizes our small churches in Holland.

Forty years ago my friend, John van der Steur, and myself were the only two young men in Haarlem Church. In a wonderful providential way, which I can not explain here, we were led in those days to initiate a new mission, later on called the Midnight Mission, from men to men, to withhold them from going into the ways of vice. This mission gradually grew into a great movement all over our country, for social purity reform and rescue work, and even became international. When we came to Harderwyk, the depot of the Dutch colonial army, my friend, John van der Steur, was so deeply struck by what he heard about the moral conditions of the soldiers in Java that he decided to start a new movement in our country in their behalf. In 1892 he went to Magalang, a big garrison in Java, to start his work among the soldiers. He went there as a loyal, outspoken Seventh Day Baptist. After a few years he founded a home for orphans and waifs, most of them children of soldiers and native women, and asked his sister to come over and help him. His sister, Marie van der Steur, afterwards married to Mr. Graafstal, kept faithful to the Sabbath, but his interests for the Sabbath cause gradually diminished, especially as he saw no prospect for all these children to find a livelihood when they were nursed in Sabbath keeping. "Papa van der Steur" as he is known in the whole of our East Indian colonies, has become a father to a little less than two thousand of such children since 1892.

It was a disappointment to my father when I decided in 1888 to initiate with my friend van der Steur a crusade for starting in the Midnight Mission, I mentioned above. He preferred that I should in the first place

devote my life, as he did, to Sabbath reform, but I am quite sure it was the Lord who led me in that way. I had first to pass another school of rich spiritual and social experience. Still, I thank God, I have always remained during my work in the Midnight Mission and the social purity movement a loyal Seventh Day Baptist. People everywhere knew I was.

When at my father's death, in 1910, the Haarlem Church invited me to become their pastor, I thanked God for this new calling with all my heart. As my father died under very dark circumstances after a long sickness, most people outside our churches, especially the Adventists, judged this would finish Seventh Day Baptists in Holland. Now, however, by the grace of God, we are standing in the old faith until the present day, and the prospect is not worse than it was at that time.

The first thing I did after the calling to the Haarlem Church was to go to Dr. Pierson, president of our Midnight Mission Association, of the Dutch Branch of the International Federation for the Abolition of State Regulation of Vice, and superintendent of the Heldring Rescue Homes, to tell him that the Haarlem Seventh Day Baptist Church had called me to be their pastor in my father's place. I added that I felt not free before God to decline and asked Dr. Pierson if he would object to the combination of my work in the Midnight Mission and the pastorate of that little church and the editing of the *Boodschapper*. I told him it was my intention to lay the question before the whole Board of the Midnight Mission. He answered me that in no case would he let me go. If my conscience required me to consent and continue my father's work, he would not oppose, if only I did not leave my position as secretary of the Midnight Mission. The other members of the board did not object either. In the other organization for the suppression of the white slave traffic, the president at first made some objections, judging that I should not be able to combine such different callings. I asked him to let me make a trial. After a year he told me that, to his opinion, I had gained by my new task, for my other work also.

So I had quite the opposite experience from that my father had when he accepted the call of the first Baptist Church. Times

and people had changed, and I was introduced in quite a different way to these ministers and other people who had been watching and appreciating my work since many, many years.

At the time of my father's death there existed two Seventh Day Baptist churches in Holland—Haarlem and Rotterdam. Rotterdam was pastorless, as Rev. F. J. Bakker, the former pastor, had gone first to Denmark, afterwards to Plainfield, where some of his children lived. All his children had moved to America. To my father's great regret several people had done so in Holland, because of the difficulties of finding employment for Sabbath keepers in our country.

One of the members of the Rotterdam Church, Mr. Ouwerkerk, had been prosperous in business, but he was a man of the type I indicated above, delighting in criticising other people and always disturbing the peace of the church. Still, he had some influence and arranged to have a chapel built in one of his houses and a dwelling for a pastor in the adjacent premises. He urged the church to call Mr. Taekema, who was a theological student then, to be their pastor. He stayed there for about a year, but when that time had elapsed, Brother Taekema refused their call because there appeared to be no little opposition and discord in the small church. He then returned to Amsterdam to continue his studies.

A few years later, after he had passed an examination that might have authorized him to accept a call as regular minister in a Reformed Church, he accepted the call of the small Groningen Seventh Day Baptist Church, which had been organized meanwhile. To that church belonged Mr. Vroegop, the leader of the Midnight Mission in that city, a talented orator and author. We had great expectations of that church at that time. At the same time I carried on a very busy correspondence during several years with Mr. Frank Hubbard and Rev. Mr. Shaw, as we continually saw prospects for our Seventh Day Baptist principles to gain new ground. Just at the beginning of the war I had had the privilege of attending the General Conference at Alfred, where I was ordained as a minister in the Seventh Day Baptist denomination. At my return I found here Brother Lucky, a remarkable Jewish Christian and friend of our Seventh Day Baptist people, well known in America,

who for several months officiated as a pastor to the Rotterdam Church, until his departure to Germany, where he died.

Meanwhile I got acquainted with Rev. Mr. Boersma, leader of an Adventist Church in Arnhem, called into existence by his work. He told me he had become convinced of the untenableness of the Adventist belief; he had a great many grievances against that denomination and its leaders. After some conversation he left the Adventists and was welcomed as a minister in our midst. He was a very zealous propagandist and an enthusiastic orator, but after some time we found he was not a man of a pious and reliable character. The end has been that he joined the first day Baptists and afterwards returned to America. This surely was a great disillusion, but much greater was our grief when Mr. Vroegop, elder of the Groningen Church, left us and joined the Reformed Church. Not long after that decision of his, he was appointed superintendent of one of the largest philanthropic institutions of our country. At the same time the deacon of the Groningen Church resigned and joined the first day Baptists, because he found it too hard in business to keep the Sabbath.

A young man called J. Monsma, gifted with several natural talents, a former Adventist, joined our church about the same time. We saw in him a future minister, but he also left us and became an evangelist in a big popular organization, at the head of which stands a former Adventist leader, who left and strongly opposes now the Lord's Sabbath.

Since my father's death, besides the old churches in Haarlem and Rotterdam new Seventh Day Baptist churches or groups have been formed at Amsterdam, Groningen, Breskens, Pekela, The Hague, Hollandscheveld, Apeldoorn, and single members or friends gained are scattered in several places. Every year a general conference is held of our Seventh Day Baptist churches in Holland and a council appointed of representatives of these churches to prepare the conference and to deliberate on common interests. The council meets twice or thrice a year. A new Sabbath-keeping Baptist Church has been organized at Leeuwarden, which stands in very friendly terms with us but did not join in our conference because they are too strictly Calvinistic.

In Java our Seventh Day Baptist people have maintained the work initiated by Miss Marie Jansz in my father's time, and a new work was started by the Graafstals and continued for the feeble-minded and other helpless people at Temanggoeng, also a new mission work at Gambong Waloh, but Miss Alt, who was the leader there, afterwards left the Sabbath. Excuse me for this long introduction of my observations to your question about the disposition made of the money now sent to Holland. I hope the board will see everything in the light of history and of the pioneering character of our churches. As it is so very hard to find employment here for our young people, many of them do not walk in their parents' footsteps, or they have moved to America. Those who persevere often pass through a hard school of training in faith and hope on God's promises and are prepared in that way for other responsible work in the kingdom of God.

Added to this letter you find the balance of the last three years of our Alliance of Seventh Day Baptist Churches by its treasurer, Mr. Zylstra. Of course, you do not find there the income and expenses of the local churches, for the costs of their meetings, their needs, their propaganda, etc.

The money of the Missionary Board is used by the *Alliance*:

1. To supplement the salary of Rev. Mr. Taekema, as pastor of the Groningen Church. After the very regrettable schism in that church by the action of his own father, Mr. Taekema moved to Pekela, where most members of that church now live.

2. To my own appropriation. As most of my time is devoted to social purity work in the service of the associations I named, I was accustomed to use the appropriation of the Missionary Society for the most part in behalf of different needs of the Holland or Java field, for instance, to pay a typist on Sunday or in the evenings for my correspondence in church matters, to support Brother Munk and other workers for our cause and people who are in difficulties by their Sabbath keeping, etc. In later years I could not do so in the same degree because, after the war, the value of money has much decreased. For instance, the cost of printing and postage of the *Boodschapper* and other little literature proportionally is

about threefold what it was in my father's time. Taxes have more than doubled, and contributions for philanthropic work (such as our Midnight Mission work) have considerably decreased. This rendered my position less propitious. I admire Rev. and Mrs. Taekema because of the way in which they succeed in living on the small salary which our churches are able to contribute. They never complain and are contented and worthy in all their doings.

3. On the needs and character of the Java field I already wrote you in my former letter. Treasurer of the funds "Dark Java" is our aged deacon, Brother J. M. Spaan at Haarlem. Brother Zylstra supplies the regular remittances of Brother Spaan, when the latter has no sufficient cash. To these supplies refers the post, "Payments," in Mr. Zylstra's balance. As the need was so high Mr. Zylstra sent in 1926 an amount of fl, 760—directly to Java.

I hope my explanation has been clear enough. If there are some points about which you want some more light, please ask me what you would like to know. And now I must close this long letter, praying that the Lord will bless this effort to strengthen the tie between our American brotherhood and our people here and to promote the Lord's cause in Holland and Java.

With sincere fraternal greetings,
Very truly yours in Christ,
G. VELTHUYSEN.

Amsterdam, Holland,
December 12, 1926.

P. S.—Enclosed you will find the treasurer's account of our Alliance of Seventh Day Baptist Churches, showing you how the money sent by the Missionary Society is used. Brother Zylstra sent me this account in writing. As I wanted to send you this letter without delay, in order that it may come duly to hand before the January meeting of the Missionary Board I did not send the translation to him for having it signed by him.

New Office Boy: "A man called here to thrash you a few minutes ago."

Editor: "What did you say to him?"

Office Boy: "I told him I was sorry you weren't in."—*Selected.*

DRINKING CUT NINETY PER CENT, SAYS PROFESSOR IRVING FISHER

That prohibition has cut drinking ninety per cent in the United States and that enforcement would be worth \$1,000,000,000 as an economic investment is the opinion of Irving Fisher, professor of economics at Yale University, given in a new book, "Prohibition at Its Worst," just off the press of the MacMillan Company.

"After an examination of all the data, I have estimated that the flow of alcohol down human throats in the United States is at present certainly less than 16 per cent, probably less than 10 per cent, and possibly less than 5 per cent of pre-prohibition consumption," writes Dr. Fisher.—*Union Signal.*

Dr. Chapman tells how at one time he became burdened for the lost men in Philadelphia. "I called together a few men of the parish, laid a plan before them, then added, 'We can do nothing without the infilling of the Holy Ghost.' An ignorant young Irishman, a member of my church, was among the men. As I finished speaking he left the room. I found him afterwards in one of the lower rooms on his face before God, praying, 'O God, I plead with thee for this blessing!' Then lifting his face heavenward he exclaimed, 'I now claim this blessing!' Becoming conscious of my presence, he turned to me with a shining face and said, 'I have received him.' Within the next few months he led sixty men into the kingdom. His whole life became transformed."—*Record of Christian Work.*

"What did you preach about on Sunday?" was the question asked of a city pastor the other day.

"I preached about Andrew," was the reply, "and, do you know, I found him a most interesting character."

"What was there about him that was remarkable?"

"Well, I do not suppose you would call him a great man, but the significant thing about him was that every time he is mentioned in Scripture he was introducing someone to Jesus."

This was certainly a beautiful occupation, and yet it does not call for any wonderful talents. It is work that any one of us can do.—*Westminster Teacher.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

MAUSOLEUM OR COLLEGE?

An elderly lady put her all, not into her stocking, but into a mausoleum. Splendid as it was, it never did anybody any good, and it never did her good, for she died before it was completed. Her investment in a tomb was pretty much of a loss for she would have rested just as comfortably under a grassy mound. Like the man in the parable, she hid her money in the earth—almost literally.

Economically speaking, any money is wasted which does not go into some sort of goods, enterprise, institution, or person which or who does not go on producing goods, services, or more money. A million dollars invested in a railroad goes on producing and justifies the investment. Money put into a tomb quits producing forthwith. It stops—dead.

Boys and girls, like railroads, are good investments. Most parents think so, for on the average, they have spent upwards of \$15,000 on a boy by the time he is twenty-one. The state thinks so, for, on the average, it invests around \$3,000 apiece on the children of the commonwealth in education, health, and in other similar items. The belief in the soundness of the investment in boys and girls is justified, for these youngsters, educated, double, quadruple, and sometimes decuple their earnings as a result.

Education is therefore a good investment, so even hard-boiled business men have found out, for, increasing a boy's or a girl's earning, producing capacity is increasing the wealth of the community in which the boy and girl live. Therefore, when you have educated the children, you have added to the wealth of your town just as surely as when you bring in a factory which sports a large pay roll, or as when you strike oil on your farm.

Educating the boys and girls of today—the citizens, workers, thinkers, men of affairs, statesmen of tomorrow—is augmenting the resources of America.

All of this creed may be a long road to a short and simple truth—money put into schools is investment, not benevolence. Money put into schools is money put into producers of goods and services for the welfare of men and nations. Money put into colleges like Alfred, Milton, or Salem, is investment in a producer of producers. It is not investment in the dead. It is not hiding a talent in a napkin. It is the soundest sort of sound business. Try it.

PRESIDENT WHITFORD SEES MANY FRIENDS IN THE WEST

REPORTS FROM THE TRIP INDICATE HOPEFUL RESULTS

"Go West, young man, go West," said Greeley, and thousands have followed his advice much to their profit. Likewise have Milton's president and vice-president taken that counsel and are now in the natural and scenic West, much, it is hoped, to the college's profit. They are there on behalf of the college in the furtherance of the endowment campaign. Traveling through nearly every Western state, they are popularizing Milton, giving her publicity, "re-introducing" her to her friends—for the main part former students—through speeches and interviews, telling them of her achievements, advances, since they visited her last, her present needs, and her future if those needs are fulfilled. President Whitford reports that the Westerners are intensely interested in the college and her welfare, that they are eager to hear about the college, and that often he converses about Milton in evening home circles, far into the night.

President Whitford has been gone a month. Meanwhile the readers of the *Review* have been in ignorance of his itinerary and the character of his trip. He writes that he is having the time of his life, viewing the grandeur and impressiveness of the West. The following summary of his peregrinations may give some idea of what he has been doing. (The reader may now resort to that old dog-eared geography and visualize this trip and the scenes which the executive is seeing.)

"Prof. Freddy" left Milton on November 18, for Riverside, Calif. Enroute he visited alumni at Lawrence, Kan., and Albuquerque, N. M., and took a look at the Grand Canyon. From the twenty-third to

the twenty-ninth of November he was in Riverside, the guest of Dr. W. B. Wells, who took him for a three hundred mile drive through southern California, even to the Mexico border. At Riverside he met Vice-President Royse, who left Milton a few weeks before the president, and together they journeyed to San Francisco, on the way visiting Dr. Channing Richardson at San Jose, and taking a walk through one of the redwood forests. From San Francisco, "Prof. Freddy" went north, while Rev. Mr. Royse went into Nevada. Up in Oregon, the president visited alumni at Rosebury, Eugene, and Silverton. From Silverton he was taken on an auto trip to Portland and then followed the Columbia River down to Freewater. The early part of this week he was the guest of Hylon T. Plumb of Salt Lake City, Utah, and at present he is in Idaho. From there he will go to Boulder and Denver, Colo., where he will meet Mr. Royse again, and together they will journey east, arriving in Milton a day or two before Christmas.—*Milton College Review.*

SABBATH SCHOOLS IN OTHER LANDS

NANCY WALBURN, Y. W. C. A.

Men and women who work in the mills in China, work such long hours, that they often live in the compound, a collection of homes built around the mill, so that they are never far from the scene of their labor.

Some time ago the owner of such a mill and compound made the discovery that the children of the mill workers were growing up into lawless girls and boys. As soon as they grew old enough they joined their parents in the mill, but there was a period before that time in which they had nothing to do and no one to watch over them. And this, as every one knows, is not conducive to good morals.

So the owner of the mill applied to the nearest Young Women's Christian Association headquarters for help. He would like to have the children trained in better habits, and he had confidence that the American woman could do it. So there was opened in the compound a Bible school. They sat on the floor till all the space was taken, when they stood up along the wall. The older ones were very noisy and beyond con-

trol; the younger ones looked over their nurses' shoulders in solemn observance of a scene so unusual. The teacher gave them little picture cards, and a Chinese child will do anything to get possession of a picture card. She taught them songs, which they sang lustily, and off key; she read to them the story of One who loved little children, and sometimes they listened, and sometimes they didn't. But constant repetition finally stamps a distinct pattern, and within a few weeks the slowest among them had begun to comprehend. They came again. That was the most vital, most important result. They came in such large numbers that the owner of the mill extended the walls. This is possible in China; just move the walls and the room grows larger. In time, this room was as large as it could be made, and another room was provided. It was slow work, but as the weeks passed the effect of this little bit of weekly instruction became apparent. The children lost their zest for fighting; they played together better; they were interested in the stories of the Bible and remembered what they had been told.

In Constantinople, girls gather at the two Association centers in Para and Stamboul for a Sunday afternoon service, devoted largely to a musical program and a reading of the Bible. The girls sing together. It is fortunate that the difference of language has no disastrous effect on harmony, for these girls represent twenty-nine nationalities.

So many of the girls in Japan who are interested in the Sunday afternoon services are engaged in work that the attendance does not represent the number who are interested. The Japanese girl who becomes a Christian is a decided asset in church work, as the pastors of the churches report. She is a brave soul, for acceptance of the Christian faith in Japan makes her an undesirable daughter-in-law, and, therefore, she is not in favor when a son goes wooing. A Christian daughter-in-law does not carry on the worship of the family ancestors. Yet despite this fact and that marriage is a most desired state in Japan, girls become Christians and are all the stronger in their faith because of the opposition they must overcome.

Periodical godliness is perpetual hypocrisy.—*Spurgeon.*

WOMAN'S WORK

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

I am *only one*,
But I am *one*.
I can not do everything,
But I can do something.
What I can do I *ought* to do.
And by the *grace of God*
I will do.

When I was a child we had among our neighbors a dear old lady who was always ready to admit that there were two ways of doing everything, her way and the wrong way. I am wondering how that woman would have stood the shock of these days when people may arrive at the same position after following widely divergent lines of action. She might become disturbed; still I fancy her mind would select the line that seemed to her right, and other lines would not be examined. I was reminded of that woman when we alighted from our train in Plainfield that Friday night and looked in vain for the familiar faces that we confidently had expected to greet us; for had we not written over which road we were to travel and at what time we should arrive, and was not our train on time to the minute? After standing a moment we started to walk down the platform (the wrong way, I suppose) when we heard a call and looked around to see our brother running toward us. Then we learned that the train upon which we had been expected arrived at the station on the other side of the tracks at exactly the same time and from the opposite direction as the train on which we came. And as that was the train usually taken by people coming from Atlantic City, we naturally were expected on that train. However as both trains arrived safely it did not matter so much which way we came from. We decided that the next time we go between those places we will write the names of all the intervening stations so that our friends will know whether we are traveling up or down.

A happy reunion followed at the home of our brother. Here, too, we met our neigh-

bors, the Wests from Milton Junction with two of the "China Wests," so it was quite a sizeable house party that gathered under that hospitable roof tree. A great attraction, of course, was the little grand-niece of three months whom, as a special favor, we were allowed to hold for a few moments, while we gave her the message we had brought from that other little grand-niece, her cousin back in Milton, who is her junior by one month. I may add that sometimes when the mother was otherwise engaged we were able surreptitiously to pick her up. I suppose that dear old friend of my childhood would be very sure that the modern method of caring for babies is all wrong. I can almost hear her say, "I feed my babies when they are hungry, any other way is wrong." "Babies should be rocked to sleep." However her babies did not all die, even though they would probably have grown into stronger men and women had she had the advantage of present day methods, and it is certain that she herself would not have been so careworn as I remember her.

Then it was pleasant on Sabbath day to worship in the beautiful church of our people in Plainfield, where we overran the family pew, while we listened to one of the pastor's good sermons and joined with the membership of the church in observing the sacrament of the Lord's Supper.

The few days in Plainfield were busy days and included a visit to the publishing house, where our attention was held by the crowded condition of the building and the great need for more room for the conduct of the business. We hope the dream of a completed plant may soon be realized. Then there were the trips to New York City, but I believe that will be another story.

DAY BY DAY

A FRIEND

Day by day as I grow older,
As my years run out their length,
Let me lean upon thy shoulder,
Gather from thee strength!

Day by day not that which pleases
Me, but thy will let it be;
Guide my errant feet, dear Jesus,
Lead me unto thee!

Day by day as I draw nigher
To my last eternal home,
Let my soul rise ever higher
Till to thee I come!

ABOUT DEACONS

REV. A. H. LEWIS, D. D., IN 1888

To the Editor of the Sabbath Recorder:

A correspondent of the *Examiner* lately said so many excellent things about "The Deacon's Degree," that I am constrained to send a part of what he said to your columns, and to declare that "those are my sentiments." Baptists and others whose church polity is "congregational," lose much by making too little of the deacon's office. It will pay to read this article twice, and then lay it away for reference:

This office deserves more consideration than it has received. The great army of God's servants who hold it have probably never had much instruction about it. They are constantly reading articles about the ministerial office, but none about their own. What wonder if they put too light an estimate upon it, fail to enjoy it, or to be thoroughly faithful in it? An attempt to lift it into its true dignity and importance ought to be made.

THE DEACON'S DEGREE

Paul said to Timothy that "they that have used the office of a deacon well, purchase to themselves a good degree." Not much has been said about this degree since Paul first spoke of it. It is to be doubted whether the average deacon quite realizes that there is any such honor as a degree for his office. Such rewards he is accustomed to think of as reserved entirely to ministers. He has heard that ministers purchase to themselves degrees, sometimes by hard cash or its equivalent, and sometimes by real attainments and substantial merit; but it does not occur to him that a deacon stands any chance of getting such an honor by any method, fair or foul. He has not perceived that Paul really meant anything by such an expression in connection with the deaconship.

The great apostle was, however, in dead earnest. The degree he was thinking of is not one bestowed by colleges or governments or popes. It is one of a far nobler kind and worth far more. It is conferred, first of all, by one's own consciousness, when it assures him that he has really taken a step up from a lower grade of character to one that is higher. It is confirmed by the favorable judgment of society, when it recognizes a man who is clearly after a superior pattern. It is sealed and attested

by the Holy Spirit, when he witnesses with any human spirit that this is one of God's children with whom he is more than ordinarily pleased. What a degree! What are earthly degrees, what are parchments, and ribbons, and stars, and all the glittering decorations which the world confers upon its favorites, compared with the consciousness that, alike in our own judgment, in that of our fellows, and in the divine estimation, we have fairly gained a standing on a higher plane of existence, and are at least one step up upon the golden stairs which lead to God!

That this is really what Paul meant is evident from the conclusion of his statement, "They that have used the office of a deacon well purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Evidently he means that boldness which is the reward of conscious well doing. The man who is doing well in the place which has been assigned to him has a confidence and a courage which the man who is doing ill lacks. It is the penalty of neglected duty that it sinks one in his own estimation and makes him timid in all his hopes and prospects. The faithful Christian is necessarily the bold Christian; the unfaithful one is doubtful and despairing.

1. The duties of a deacon are unostentatious. The deacon's office was devised to relieve the pastor of some of his burdens. The duties were divided and shared; the pastor kept all the showy duties, and the humbler ones were shared with the deacons. It is the deacon's duty to relieve the pastor, as far as he can, of the care of the poor and of the sick, and to make himself useful as a helper to the pastor in any direction which will leave him free to devote himself "to the Word of God and to prayer." Whatever will do that is evidently within the intent of the creation of the office. To keep the wheels of the church so oiled that they will have no friction; to lend a hand here or there, as occasion requires, so that all will go on harmoniously and effectively; to look after any matters which the pastor can not and ought not to be burdened with; to perform a thousand nameless duties which nobody else sees and nobody else thinks of—this is what the office is for. It is meant to supplement the pastoral functions and make them complete.

2. But this onerous office which, one can easily see, might take a great deal of time and trouble, is without any material reward whatever. Perhaps there is no situation of responsibility and burden-bearing which has so little of earthly emolument about it as the office of a deacon. It is the very opposite of a sinecure. A sinecure is a salary without any work to be performed; the deaconship means a great deal of work and no pay, not even in earthly glory; the duties are so obscure, the errands are so humble, that often it must be only the eye of God which sees the messenger. The world, certainly, has very little idea or care about the deacon's duties or rewards.

3. Nevertheless, there is one thing which the world does know about the deacon, and that is that he is one of the foremost men of the church. The world has its eye upon the deacon. If it has any jokes to tell, it likes to tell them at the deacon's expense. He is critically watched; he is recognized as the standard-bearer of the church, in whose hands, more than any other's except the pastor's, is the honor of the church and of God's cause. With a keen military instinct, the hostile world tries to slay the deacon. In all conflicts it is well understood that it is a great success to kill the color-bearer, and thus cause the colors to go down. Hence the popularity of all bad stories about deacons. The contest rages most just where they stand, and for them to maintain themselves in Christian integrity is to keep the banner of the cross flying where all the army can see it and be cheered by it.

The man who "visits the widow and the fatherless," whom all the world neglects, knows that he has "pure religion and undefiled." The man who keeps himself "unspotted from the world" in a deacon's place whose example is so pure and whose record is so unquestioned that all the sharpshooters who are constantly aiming at a deacon can not bring him down, has a right to feel that he is kept by something more than human strength, even by "the power of God, through faith unto salvation."

The sharpshooters get tired of firing at such a man, and learn to let him alone. They feel as the Indian chief did about Washington, at the time of Braddock's defeat. Calling to his braves, he said, in effect, "It is of no use; let him alone. Powder and ball can not kill that man; he is

invulnerable!" What a degree that man takes whom even the world acknowledges to be a holy man and gives up trying to smirch him? All the honors conferred by all the dignitaries of this world put together are as nothing compared with that one which every good man may hope to receive, when even the tongue of slander shall own defeat and confess that it has met with a character too noble to be successfully blackened.

If the view taken be correct, it is manifest how mistaken is the common estimate of the office of a deacon. It is, perhaps, the least sought and the most reluctantly accepted of all offices; but if correctly understood, it would be regarded as one of the most honorable and most desirable. So we shall think of it in the eternal world. No doubt "deacon" is a high title in heaven. There we shall see that the opportunities which it gives, the rewards which it insures, the character which it demands, are of the very highest and grandest. The glory which it brings will blaze and dazzle "when victors' wreaths and monarchs' gems shall blend in common dust."

It may be thought that so high a conception of the deaconship lifts it far out of the reach of common men. It is true that the kind of person described deserves to be called an uncommon man; and yet he is common, in the sense of being frequently found in the churches of our Lord Jesus Christ. It fills us with a kind of exultation as we remember how many men the Church has, and has had, who "have used the office of a deacon well." These brave color-bearers are not so rare but that the gospel flag is kept flying on innumerable battle-fields.

It is no objection to say that the good deacons, like other men, have faults. To be sure they have. We have seen many excellent deacons, but it must be admitted that we have never seen any who were faultless. Nevertheless, they "used the office well." It is not faulty people who do the most mischief; it is people who never own a fault and never seek to repair one.

It is such a pleasure to bear testimony in favor of such a view of deacons and of their position in the Church of Christ. The multifarious demands which these days make upon the pastorate, make equal demand for the higher and broader view of the position which deacons occupy as joint-

pastors. The Church can not do its work without going outside itself. This is strongly emphasized in these years when moral and religious reforms cry for help on every hand and every hour. The pastor must answer these calls in behalf of the Church, and of truth. The Church enlarges its usefulness through him and does the work of the Master as it could not be done otherwise. God has ordained that the Church should be strengthened rather than weakened in this way, by calling into greater activity, and hence development and strength, these associate, *not subordinate*, officers, and with them all the members. There are many members, but one body, many forms of work needing all hands, all talents, all hearts. God bless and strengthen the deacons.

Plainfield, N. J.,
March, 1888.

FEDERAL COUNCIL REJOICES OVER THE NAVAL BUILDING POLICY OF THE UNITED STATES

The Administrative Committee of the Federal Council of the Churches of Christ in America notes with profound satisfaction the following important utterances bearing on the policy of the United States with reference to enlarged expenditure for naval armament.

1. In his message to Congress on December 7, 1926, President Coolidge stated that the proposed expenditure of \$680,000,000 for the coming fiscal year for the army and navy provides "the most adequate defensive force" our country "has ever supported in time of peace"; and that "as a whole our military power is sufficient."

2. On December 8, 1926, in his message regarding the budget, the President stated further that "no provision is made in the estimate for the Navy Department for commencing the construction of the remaining three of the eight light cruisers," already authorized, because "this country is now engaged in negotiations to broaden our existing treaties with the great powers which deal with the elimination of competition in naval armaments," and that "it would be unfortunate at this time and not in keeping with our attitude toward these negotiations to commence the construction of these three cruisers."

3. The Honorable Charles Evans Hughes said, when Secretary of State, that "so far as we can see into the future, the United States is not in the slightest danger from aggression; in no single power and in no possible combination of powers lies any menace to our security."

4. And the Honorable Frank B. Kellogg in a message published December 24, 1926, affirmed that "one of the greatest obstacles to such understanding and sympathy (between nations) is brought about by competitive armaments on land and sea. History has shown that this competition is one of the conditions most pregnant in provoking fear followed by armed hostility." Moreover, outstanding leaders in many lands have recently made numerous significant declarations along the same lines, stating among other things, that "the next step should be a general agreement for the reduction and limitation of armaments."

5. And, finally, in his Omaha address in 1925, President Coolidge declared that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding." And in his sesquicentennial address, at Trenton, on December 29, 1926, the President reaffirmed his convictions when he said, "I do not believe we can advance the policy of peace by a return to the policy of competitive armaments."

Therefore be it resolved by the Administrative Committee of the Federal Council of the Churches of Christ in America:

First. That it inform the President and Congress that it whole-heartedly supports him in his opposition to enlarged naval expenditures for the building of additional cruisers at this time;

Second. That it commends the policy announced by President Coolidge for broadening the application of the spirit and principle of the limitation of armament formulated at the Washington Conference, and earnestly hopes that Congress will co-operate with the President in every possible way in bringing the nations into conference to carry out this policy.

Garfield said: "The men who succeed best in public life are those who have the courage to stand by their convictions."

YOUNG PEOPLE'S WORK

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

LOYALTY TO OUR CHURCH

Christian Endeavor Topic for Sabbath Day,
January 29, 1927

DAILY READINGS

Sunday—By church attendance (Ps. 84: 1-12)
Monday—Loyal service (1 Tim. 4: 9-16)
Tuesday—Christian humility (1 Pet. 5: 1-7)
Wednesday—Helpers of missions (Phil. 4: 10-19)
Thursday—Abounding benevolence (Rom. 12: 13)
Friday—Co-operation (1 Cor. 3: 1-10)
Sabbath Day—Topic: How show loyalty to our church? (Rom. 12: 3-13. Denominational day. Beginning Christian Endeavor week.)

SUGGESTIVE HELPS FOR THE MEETING

Since this is Denominational day, let us consider "church" in a denominational sense and, in keeping with the plan for a RECORDER drive, make our topic, "How the RECORDER helps promote loyalty to our church."

Begin the meeting with a quiz on the RECORDER and denominational happenings. The following questions or similar ones may be used. For general discussion name the departments of the RECORDER, asking how each one helps promote denominational loyalty.

QUESTIONS

1. Where is the RECORDER published?
2. Who is the editor of the RECORDER?
3. How long has he been editor?
4. Who is the business manager?
5. When was the RECORDER founded?
6. Name the departments of the RECORDER.
7. Who is editor of the Young People's Department?
8. Where is Conference to be held this year?
9. Who is president of Conference?
10. What other denominational offices does he hold?
11. Who is director of the Onward Movement?
12. Who is treasurer of the Onward Movement?
13. Who is our missionary secretary?
14. What missionaries are home on furloughs now?

15. Who has volunteered to go to Jamaica?

16. What changes of pastorates have taken place this fall?

17. Who has charge of the Teen-Age Conferences?

18. Where have Teen-Age Conferences been held this fall?

Have someone give a short talk on "Why the RECORDER should be in every home." At the close of the meeting appoint a committee to have charge of the RECORDER drive and make definite plans for the campaign.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Blessed are they that dwell in thy house." One way by which we can show loyalty to our church is by attending its services. I believe it pleases a pastor to see a large company of consecrated Christian young people in his audience on Sabbath mornings. He feels that they, by their interest, are giving him the moral support he needs, so he is greatly encouraged.

We should attend the other services of the church also, especially the prayer meeting. This meeting in some churches is sadly neglected by the young people. We are inclined to think that it is for the older members of the church and that our Christian Endeavor prayer meeting is for us. It has been said that the prayer meeting is the thermometer of the church. Judging from the small attendance at the prayer meetings in some of our churches, I fear their thermometers register quite low.

In this connection, I can not help speaking of one of my personal friends, an active Christian endeavorer and a faithful member of the Milton Junction, Wis., Church, who gave his life for his country on the battle fields of France. I am sure many of you knew Carrol West personally. He was very regular in attending all the services of the church, especially the weekly prayer meeting. He seldom allowed anything to keep him away from it, and his messages were always inspiring. He surely was loyal to his church, and his beautiful Christian life was an inspiration to all who knew him.

We can also be loyal to our church in service. In our Scripture lesson Paul says that we are members of one body and have different gifts. There is a place for each

one of us in the work of our church, where we can serve. All of us can not do the same work, but we can do *something*. Let us *find our place*.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, January 29, 1927

DAILY READINGS

Sunday—My church needs me for worship (Heb. 10: 22-25)

Monday—For fellowship (1 John 1: 7)

Tuesday—For building up spiritual life (Eph. 4: 16)

Wednesday—For missionary support (Phil. 4: 10-20)

Thursday—For pastoral support (Gal. 6: 6)

Friday—For Christian service (1 Cor. 15: 58)

Sabbath Day—Topic: My church needs me—for what? (1 Cor. 12: 4-12. Denominational day. Beginning Christian Endeavor week.)

THE GOSPEL TRAIN

Some folks regard the church as a through train, and themselves as passengers with a ticket straight to heaven. All they have to do is to sit back and enjoy the scenery. Others are like passengers on an accommodation train. They can get off and on at every station, but still expect by easy stages to reach their final destination. But a better illustration of the church is found in the old-fashioned hand-car. I believe they are largely going out of style nowadays. But we used to see them speeding up the track, every man's back bending to the task, and all working unitedly to produce the desired motion.

In the good old gospel train let us all be workers, and none passengers merely. There is need for engineers, firemen, brakemen, conductors, baggagemen and expressmen. Choose the task you are best fitted for, and do it "with thy might."

A REVIEW OF SOME MISSIONARY BOOKS

Of the missionary books on Moslem lands, the most popular as well as the best for study in the average class is probably *Young Islam on Trek*, by Basil Mathews. It is written in a manner that permits of easy reading and that makes it as interesting as a good novel. It takes one on a tour of Moslem lands, in Africa, the Near East, India, and the islands of the East Indies, reviewing the history of Mohammedanism and showing how conditions in a new world have started young Islam on a trek away from old faiths. What the outcome will be no one can say, but many see in the present movement the supreme opportunity of Christianity. This book should be useful in Christian Endeavor classes, and is not too difficult even for use in an Intermediate group.

A book somewhat similar in purpose but differing greatly in method is T. H. P. Sailer's *The Moslem Faces the Future*. This will be found especially valuable to student volunteer groups and college mission study classes, and should be read by everyone actually preparing to go as a missionary. It takes up the history of Mohammedanism. It compares this faith with Christianity on the basis of present world needs and shows how Mohammedanism is failing to meet these needs and what the outcome may be. I have found chapter five, "Our Share in the Moslem's Future," very stimulating, showing as it does what methods will be likely to succeed and what to fail in presenting Christianity to the Moslem people. "Professor Sirajuddin, of Forman Christian College, Lahore, himself formerly an earnest Moslem, suggests that it 'is for us to believe and to demonstrate that Christ Jesus came not to destroy but to fulfill the best and highest aspirations of every religion, to present Christianity more as fulfillment and less as destruction, to apply the golden rule of sympathy in studying the deepest religious experience of the most earnest-minded Mohammedans.'"

For intermediate Christian endeavorers and similar groups there has been prepared a small pamphlet for leaders in preparing a series of interesting mission study meetings. This is *Lands of the Minaret* by Nina Rowland Gano. This provides for meetings with an oriental atmosphere, for discussion, for pageants, and for story telling. With it one will need to use *Young Islam on Trek*, and *Tales from Moslem Lands* by Reid, or *Masoud the Bedouin*, by Carhart.

In the study of any of these books a good atlas will be found almost a necessity by most of us, or one may procure one of the *Wall Maps of Moslem Lands* for study classes. All these books and supplies may be secured from the American Baptist Publication Society or other firms who handle religious books.

THE SALOON BUSINESS EARNED ITS OWN DESTRUCTION

In a word, it is not the evils of intemperance which account for the new Constitutional interdict against manufacturing and selling intoxicants in the United States.

American prohibition, first in two-thirds of the states and then in the nation as a whole, is a testimony instead to the intolerable arrogance and abysmal sordidness of the business that made and sold drink.

It long had been the universal judgment of civilized society that liquor-selling was a trade fraught with serious possibilities of public harm and therefore could be tolerated in an orderly community only under hard-and-fast restrictions.

American states and municipalities everywhere required in their statutes that retail liquor-dealers must be under bonds not to sell intoxicants to minors nor to habitual drunkards nor to persons of any habit who came to the saloon bar already under the influence of liquor.

And as a supposed means of securing saloonkeepers who could be depended on to observe these restrictions, and so protect society against the acknowledged perils associated with the business, it was in all states and cities and towns provided that liquor should be sold only by persons who had previously been ascertained to be of "good moral character."

It was thus intended to make saloonkeeping a responsible semi-public occupation. And the price of licenses was made high in order to limit the issue, if possible, to citizens of some substance, who might be expected to have a stake of concern in social order and common sobriety.

But the whole theory of restricting by such means the harm emanating from the liquor business collapsed more completely than any other civic experiment that Americans ever undertook.

High license never did anything measurable to take the curse off liquor. No restriction imposed with the aim of preventing drinkers from drinking too much was ever respected by enough saloonkeepers to save one drunkard in a thousand from ruining himself by over-indulgence. And a saloon where a half-grown boy would be refused liquor if he asked for it was as rare a phenomenon as a white blackbird.

Prohibition laws have been shamefully violated since the liquor business was outlawed in the United States, but all that violation is a bagatelle compared with the defiance throughout the country of every form of law designed to regulate the sale of drink while the saloons were still licensed.

SALOONS THE WILLING HEADQUARTERS OF CORRUPTION

Worse still, the saloon business aligned itself with every law-breaking element in city, town, or country. Whatever clique or gang plotted either violence or chicanery usually foregathered in some type of saloon, whether "cafe" or dive.

For this reason the police forces of the whole nation learned to look in the saloons to find the hangouts of every kind of criminal whom they had occasion to pursue. It was always important in any city to have the headquarters of the police not far from where the saloons were thickest.

Moreover, the most despicable kind of politics for large cities or small was concocted in saloons. Nine times out of ten, when an odious boss gave a bad name to any municipal government, visitors who desired to see him, either for curiosity or "on business," were sent to pay him court in his fixed seat of power—some notorious bar-room.

Even when the boss himself was not a sot, he always observed a discreet care to keep on good terms with each corner saloonist, rigidly suppressing every flicker of reform which might embarrass the saloonkeeper's friends in the pursuit of their favorite grafts.

Most abominable of all, it was the saloon which made league, offensive and defensive, with the commercial trade in women's chastity. Liquor aided the first theft of a young girl's virtue; liquor stole from her the memories of purity which might have recalled her to penitence, and liquor excited the patronage which made her white slavery devilishly profitable to the lords of hell. There was not and is not a phase of prostitution which is not satanically bound up with the vending and the use of intoxicating drink.

To suppose that a country infiltrated with religious ideals proclaiming every man his brother's keeper—and his sister's too—could permanently tolerate the presence of a business which aggravated personal, social, and political debauchery, is to believe that

the moral sentiments of mankind are the pretenses of hypocrisy or the feeble motions of impotence.

Considering the accumulating exasperation that America endured thus from the commercial trade in beverage alcohol, the demand for prohibition has not for years past been a contingency; for half a generation at least it has been an inevitability.

To say the least, it is not less than that today.—*Nolan R. Best, in Yes, It Is Law and a Good Law.*

PROTEST AGAINST SALE OF HIP FLASKS

The National Woman's Christian Temperance Union has inaugurated a campaign to enlist public sympathy against the advertising and display of hip flasks. Mrs. Ella A. Boole, national president of the W. C. T. U., has issued a statement in opposition to the sale of flasks and has communicated personally with several of the largest merchants. The entire membership of the W. C. T. U. has been enlisted in the campaign, so that by next Christmas there will undoubtedly be a noticeable difference.

The W. C. T. U. has found many merchants who have voluntarily discontinued the advertising and sale of hip flasks because of the great public opinion against them, this feeling of resentment being specially noticeable among women.

Mrs. Boole's statement to the press follows:

"The National Woman's Christian Temperance Union asks all merchants not to advertise or sell hip flasks for the following reasons:

"1. The beverage traffic in intoxicating liquors is prohibited under the Constitution. Hip flasks are used in transporting liquors for beverage purposes, hence they are contributing to the violation of the law.

"2. They are suggestive of ways in which the law may be violated, their very attractiveness increases their sale, and accordingly the violation of the law.

"3. The ease with which they can be purchased is especially to be deplored, because of the temptation to young people, for their possession means their use. These young people may be following the example of their fathers and of society leaders, but the practice is in defiance of the law.

"4. We appeal to all women and espe-

cially to all mothers to join in this movement by a personal protest wherever they see hip flasks displayed, advertised, or offered for sale by the stores of which they are patrons.

"5. There is a patriotism of peace as well as war, and that consists in obedience to the laws of our country, and sustaining the government in its efforts to enforce our laws."

It must not be assumed that all merchants sell hip flasks. There are a great many who refuse to participate in profits from that sort of business. One of these high minded men is the partner in one of the greatest stores in the United States. He noticed hip flasks being advertised in the mail order section of his business and he ordered the catalog discontinued and a new one minus hip flasks. Another instance was that of a young woman who worked in a store in Illinois where hip flasks were displayed. She told her boss that the women of the town were opposed to that sort of thing, and so well did she make her protest that the boss took the flasks from the shelves and stopped their sale.—*W. C. T. U. Secretary.*

THE GOSPEL OF LABOR

But I think the King of that country comes
out from his tireless host
And walks in this world of the weary as if
he loved it the most,
For here in the dusty confusion, with eyes
that are heavy and dim,
He meets again the laboring men who are
looking and longing for him.
He cancels the curse of Eden and brings them
a blessing instead;
Blessed are they that labor, for Jesus par-
takes of their bread.
He puts his hand to their burdens; he enters
their homes at night;
Who does his best shall have as a guest the
Master of life and light.
And courage will come with his presence and
patience return at his touch,
And manifold sin be forgiven to those who
love him much;
And the cries of envy and anger will change
to the songs of cheer,
For the toiling age will forget its rage when
the Prince of Peace draws near.
This is the gospel of labor; ring it, ye bells
of the kirk;
The Lord of love comes down from above to
live with the men who work.
This is the rose that he planted here in the
thorn-cursed soil;
Heaven is blest with perfect rest, but the
blessing of earth is toil.

—*Henry van Dyke.*

Lone Sabbath Keeper's Page

A LESSON IN EFFICIENCY FOR THE NEW YEAR

There is a magnificent description of efficiency in the Bible. It begins in the first verse of the first chapter of the first book.

All the way through that chapter we learn that the work was good, and because it was good it was followed by rest.

It has been so ever since. The more noble the man the more efficient he has been, the better his work, the more he rests when it is completed.

Jethro, the father of Moses' wife, gave him excellent efficiency counsel—told him how to lighten his burden and deliver better work.

The commandments contain tremendous efficiency commands. They inculcate principles instead of observations.

The Proverbs are a collection of efficiency precepts.

The feeding of the multitude is one of the greatest examples of efficiency that has ever been commemorated.

The basic formula of efficiency is the reverent formula of the Deity. His efficiency is infinite, because without supplies and without equipment by an infinite personality, the infinite is accomplished.

Competence, another word for efficiency, is one of the seven great fundamental moralities. It is as much an obligation to be competent as to be good, or to be healthy, or to be educated.

Efficiency is the relation between what is and what ought to be.

Efficiency means the attainment of standards.

The train that leaves on time and arrives on time is one hundred per cent efficient as to schedule.

The clerk who directs an important letter East Thirty-third Street when it should have been West is not efficient.

The chauffeur who steps on the accelerator when he meant to use the brake is not efficient, nor considered so by the Fifth Avenue traffic policeman.

The man who shoots you with a gun he did not know was loaded is not efficient.

The nurse who gives the child cyanide of

potassium when it needs epsom salts is not efficient.

The musician who strikes the wrong notes is not efficient—might spoil the effect of the whole orchestra.

The object of efficiency is to make us free.—*From a Letter in the New York Times.*

ATTACKING THE INTEGRITY OF GOVERNMENT

Law, anarchy, and dictatorship are the options open to modern peoples in the field of civil government. These principles are contrary to one another. No stable society can be built upon any scheme that tries to reconcile, harmonize, or combine them, or that is partly legal and partly anarchistic or dictatorial. The people of the United States have solemnly exercised their option and chosen a government by law. They have formed a national Constitution, which is a compact in terms of law. They have set up complete machinery for government under that compact: They have carefully prescribed the lawmaking power, have attached to laws Constitutionally made the highest national sanction, and have made obedience to all law the supreme test of patriotic virtue. If this doctrine is not true Americanism, the whole history of the republic has been a colossal hypocrisy.

Nor is American law an ironclad and changeless thing. It is as flexible as the people's needs, understanding, and will. It provides ways by which they can change it at any time so as to serve more perfectly the purpose of an orderly, self-governed, and growing society. Under these circumstances, the existing laws are the nearest approximation to common right that the nation acting collectively is able to express in terms of obligation. In consequence the citizen rests under the highest bond that a common compact of honor and interest can create to obey and support the law.

One item in that bond is the agreement that any citizen has the right to hold and express his own opinion concerning the merits of the law and, if dissatisfied, to seek its modification or repeal by lawful methods. There is no Constitutional power in the republic that can prevent any citizen at any time from exercising that right. If there were such a power, that fact would justify revolution. But as long as this right is preserved, its very existence fastens the

more tightly upon all citizens the political and moral obligation to obey and support faithfully all existing laws as rules of honor for common conduct. Any person, group, or publication that accepts dissatisfaction with the law as sufficient reason for its violation, or that condones, encourages, or incites its general violation or unlawful nullification, has invoked the principle of anarchy, has insulted the flag, and is self-branded as a foe to the republic.

These principles have specific application to the Volstead law. The general accusation that those who favor that law make it their special pet is simply slander. The Volstead law neither asks nor deserves special privileges. Anybody has the right to disapprove it, to argue against it, to advertise it as abominable, to urge its repeal, to organize a group pledged to work for its repeal, and if possible by the use of lawful methods to secure its repeal. Advocates of the Volstead law grant that right and expect its free and full exercise. But they stand upon the American principle of government by law. Through all the long years of saloon legislation, when they hated license laws with all of the intensity of moral detestation and did everything they could lawfully to change the laws, they nevertheless recognized the obligations of citizenship and counseled obedience to the law.

But what has been the attitude of the liquor interests? Even during that period when they were in the saddle, when they were the pets of the politicians, and when laws were made for their special benefit and protection, they always acted upon the principle of anarchy and encouraged or practiced disobedience or nullification toward laws that imposed restrictions upon their business. As it was then so it is now, and it promises to be so forever. The liquor business is in its nature anti-social, predatory, lawless, and a prolific breeder of anarchy. It must be abolished to clear the ground for enlightened modern government by law.

If the liquor interests had been alone in the attitude of nullification toward the Volstead law, few people would have been surprised or disappointed. Such an attitude is habitual with them and was expected. But there is another group whose course in reference to the law has been astounding.

Certain influential newspapers, reflecting the attitude of an indefinite number of people of highly respectable standing, have joined to condone, encourage, and incite violations of the Volstead law. Had they merely associated themselves together to create public sentiment against the law with a view to securing its repeal, their action however unwise from the point of view of the public welfare, would have been clearly within their rights under the law. But the indictment against them is far graver than that. The whole weight of their influence has been thrown in favor of violation and nullification.

Of course they have been too astute to advocate lawlessness in express and direct terms. But their argument runs in two items, namely: that because the law is unjust and oppressive it is and will be so resented by good citizens who do and inevitably will disregard it, evade it, and nullify it; and that its extensive violation is a sufficient reason for its repeal. But when the issue is raised that good citizens do not violate the law and encourage its violation, these papers are silent. They even sneer at efforts to enforce the law, and so handle the news as to create the impression that lawlessness in this particular case is an expression of the spirit of American liberty. When and where has any paper that engages in this propaganda called upon citizens to honor the law by obedience until such a time as its repeal can be achieved by lawful methods?

No more dangerous attack upon the integrity of the government has been made in the history of the country. Such propaganda is tearing out the foundations of the national edifice. In its presence prohibition becomes a secondary question, and we are confronted with the issue whether law or anarchy is to be the principle of social control in the United States. Are those who engage in such propaganda blind? Have they no concern for the possible consequences of an education of the people in lawlessness? They represent great property interests. The time may come sooner than they think when a sacred regard for law among the people will be the only protection of those interests against some storm of public indignation. What if, at such a time, the people whom they have educated in the principles of anarchy, should turn the practice of those principles against their teachers?—*The Baptist.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

IS THERE A SANTA CLAUS?

Sometimes there have been serious discussions of this question—some people holding that no such person actually exists and believe it wrong for us to let our children cherish any such notion that leads them to believe in that which is not true, or, as some of them put it, "believe a lie."

Since our beautifully impressive Christmas service last Sabbath morning I have been doing some thinking upon this question. It was a time of having all the Sabbath school young people and the older folks together, making a big congregation—a good thing to do. In all the exercises there was nothing to suggest the Santa Claus idea, for there was not even a tree for Christmas gifts—much less a made-up old man in a big fur coat and cap and mittens, with bushy white whiskers, supposed to have just arrived with his reindeer team from away up North, his sleigh loaded with presents made in his magic shop up there. The program for the occasion consisted mostly of music—Sabbath school songs, hymns, and the presentation by an enlarged choir—about fifty voices—of the most of Handel's "Messiah." These well trained singers made this a noble and impressive feature of our church service. Some singers from our other village churches, having been invited to do so, united with our choir, thus giving a community aspect to this interesting Christmas service—a most happy arrangement.

The Christmas gifts were made in money by every class and were brought forward by some member, beginning with the primary grades. This contribution was to be given, as the classes had decided, for some feature of missionary work. Nearly all of the collection is to go to India, the rest to the Near East Relief. It was a good-sized contribution. Various families and groups of families held in their homes Christmas gatherings for gift trees and personal gifts.

While enjoying the Christmas services in

the church last Sabbath, my mind went back to an evening years ago when we had there a real Santa Claus program—a gaily trimmed tree, a typical Santa, excited little folks—some grown big—as the old man from the polar regions came in and marched up the aisle with his jingling bells, when the children sang their songs and spoke their pieces, then kept silent while "Elder" Dunn asked the Father to be with us at the birthday of his Son, and to give us all the Christmas spirit. Something I recall in particular of those exercises was the coming into the darkened room of the three wise men of the East, and of their passing slowly up the aisle, with their eyes fixed upon the star over the tree and singing, "There's a Star in the East." One of those singers was our long-time honored neighbor, T. A. Saunders.

It was a lively time when the fruit of the tree was picked and Pastor Dunn read the names on the packages and handed them to the intermediates to pass on to those to whom they belonged. Pastor Dunn had a droll sense of humor, and his remarks about the various gifts were truly entertaining. On the whole it was a wonderfully pleasant Christmas eve, when all were merry and acted like it—good to think about in these later years. It is worth much to have one's memory blessed with recollections of pleasant by-gone days.

And now about a real, living Santa Claus. In this connection what do we mean by Santa Claus, a person we may put upon the scales and find to weigh one hundred fifty or one hundred eighty pounds and to measure five or six feet in height? What records do we have that any such person ever lived in bodily form thus to be weighed and measured? So far as I know he never has existed excepting as a spiritual embodiment in the form of a jolly, bewhiskered old man full of good humor, good will, entirely unselfish, and making it his particular pleasure at this season to wish every man, woman, and child "Merry Christmas." And he is to me just what I make him to be. Though I may see him as a jolly good old soul, he will never become old—will never die. To me he is in a very real sense the spiritual embodiment of all that Christ taught in character, good will, generosity, and love. We may well rejoice and be glad to have our children grow up to believe in

this spiritual Santa Claus; for in so believing they must love him as an ever living token of the virtues we ascribe to him. But children should be taught to conceive of Santa Claus in a spiritual sense and to take into their character all they see in him to love and admire.

Santa Claus is no lie. Both he and our Savior are to us just what we make them to be.

LESSON IV.—JANUARY 22, 1927

PRAYER IN THE CHRISTIAN LIFE

Mark 14: 32-36; Matt. 6: 9-13

Golden Text.—"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." Matt. 7: 7.

DAILY READINGS

Jan. 16—Example of Jesus. Mark 14: 32-36.
Jan. 17—Encouragement to Prayer. Luke 11: 5-13.
Jan. 18—Secret Prayer. Matt. 6: 5-15.
Jan. 19—Prayer of Penitence. Psalm 51: 1-12.
Jan. 20—Importunity in Prayer. Luke 18: 1-8.
Jan. 21—The Holy Spirit and Prayer. Rom. 8: 26-30.
Jan. 22—David's Earnest Prayer. Psalm 63: 1-8.
(For Lesson Notes, see *Helping Hand*)

THE PRESIDENT'S MESSAGE HAS THE TRUE RING

[The following extracts from President Coolidge's Message to Congress, should inspire hope in every lover of prohibition.—T. L. G.]

The duly authorized public authorities of this country have made prohibition the law of the land. Acting under the Constitution, the Congress and the legislatures of practically all the states have adopted legislation for its enforcement. Some abuses have risen which require reform. Under the law the national government has entrusted to the treasury department the especial duty of regulation and enforcement. Such supplementary legislation as it requires to meet existing conditions should be carefully and speedily enacted.

Failure to support the Constitution and observe the law ought not to be tolerated by public opinion. Especially those in public places, who have taken their oath to support the Constitution, ought to be most scrupulous in its observance. Officers of the department of justice throughout the country should be vigilant in enforcing the

law; but local authorities which had always been mainly responsible for the enforcement of law in relation to intoxicating liquor, ought not to seek evasion by attempting to shift the burden wholly upon the federal agencies. Under the Constitution the states are jointly charged with the nation in providing for the enforcement of the prohibition amendment.

Some people do not like the amendment. Some do not like other parts of the Constitution, some do not like any of it. Those who entertain such sentiments have a perfect right to seek through legal methods for a change. But for any of our inhabitants to observe such parts of the Constitution as they like, while disregarding others, is a doctrine that would break down all protection of life and property and destroy the American system of ordered liberty.

"The kingdom of God can never be established merely by the raising and expending of money, but money is greatly needed for its world-wide extension."

Additions and subtractions are weeds which it is hard to keep out of the garden of conversation.—*Spurgeon.*

"Faith in God makes all things possible. Hope in God makes all things endurable. Love to God makes all things enjoyable."

READ THE SABBATH RECORDER

Extracts From Recent Letters

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HELP GET A NEW SUBSCRIBER

DEATHS

WELLS.—Williams Rogers Wells was born at Ashaway, R. I., June 9, 1855, and died within a few rods of his birthplace, Sunday, December 26, 1926.

His parents were Jonathan Russell and Martha Ann (Rogers) Wells. His education was at De-Ruyter Institute, Hopkinton Academy, and Alfred University. He followed his father as a manufacturer, being for many years identified with the textile industry in his home town and in New York. He was also for some time a manager of manufacturing plants and a commission broker.

On August 4, 1880, Mr. Wells was united in marriage with Pauline R. Stillman of Alfred, N. Y. To them were born nine children, one of whom died in infancy. The surviving members of his family are: Everett S. of East Greenwich, Conn.; Mrs. Hugh Eccleston of Ashaway, R. I.; Mrs. Orpha Gardner of Exeter, R. I.; William R. of Ashaway; Forest A. of Reading, Mass.; Dorothy P. of Rockaway, N. J.; Nathaniel D. of New York; Elliott E. of Ashaway; and twelve grandchildren. Mrs. Wells died in 1922.

Mr. Wells took great interest in the Sabbath school of the First Hopkinton Church, of which he was a member before going to New York. He had been in poor health for some time and recently spent a month in the Homeopathic Hospital in Providence, where a surgical operation failed to prolong his life.

Funeral services were held at his late home, December 28, by the pastor, Rev. William M. Simpson, assisted by Rev. William L. Burdick. Burial was made in Oak Grove Cemetery, Ashaway. W. M. S.

CLARKE.—Rosilla D. Heritage was born in Edgerton, Wis., March 15, 1863, and died at her home in Milton Junction, Friday morning at two-thirty, October 1, 1926, being 63 years, 6 months, and 15 days of age.

She was married to Nelson C. Clarke, June 23, 1883. To them were born seven daughters and one son. She is survived by her husband and five daughters: Mrs. John Craig of Lima, Mrs. E. R. Starks of Milton, Mrs. Raymond Lewis and Mrs. R. J. Kreuger of Milton Junction, and Mrs. W. R. Osborn of Milwaukee. The three children deceased are Bernice, Ella, and Wilber. She had nine grandchildren.

She spent the most of her life in and around Milton and Milton Junction, and in early life attended Milton Academy. She was one of the faithful Seventh Day Baptist women, highly respected by all her neighbors and acquaintances, who extend deep sympathies to the bereaved husband and children.

Funeral services were held at the home Sunday, October 3, at two o'clock, by Rev. John F. Randolph, pastor of the Milton Junction Seventh Day Baptist Church. Interment was made at Milton cemetery. J. F. R.

JOHNSTON.—John Johnston was born in Glasgow, Scotland, May 7, 1837, and died at the home of his daughter, Mrs. George E. Murphey, at Ashaway, R. I., December 21, 1926.

When but five years of age he came to this country with his parents and two brothers, David and William, all of whom are deceased. January 8, 1860, Mr. Johnston was united in marriage to Emily A. West, at Potter Hill, Rev. Joshua M. Clarke officiating. Mrs. Johnston preceded him in death. He leaves one brother, James of Ashaway; three sons, Alfred and George of Westerly, James of Providence; and one daughter, Mrs. George E. Murphey of Ashaway; and several grandchildren.

Since young manhood Mr. Johnston's home had been in or near Ashaway. Although he had been failing in health for some time, he was confined to his bed only one week. Funeral services were held at the home of his daughter, Thursday afternoon, December 23, by the pastor, Rev. William M. Simpson, and burial was made in Oak Grove Cemetery, Ashaway. W. M. S.

LANE.—Margaret D. Lane, daughter of Micajah and Sarah J. Ayars, was born in Shiloh, N. J., March 16, 1860, and died December, 1926.

Mrs. Lane attended Shiloh Academy and Alfred College, but due to failing health she could not satisfy her desire for an education. She cared for her father and made a home for him during his declining years. She taught some in Shiloh and in a private home on Long Island. At Good Ground, L. I., she met Mr. Horace Lane, whom she married November 22, 1912. About four years ago they moved back to the old home place in Shiloh, where she resided until her untimely death.

At the age of fourteen Mrs. Lane was baptized and united with the church. Until the last she remained loyal in her service for the Master and the Church that her forefathers had aided in establishing, and supporting through so many years. At the time of her death she was clerk of the church and secretary of the Sabbath school.

Farewell services were held in the church. The pastor was assisted by Rev. H. M. Lawson. The body was laid away in the Shiloh cemetery. E. F. L.

LAUGHTER

Don't check the childhood laughter—
Deny not youth their fun;
Encourage freedom after
Some task is neatly done.
Still not the joyous clamor,
For child life knows no half.
Would we their hearts enamor,
Then let the kiddies laugh.

Too soon their mirth will sadden
As ripening years creep in;
No rippling roll shall gladden
Our ears—no childish din.
So while we still may hearken
To merriment and chaff,
Let not our moods them darken—
Just let the kiddies laugh.

—*Adolf Hatlin, in Our Dumb Animals.*

SPECIAL NOTICES

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

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

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

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 10 Stanley Place, Yonkers, N. Y.

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

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

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School, Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethern Church corner 8th and Park Avenue. G. D. Hargis, Pastor, 1497 Lime Street, Phone 3024.

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

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

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

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

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor.

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

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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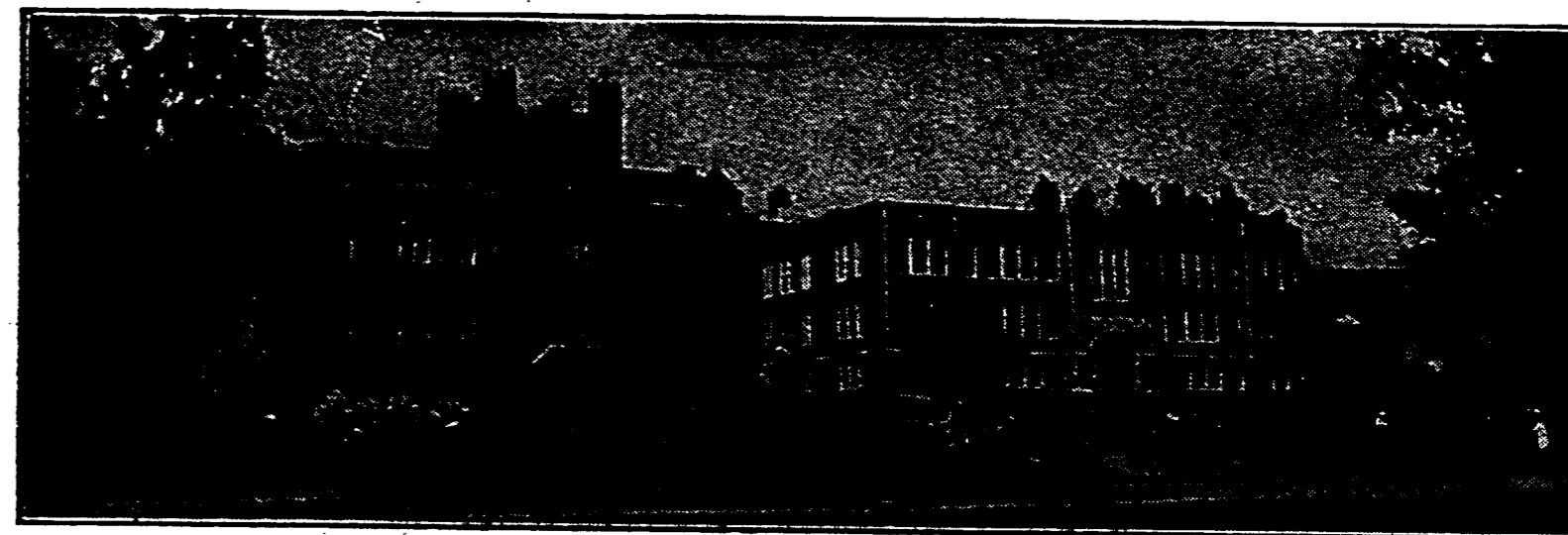
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