

The Sabbath Recorder

It is not a bit the amount of money people have that makes them desirable, but most decidedly it is the way they spend it.

—LAURENCE W. MEYNELL.

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

LIFE'S LESSON

My soul, expanding with advancing years,
Sighs not for its lost springtime long ago,
But journeys toward the sunset's purple glow,
Forgetful of its yesterdays of tears;
Forgetful, too, of all its foolish fears,
Well knowing that life's aim is but to grow,
That nothing matters but Christ's love to know—
The love that evermore sustains and cheers.

My soul has learned life's lesson, and is calm;
It seeks the needs of others to supply,
A word of hope it gives to those who fall,
For others' wounds it tries to find a balm,
And urges those who fail again to try—
God's boundless goodness is for each and all.
—Clyde Edwin Tuck.

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ADDRESSES OF MISSIONARIES IN CHINA

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WHOLE No. 4,273

We thank thee, O Lord, that thou hast so marvelously led and preserved us as a little people, giving us a name among the churches, even when all the tides of the world and the Church have been against us.

Sometimes the difficulties have been almost impassable and the way has seemed hedged up. Help us to believe that the hand that has led us so wondrously through the years with everything against us, will still lead to the promised land, and that thou wilt open a path for us if we remain faithful, and wilt give to us victories for thy blessed truth, as thou didst to thy people of old. Forgive us for our misgivings and help us to wait in patience and to live in obedience to thy word, even though the sacrifice at times may seem great.

May we all walk worthily, exemplifying the truth, and so teach our children that they, with us, may face thee and the future without fear or misgiving. Make us strong to bear the great responsibilities thou hast placed upon us. In Christ's name. Amen.

T. L. G.

Divinely Preserved When you think of the obstacles in the way of a small denomination of Sabbath keepers, with all the tides of the Church and the business world against them for more than two centuries, it seems almost miraculous that we have been kept alive until today, and are able to hold our own.

This very fact should be an inspiration to us all, and there should be no doubt about God's purpose in preserving us to keep alive the truth and to sow the seed of Sabbath reform for the harvest which must come in his own good time.

God has never been in a hurry in his age-long work of leading men to truer ways of living. It took four thousand years to prepare the world for Christ, and that great event was forwarded by a little band of faithful ones who loyally stood the tests through many generations. If we could have the prophetic vision to see what God is expecting as a future harvest from the seed-sowing of the loyal Sabbath keepers today, it may be we would see little cause for misgivings and doubts regarding our smallness.

"What the Bible Says Elsewhere in this About the Sabbath" RECORDER Pastor Bond gives a remarkable Bible reading on the Sabbath question. It is remarkable because the one who wrote it is a Sunday keeper, and the society he represents is persistently trying to secure laws to keep another day instead of the one he makes the Bible plead for in his article.

It is also remarkable that one who knows so well the plain teachings of the Bible regarding the sanctified Sabbath day enjoined by God and observed and insisted upon by Jesus Christ, should be so inconsistent as to try to enforce by civil law, the Baal's day of old Rome in place of the Bible Sabbath which he shows has never been done away!

How do you account for such remarkable inconsistency? The unsaved world outside the Church must see it if men think at all upon the matter. And such inconsistency can not tend to strengthen the faith of Christians, nor to arouse respect for the claims thus made by men who they instinctively feel must know better.

Standing by the President

The SABBATH RECORDER is in full sympathy with the brief address by Dr. Cadman, president of the Federal Council, which will be found on another page of this paper. If the dangerous spirit of militarism which seems so persistent in these years is ever to be overcome, the churches of Christ must stand by the Federal Council in its effort to advance the cause of the Prince of Peace.

It does seem strange that, after the fearful lessons of the World War, there could be found a single soul among our statesmen who insist upon war methods rather than upon the President's wise counsels for Christian, peace-making treaties between the nations. Let us all do what we can to encourage Congress to co-operate with President Coolidge in his peace policy.

Since writing the above a document pleading for arbitration with Mexico has

come to hand signed by four hundred prominent men in more than forty states. Thank God for the rising tide of peace sentiment in America.

A Significant, Much Needed Movement for Law and Order One of the most impressive and important meetings of recent weeks was that of the Citizens Committee of One Thousand, held in Washington, D. C., on January 6, 1927. This is a New York City organization, with headquarters at 66 Fifth Avenue.

In these times of shameful and persistent campaigns for annulment of the Constitution, and of open rebellion against the prohibition laws, such meeting must strengthen the forces of decent citizenship; even though the organization was not originally formed to fight the wets in their disregard for the Constitution.

Both officials and private citizens of the capital city and of the nation at large could not avoid the impressions made in favor of enforcement by what was clearly regarded as an "open challenge" participated in by many congressmen who spoke in no uncertain terms, demanding that officials enforce the laws, especially the prohibition law.

The people of the land were urged to support and elect such public officials as can be trusted to execute the laws of the nation.

Many group meetings are provided for in various sections for the purpose of educating the people regarding the dangerous propoganda of the wets in their clamor for nullification.

The anti-prohibitionists must have seen the significance of such a meeting, for they kept up a constant misrepresentation of the movement, hoping to destroy its effects.

As good illustrations of the spirit of this meeting we give here two extracts from speakers at the banquet. Raymond Robins of Chicago said:

I would like to see pretense and words changed for action and reality.

Some of us are weary of pretense. Some of us are weary of nice words.

Some of us believe that the American people are entirely competent to enforce their Constitution and their public laws and that it is not an impossible task, when the chief officers of the nation and of the states really wish the laws enforced, to enforce them anywhere in the nation.

Senator Morris Sheppard, known as the father of the Eighteenth Amendment, called for a rising vote in honor of the fifty prohibition officials who have been murdered for trying to enforce the laws since prohibition became effective in 1920. He said:

I ask that we rise for a moment in honor of these and all other officers who have died in order that civilization might be perpetuated and that law might be enforced.

God rest their souls in his eternal peace, and may their examples give us all a renewed and an inflexible resolve to continue our endeavors for the integrity of the Constitution, the majesty of the law, the happiness of the American people, and the spirit of the American flag.

"Scatteration and Death" Under this heading Brother Monroe of Battle Creek gives some suggestive and important data, showing that our church there has been hard hit. He feels that where some important and helpful leaders get the scatteration spirit and drift away, the tendency is great for others to follow such examples. On this point he names several and says:

They have "hied away to Florida," and our church and the cause suffer loss. The grim reaper, death, took away our beloved pastor, George E. Fifield, and the loss is keenly felt by both church and community. The shepherd of the flock is smitten and the sheep are scattered. Some do not go to church and some go elsewhere.

How long this condition will continue is a question, for we have given four of our ministers unanimous calls, with no assurance as yet that we can secure anyone.

I am sure that the dear churches now pleading for pastors—churches that have become discouraged on account of their inability to find them—will have the heartfelt sympathy of every loyal reader; and I trust that many prayers will be offered for the help of God to come when human help is so hard to get.

After writing of the enthusiasm at Conference once a year, that seems to bring such small results in the churches during the year, our brother closes his personal letter with these words:

Are we allowing indifference, lethargy and unfaithfulness to predominate? Are we coming short both spiritually and financially? Are we spending our time and money for that which does not satisfy? Must the cause of our Lord and Master suffer on account of our neglect and indifference? Must our boards go without means to carry on the work?

May God help us to put on the whole armour in order to accomplish the work he has sent us to do.

A Wonderful Record On Historic Ground When President Coolidge came to New Jersey to deliver his memorial address upon the Battle of Trenton, every loyal Jerseyman must have been stirred by the thought that in all this section of which Plainfield is a center of communities about every square mile of land was fought over, and over again, during the tragic years of 1776-1778 of the Revolutionary War. In all the towns round about every man who could be brought into service had to do his part in defense of the country from cruel and hostile foes.

Here on an old Dutch plantation, now covered by a part of the city of Plainfield, an important fort was established for defense, and did good service during the sad days when Washington's weary, foot-sore army was forced to retreat before the British and when hundreds of aged men and women were forced to flee for safety to the mountains, carrying their treasures with them.

It was the victory at Trenton, recently celebrated by the President, that gave new heart to the patriots between that place and New York City—a section between the two armies subjected to incessant skirmishing and persistent foraging raids. Very fierce small battles were fought almost every day in these near by towns with whose names we are so familiar today.

On the mountains between Plainfield and New Market—then called Quibbletown—stands Washington's Rock, well cared for today, which was then near the "Blue Hills Post," and from which General Washington could watch the enemy's movements in all the country between New York and New Brunswick.

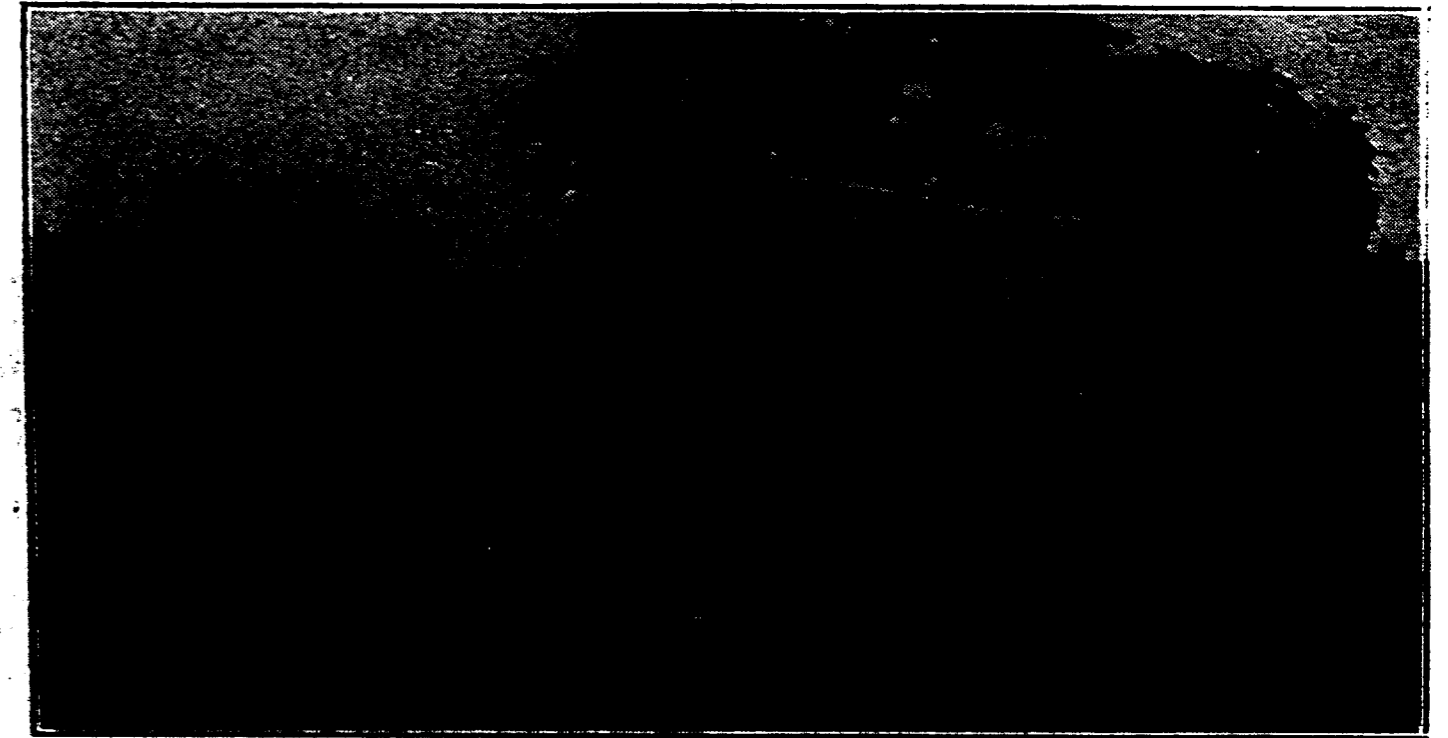
Over what is now the main street in Plainfield the Continental troops marched

time and again. More than once the citizens of Union County were called as minute men, by the firing of a large gun on the mountain, when they hastened with all speed to meet and defeat their foes. Thus nobly did the New Jersey militia support the general army during those fearful years.

The Dutch owners of the plantation upon which the fort was built were loyal to America and often sang their old national song of the Netherlands during family prayers:

Defend, O God, protect the land
Wherein we draw our breath,
The soil on which our cradles stand,
Wherein we'll sleep in death.

Thus I have given in brief some points in the history of this part of New Jersey



in the struggle for independence. I am sure you will be interested when I tell you that the Daughters of the American Revolution here, have established a fine park where the old fort stood, are beautifying it as best they can, and have placed on the spot a large natural boulder, upon the bronze plate of which is engraved this memorial inscription:

SITE OF THE BLUE HILLS FORT AND CAMP

This marker is erected in memory of the brave Revolutionary soldiers from this vicinity who garrisoned this fort, harassing and repulsing the invading enemy for seven months during the darkest period of the war. From this outpost General Washington on June 26, 1777, finally turned back the whole British army, compelling them to evacuate the state.

Erected by Continental Chapter,
Daughters of the American Revolution,
1924

The picture shows the stone which was taken from the drift hills near Westfield for the ladies by Mr. Alexander Vars, city engineer of Plainfield. It was placed there on November 11, 1924.

Report of Building Fund In our last report made January 4, 1927, the fund stood \$26,902.72. Today, January 18, we can add \$238, which brings the fund up to \$27,140.72.

In Brother F. J. Hubbard's long continued illness, he keeps up a hopeful spirit and watches with much concern every sign of interest among our people throughout the land.

WHAT THE BIBLE SAYS ABOUT THE SABBATH

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

[The following Bible reading on the Sabbath is taken from "The Lord's Day Leader," the organ of the Lord's Day Alliance. Not a word has been added or omitted. There is but a single sentence in it that by any possible method of interpretation can be said to refer to any day other than the seventh day of the week. Most scholars today will say that the "Lord's day" of the Revelation does not refer to any day of the week. One writer declares that, "Proof is wanting that the first day of the week had yet received the name of 'the Lord's day.'"

Because taken from the Bible and presented without any comments by the compiler, these selections present a most excellent Bible reading for Sabbath keepers.—A. J. C. B.]

THE LAW

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a *sabbath unto Jehovah thy God; in it thou shalt not do any work*, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the sabbath day, and hallowed it.—Exodus 20: 8-11.

REASON FOR IT

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them.—Ezekiel 20: 12.

PERPETUAL

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath

throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever.—Exodus 31: 16, 17.

EMPHASIZED

Six days thou shalt work, but on the seventh day thou shalt rest: in plowing time and in harvest thou shalt rest.—Exodus 34: 21.

FOOD PROVIDED

And Jehovah said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.—Exodus 16: 28-30.

LAW ENFORCED

And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath; and some of my servants set I over the gates, that there should no burdens be brought in on the sabbath day. So the merchants and sellers of all kinds of wares lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day.—Nehemiah 13: 19-22.

A SIGN

And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God.—Ezekiel 20: 20.

GOD'S PROMISE

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and

I will feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it.—Isaiah 58: 13, 14.

REWARD AND PUNISHMENT

Thus saith Jehovah, Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work; but hallow ye the sabbath day, as I commanded your fathers. And it shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring in no burden through the gates of this city on the sabbath day, but to hallow the sabbath day, to do no work therein; then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever. And they shall come from the cities of Judah, and from the places round about Jerusalem, and from the land of Benjamin, and from the lowland, and from the hill country, and from the South, bringing burnt-offerings, and sacrifices, and meal-offerings, and frankincense, and bringing sacrifices of thanksgiving, unto the house of Jehovah. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.—Jeremiah 17: 21, 22, 24-27.

DID CHRIST ANNUL?

Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.—Matthew 5: 17-19.

RIGHT USE OF THE DAY

And he came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the sabbath day.—Luke 4: 16.

DO GOOD

And he departed thence, and went into their synagogue; and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.—Matthew 12: 9-12.

And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is Lord also of the Sabbath.—Mark 2: 27, 28.

Revelation 1: 10: I was in the Spirit on the Lord's day.

Leviticus 19: 30: Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.

In the above we see how God has related the Sabbath to the sanctuary. He has joined them in holy wedlock for better or for worse, until death does them part. If the Sabbath falls the Church goes down with it. When Israel lost the Sabbath, they lost the sanctuary. Witness the Babylonian captivity and the Egyptian bondage. The call today is:

Save our Sabbath.

IN THE MORNING

I met God in the morning
When the day was at its best,
And his presence came like sunrise,
Like a glory within my breast.

All day long the Presence lingered,
All day long he stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us a peace and rest!

Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way:
You must seek him in the morning
If you want him through the day.
—Ralph S. Cushman.

STANDING BY THE PRESIDENT

In a radio address from Brooklyn on Sunday afternoon, January 9, Dr. S. Parkes Cadman, president of the Federal Council of the Churches, declared it a "patriotic duty of the highest order" to support President Coolidge in his opposition to enlarged naval expenditure. Dr. Cadman's full statement on the subject was as follows:

"I stand solidly with President Coolidge in his statement, made in his message to Congress on December 7, last, that 'as a whole our military power is sufficient.' As the President pointed out at that time, the recommendations already made will provide for the most adequate defensive forces which our country 'has ever supported in time of peace.'

"With specific reference to naval expenditure, I am especially impressed by President Coolidge's further statement, in his message regarding the budget on December 8, that the building of additional cruisers should not be undertaken at this time because such a step would not be in keeping with our present negotiations 'to broaden our existing treaties with the Great Powers which deal with the elimination of competition in naval armaments.' I regard it as a patriotic duty of the highest order to support the President in this wise policy, looking toward a constructive program of world peace and concerted disarmament by all nations. I earnestly hope that the President, with the hearty co-operation of Congress and the general public, will make it unmistakably clear that the United States is not only ready but eager for another international conference to carry further the good work begun at the Washington Conference on the Limitation of Armament.

"Most unfortunate of all seems to me to be the proposal, reported in the daily press, for Congress to authorize the elevation of guns on American battleships, for no less an authority than the Honorable Charles E. Hughes, when he was secretary of state, declared that such a step would violate the spirit of the Washington Conference.

"I do not overlook the fact that rumors are afloat that other nations are violating the spirit of the Washington treaty. But I have not yet seen any authoritative data of any sort to prove such a charge, and until indubitable evidence is presented I regard it

as utterly unjustifiable to give credence to vague and irresponsible accusations.

"And, even if it should become clear that other nations were not living up to the treaty in every respect, is that any reason why we, too, should be untrue to our solemnly pledged word? Surely the United States, in its present position of unparalleled wealth and security, is in a position to set the example of a new policy of peace, even if it should have to act alone. This would be in accord with the spirit of President Coolidge's noble address at Trenton on December 29, when he said:

"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. I believe we are strong enough and brave enough to resist another domination of the world by the military spirit through our own independent action."

"For these reasons, the Administrative Committee of the Federal Council of the Churches, at its last meeting, took vigorous action affirming:

"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 carrying out this policy."—*Federal Council.*

Across the way my neighbor's windows shine,
His roof-tree shields him from the storms that
frown;
He toiled and saved to build it, staunch and
brown,
And though my neighbor's house is not like
mine,
I would not pull it down!

With patient care my neighbor, too, had
built
A house of faith, wherein his soul might
stay,
A haven from the winds that sweep life's
way.

It differed from my own—I felt no guilt—
I burned it yesterday!

—*Molly Anderson Hale, in Literary Digest.*

MISSIONS

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

AN EFFICIENT MISSIONS PROGRAM—
SOMETHING IT MUST CONTAIN

The Christian religion is a missionary religion. The religious system, individual or denominational, that is not missionary and world-wide, is not the religion of Christ, the apostles, and the New Testament Church. Had the Church retained the missionary purpose, activity, and spirit of the first century, the world would have been evangelized and Christianized long ago.

For missions, the great work of the Church, to prosper there must be a definite program. Any great undertaking needs a well defined program; this is doubly true regarding missions. Without it all efforts are hesitant and inefficient. The program may be blazoned abroad or otherwise. Many times it is best not to say too much about a program and its purposes, but those directing the work in churches, boards, and all auxiliary organizations should have a very clearly defined missionary program and work to realize the things which it provides. It is well to review often the essentials of a missionary program.

First of all there must be a supreme purpose and effort to lead men to Christ, meaning by this the getting of men to adopt the way of living followed by Christ. This is no perfunctory affair; it is accepting Christ and his way of thinking, feeling, and doing in earnest. To accept Christ's way of living in part or half-heartedly is worse than not accepting him at all; it misrepresents Christ and the Christian religion. That which will transform men, churches, communities, races, and nations is to adopt Christ's way of living without reserve. The purpose of Christian missions is to get men to do this.

The means used in carrying out the missionary program are men, property, and prayer. Beyond a doubt God might have arranged that the world be Christianized without men or money or prayer, but he did not. He has ordained that these should be

the chief factors. We recognize more readily and clearly that men and money are needed than we do that there must be agonizing intercessory prayer; but prayer is the most important of all, and it may be the hardest to get. Christian missions had their birth in prayer, the prayer of the Master, and every revival of missionary activity has been accompanied with real prayer. God has linked the salvation of the world with the prayers of his children. If Christ's followers fail in their prayer life, missions and the Church will fail.

When we turn to methods of missionary activity, we must never forget that all missionary efforts should be based on sound business principles as well as on the Christ-like spirit and living. Missions and the Church itself have often been hindered and sometimes disgraced by a failure to apply good brotherly business methods. Men think and say, "This is religious work and we can dispense with ordinary business caution and principles." Such a course is not Christ-like, neither is it efficient. Take as an illustration the employing of workers of whose fitness we know nothing except what they write about themselves. It is like sliding down a steep precipice hoping to land safely somewhere. This is not Christ's method; it should not be that of his followers; and well meaning people do not usually ask that they be employed under such conditions. Another New Testament business principle which should be followed is in regard to the supervision of work and workers. Many missionary boards learned long ago that for efficiency all work must be systematically supervised. Any other course is not quite fair to the workers or to those who furnish the money to support missions.

A very great responsibility rests upon those who direct the work of world-wide evangelization, whether they be pastors, churches, or boards; but God has promised his guidance and sustaining grace to those who in humility and consecration bear the burdens of his kingdom.

LETTER FROM MISS SUSIE M. BURDICK

Rev. W. L. Burdick, Secretary,
Ashaway, R. I.

DEAR PASTOR BURDICK:

I am sorry to have been so dilatory in writing the RECORDER. Letter-writing has

seemed particularly difficult for a long time, possibly one reason being so much uncertainty in conditions with us. Friends write from home that they do not understand the situation here. Nor do we understand it very well.

There seems to be no doubt that the provinces south of the Yang-tse, except ours, Kiang-su, and the one south of us, Chekiang, are in the hands of the Kuomintang or Cantonese party. We had supposed Anhwe, west of us, was also free but one of our former pupils, who was to have started for that province a week ago for her wedding, was suddenly stopped. "Fighting there," it was said, and it was hoped the bridegroom would come to Shanghai and the wedding go forward here. Plenty of people prophesy that Kiang-su and Chekiang will soon be in the hands of the Kuomintang.

Several weeks ago we were awakened very early in the morning by firing not far from us. From the rear windows the girls saw the flash of light as well as heard the report. It proved to be an attack upon a police station near by. There were several attempts to do things in different places that night. The police seem to have had some intimation of what was coming and no attempt was successful. One who is in a position to know said that it all seemed not to be a part of the general movement but an uprising of a group of laborers who had selfish ends in view. Naturally it created quite a disturbance in this neighborhood particularly. Many of our girls went home, some of them being slow in getting back. School suspended exercises for only one day.

Now the rumor is that something very definite is to be done next Sunday, and that by Christmas we shall have been "taken over." We are assured that Shanghai is full of Cantonese soldiers in plain clothing. Dr. Palmberg tells of seeing many who impress her as unusual in appearance. Yesterday, when on a tram they passed a group of odd looking men; and a foreigner, sitting behind her said, "Who are these queer birds anyway? Shanghai is full of them." Shanghai has a large number of Cantonese residents always. It is evident that Hankow, about two thousand miles up "The River," is having a hard time, and the way

things work out there will doubtless decide our fate to some extent. Victory in one locality gives courage for uprisings in other places.

Today's paper shows us something of what we may have to meet if the Kuomintang does triumph here. The following is from a mission school in a city now in the hands of the Cantonese. The story of the organization of "another local branch of the Revolutionary party" is told. Among other things the students rose and bowed three times to the photo of Sun Yat-sen. His last will was read. Speeches followed. A part of one speech by a school boy as reported was as follows: "Whenever we have anything to do in organizing a branch of the Kuomintang we feel that we are in a dangerous position. Being students of a mission school, we are likely to be listed among those whom the school wishes to expel. The teachers call us 'Reds.' To me Red is but a slogan adopted by those teachers who are the running dogs of imperialism to insult us. There are such teachers in this school. Alas! how brainless they are. Now we want to form a branch of the Kuomintang to carry out the work set for us in the will of the late president Sun Yat-sen."

A representative of the Municipal Bureau also spoke and more temperately: "It is the purpose of the Kuomintang, internally to arouse the spirit of the people to do away with corrupt officials and vicious gentry and self-seeking militarists, externally to work for the abolition of unequal treaties, remove the influence of foreign politics, and stay the aggression of foreign economics." No one has any quarrel with these principles. There may be cause for remark as to the ways adopted in working them out. One of the first moves in some of the cities under Kuomintang rule is the forcible raising of wages. Boycott is a favorite weapon in their hands. One wishes, too, that Russian influence were absent. Possibly one of the possibilities which we most dread just now is that the Fengtien soldiers in the north will again come south, and that will mean fighting in this region.

Notwithstanding all the wars and rumors of war, our work has gone steadily forward. Our school is just comfortably full and the girls, for the most part, have had a mind to

work. Miss Mabel West's coming has enabled us, as well as other schools, to meet some perplexing situations. Just now when we are having some illness among the teachers, Dr. Palmberg is here helping out in more than one way. She claims that it is doing her a good turn, too, because of the rush of getting her Christmas orders off, one large order giving her only four days before the last boat to reach America before Christmas was leaving. There are some orders still waiting but not so urgent. She enjoys the change and always loves to teach. Doubtless next week will see her back with the women. We hope the cold will moderate before that time.

That leads to some remarks about the weather. It is easy to believe that never within the memory of man have we seen such cold so early in the season. We look for severe cold about Christmas, but not before. Night before last we knew it was growing very cold but were not prepared to come down and find the windows decorated by Jack Frost and water pipes frozen. And when has ice been known to go unmelted all day? There are those who prophesy that our hottest summer on record is to be followed by a winter equally remarkable for its severity. It is a good thing that we need to live only one day at a time.

Yours respectfully,

SUSIE M. BURDICK.

Shanghai, China,
December 8, 1926.

CHRISTMAS SERVICES AT THE MILTON JUNCTION CHURCH

The young people of the Milton Junction Seventh Day Baptist Church continued their usual custom of singing Christmas carols to the shut-ins this year, although it was carried on under difficulties. Because of the icy sidewalks, the means of procedure was rather slow, uncertain, and varied.

About dusk on Christmas eve, they left the parsonage and sang several of the old, familiar songs to each one who would not be able to attend any of the special exercises to be held at the church that week-end.

At seven-thirty that same Friday night, many of the town people as well as members of our own church, were gathered at the church to enjoy the program, which was

under the direction of Mrs. Edna Shelton and Mrs. Lottie Baker.

The church was very simply decorated with candles and evergreen. A small tree was trimmed and on the platform. Popcorn and candy were given to the primary children after the program, by the teachers, but did not appear on the tree. A decision was made a few weeks before that only a devotional program should be given.

The first part of the program consisted of songs and recitation by the primary. Next, a play, "The Shepherd Lad's Gift," was given.

This play was a story of some shepherds and a shepherd lad, who followed the star to the Bethlehem manger. They stood, hidden from the wisemen's sight, and watched them give their rich gifts to the Christ child. Then, because they had no other gifts, they gave the fruits of their toil to the Babe—a goat-skin and pipes. The spectators were very much impressed when the small shepherd lad knelt before the cradle and, because he had no gift, not even a fig left in his bag, he gave his life and love to Christ.

A cantata, "On to Bethlehem" concluded the program. This was led by Mrs. Shelton and was sung by fourteen girls of high school and college age.

The Sabbath morning service was very impressive. It consisted almost entirely of musical numbers. Two anthems were sung by the choir, and a special duet was given. Pastor Randolph gave a very interesting as well as instructive discussion on several well-known Christmas hymns. He gave a few interesting facts about each writer as well as each song. The first, "Joy to the World," by Isaac Watts, was sung by the entire congregation. The next, "Away in a Manger," by Martin Luther, was given as a solo by Caroline Randolph. "Once in Royal David's City," by Cecil F. Alexander, was read. Another, "Silent Night, Holy Night," by Joseph Mohr, was sung by the choir. He mentioned two more: "I Heard the Bells," by H. W. Longfellow, and "O Little Town of Bethlehem," by Phillips Brooks. In closing, the congregation sang, "It Came Upon the Midnight Clear," by Edmund H. Sears.

Pipe organ music, played by Mrs. L. C. Shaw, was enjoyed several times during the different programs.

D. B.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ODDS AND ENDS

A college is the organized opportunity for self-education.—*Buttrick*.

The only obstructionist most of us can tolerate is the friend who puts a good thing in our way.—*Boston Transcript*.

"O'er every modern luxury there lies
The shade of ancient hardship. He who flies
Across a continent on wings of gauze
Threads the thin paths of meteors because
His fathers, wingless, earthbound, as they groped
Through marsh and jungle, upward gazed and
hoped.

The cars that roll so ceaselessly today
On velvet wheels along the concrete way
Would find no highways spanning hill and vale,
Had not the drudging oxcarts blazed the trail.

"The pioneers who broke the virgin soil
Ne'er garnered half the harvest of their toil.
To them the wearing days behind the plow!
To them the aching limb, the sweating brow!
To them the weary seedtime! Others reap
Today where'er they sowed. To them is—sleep.
Oh, aviator, conquering realms of blue,
A haunting specter flies along with you,
And vague-seen covered wagons bear strange
loads
Of ghostly pilgrims down the long, paved roads!"

It would be a very good idea for us to take the thought of these stanzas much to heart—for us who need only to turn an electric switch to start things.

ON BEING YOUNG

There is a lot of talk about the younger generation, as if a younger generation had just happened. You would think to hear the solemn ones talk that all previous generations had been full-grown—that they were born that way. What a shock to find that youngsters fought all the wars, that they always annoyed people who had stopped growing, that they invented the great dreams of the world as well as the high hurdles!

The present younger generation has more liberty than any other generation ever had, but so has the present older generation. The thing that seems to have happened is

that the present young men are more freely permitted to be as bad as the old if they want to. If the young don't see that they can also be as good as the old, they are missing a trick.

In the good old days youth was sent to bed early, and it was supposed to go. The plan was good enough in view of the way the aged sometimes behaved after youth was safely out of the way. When we started to obliterate class privilege a lot of tumbling was bound to happen. Women escaped a venerable discrimination. So did youth. People are still asking, what will women do with this freedom? They are, sometimes with almost an hysterical anxiety, asking the same question about youth.

All emancipations make trouble, particularly, perhaps, for the emancipated. When you live under enormous restraint you are kept busy finding ways to slip through. When you have liberty your job is much bigger. . . .

When it comes to answering for ourselves the question of what to do, we shouldn't need to be told. The question can't really be answered from the outside. Particularly, the old can't tell the young what will amuse them. As for work, I assume that a latitude as to personal choice will continue to remain. Men rich in years admit that much. Where they often become intrusive is in trying to tell youth how it ought to be amused. When you are too old to make the joy team it isn't fair to want the team abolished.

I'm for throwing the responsibility of choice upon each generation of young that comes along. This isn't either inertia or benevolence. It is only a matter of giving up what doesn't belong to me.—*Dr. Alexander Black*.

One of the most interesting and significant spectacles of today is that of a nation-wide movement of college students called the National Student Federation of the United States of America, which is seriously studying the curriculum, the administration, and the methods of teaching in the American college. These young men and women feel that the college has fallen into a rut, has become uncritical of itself, and is somehow not putting them next to the throbbing life of the present. These young people believe that the college must put its house in order

if it is to lead in the intellectual life of the nation. Recently the students of Dartmouth and of the University of Oregon—to mention but two cases—have published illuminating and suggestive reports of their critical studies of their respective institutions. College administrators and teachers will do well to heed what these youngsters have to say.

In this connection I have before me on my desk the call for the Second Annual Congress of the National Student Federation of America which was held at Ann Arbor as the guest of the University of Michigan. The three main issues under discussion were:

1. The stimulation of the student's interest in his mental development to the end that the desire for intellectual attainment may become the dominant factor in college life;

2. The achievement of more intimate relations and closer co-operation between teachers and undergraduates; and

3. The reappraisal of a college's claim to greatness in terms of its service in the intellectual, economic, and political development of its state and nation.

The setting up and serious consideration of such a program augurs well for the educational statesmanship of the next generation. Let him who considers that our young college students have given themselves up to athletics, a hectic social life, and loafing take note!

A DOCTOR'S SOLILOQUY ON HIS FIFTY-SIXTH BIRTHDAY

I might have been old and fat and gray,
But I'm not.

Nameless, homeless, a hopeless stray
By the world forgot.

I might have been rich, with a sleek valet,
Petted and spoiled, if I'd had my way;
Or a drunken sot.

But, I'm fit and lean, and toil night and day,
To keep the wolf at bay.

My needs are few—
Something to eat, a drink or two;
A place to lay my head;
Some time for thought.

And then when I'm old and bald and gray,
I'll be content, if my friends say:
"Into our lives he brought some cheer,
Out of our hearts he drove dismay,
Our burden bore, our paths made clear;
Bright be the closing of his day!"

With such reward, I'll be content,
And deem the hours I've lived well spent.
—*W. T. Pratt in Clinical Medicine*.

I apologize for the "drink or two," but the poem was otherwise so excellent that I am passing it on with its gold and its dross.

MINUTES OF EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met at Alfred, N. Y., January 9, 1927.

Members present: Edgar D. Van Horn, Arthur E. Main, Alpheus B. Kenyon, J. Nelson Norwood, A. Clyde Ehret, Samuel B. Bond, Clifford M. Potter, Waldo A. Titsworth and Earl P. Saunders.

Prayer was offered by Pastor A. Clyde Ehret.

The treasurer's quarterly report was presented and adopted, an abstract of which follows:

I. REVENUE	
<i>Receipts</i>	
Balance October 1	\$ 529.86
Interest	777.79
Real estate contract	33.01
Northwestern Association	12.24
Onward Movement	78.00
	\$1,430.90
<i>Disbursements</i>	
Alfred University	\$ 217.81
Theological seminary	486.30
Taxes	27.46
Printing	1.75
Transfer to principal	46.74
Interest	2.61
Treasurer's salary	25.00
Balance on hand December 31	623.23
	\$1,430.90

II. PRINCIPAL	
<i>Receipts</i>	
Balance October 1	\$ 34.59
Difference in exchange of bonds	212.45
Real estate contract	57.03
	\$ 304.07

<i>Disbursements</i>	
Balance on hand December 31	\$ 304.07
Present endowment, \$51,555.34.	

The question was raised as to the wisdom of printing in our report in the *Year Book* so much of the reports of the colleges. Whereupon the matter was referred to our corresponding secretary for investigation and report to this board.

Owing to a shortage of general funds, it was voted to discontinue sending copies of *Christian Education* to members of the board and others.

It was stated that President B. C. Davis and Mrs. Dora K. Degen, corresponding secretary of this board and professor of religious education in the college and seminary, were in attendance upon a meeting of the Council of Church Boards of Education in Chicago, Mrs. Degen's expense to be borne jointly by this society, the college, and the seminary.

Dean A. E. Main presented the following resolutions, which were adopted:

WHEREAS, This board is a member of the Council of Church Boards of Education; therefore

Resolved, That we expect our corresponding secretary to attend the meetings of this council whenever after consultation with the president of this society it shall be deemed practicable, and without a formal vote on our part for a given meeting, going as our representative, and because of the value of the discussions and addresses to her as our secretary and as professor of religious education.

Resolved, That this action holds good with reference to other meetings similar in character and helpfulness.

WHEREAS, The Seventh Day Baptist Education Society was organized long ago for the two-fold purpose of promoting education in general, and also theological education as a preparation for the Christian ministry; and

WHEREAS, The problem of a future ministerial supply is a very serious one; therefore be it

Resolved, That we request the president of this society, either directly by himself or through others, to seek to accomplish such ends as the following:

1. At least one strong address before each of our colleges every year on behalf of the claims of the ministry.

2. One or two articles in the RECORDER every year appealing especially to parents and teachers to magnify the ministry before the young.

3. The presentation at Conference, at the associations, and at other denominational gatherings, and to individual churches, the work of the Department of Theology and Religious Education, and the challenge of the minister's calling.

4. And in general, by all fitting ways and means, to seek an increase in the number of young men and women who are willing to prepare for and to enter upon the work of preaching the gospel, and that of teaching the things of the Christian religion.

E. P. SAUNDERS,
Recording Secretary.

Blind zeal, as a blind horse, may be full of mettle; but is ever and anon stumbling.
—Selected.

TWO TRIPS MADE TO ATHENS, ALA.

VERNEY A. WILSON

Before I tell you about my trips to Athens I wish to tell you something about our people there.

We have only four families at Athens, "Father" Bottoms' family, and his three sons' families. A married daughter, Mrs. Butler, lives about forty miles from there, who is a lone Sabbath keeper.

These people are highly thought of in their community. I have heard worthy words of praise spoken of them by "outsiders." Each family owns its own home on the farm and is well-to-do. Brother A. T. Bottoms raised last year about eleven hundred bushels of corn and forty-seven bales of cotton—of course some of this was raised by tenants.—The cotton grew on sixty-three acres of ground, which was a very good yield. The others had good crops, but I did not hear them say just what the yield was.

MY TRIPS

I made my first trip to Athens last August, which has already been mentioned through the RECORDER. But having been asked to go back, I made a second trip in October, the first of the two of which I am to tell you about this time.

I went from Birmingham, Ala., where I am attending Howard College, Friday afternoon on the seventh of October. On Sabbath morning about ten o'clock we met at the schoolhouse, where Sabbath school is held every Sabbath day, with much interest. After Sabbath school I was asked to preach, which I did, to a very attentive audience.

Arrangements were made for three other services on the night after the Sabbath, Sunday morning, and afternoon. They were well attended. A fifth service was planned by some of the brethren to be held at Piney Grove, a Baptist church about fifteen miles away; but owing to "quite a bit" of car trouble on the way we were delayed so that when we reached the place late in the evening—as the service was to be held Sunday evening—all had gone home, so we returned, reaching "Father" Bottoms' about mid-night. This trip to Piney Grove reminds me much of a trip, which I remember reading, made by Rev. T. J. Van Horn and wife in Arkansas, although they were contending with mud and water while

we were contending with car trouble in the cold and rain.

My services having been ended there for this time, on Monday morning early I left for Birmingham, where I arrived in plenty of time for my first class at school.

My second trip of these two was made December 17. This time three services were planned for at the above mentioned schoolhouse, one of which was held in connection with the Sabbath school as before, and as before one was held on the night after the Sabbath and the other Sunday afternoon. The afternoon service was devoted to a Christmas service, in which several took part. Sunday morning was reserved for another attempt to go to Piney Grove. This time the trip was made without any trouble, and the service was well attended.

My services again being ended, I returned home and spent the Christmas holiday at Attalla.

I have been asked to go back to Athens in the spring, which I have agreed to do. Our little church there has a promising outlook, and let us pray that much good may be done there in his name.

Attalla, Ala., January 12, 1927.

CONDITIONS IN CHINA

[We take the following item regarding the missionary situation and outlook in China from *Presbyterian Advance*, which will be full of interest to many RECORDER readers.—T. L. G.]

The daily newspapers and countless magazine articles have kept the American public informed regarding the disturbed, not to say alarming, condition of China. He would be foolish indeed who blindly shut his eyes to such a dramatic national upheaval, destined to determine the future of the country and its institutions, and also certain to settle the direction of the religious currents in the nation during the next generation. Our five hundred fifty missionaries in China and their three thousand trained Christian Chinese colleagues, are making an invaluable contribution to steadying the people and serving them in this time of crisis.

In regard to the present situation in China and its probable effect on the mission-

ary enterprise, Dr. A. L. Warnshuis, one of the secretaries of the International Missionary Council, recently wrote: "The situation in China is critical, but more hopeful than it has been for ten years or longer. That is not the impression conveyed by most of the recent news dispatches that have come from China, for which there may be a reason." As an illustration of his contention that the situation is by no means hopeless, he quoted the following extract from a letter dated November 2, 1926; from a competent observer residing in Nanking:

"I can not see any adequate reason for being discouraged about China, or about the work of Christian missions in China at the present time. While it is true that there has been considerable fighting in certain parts of China this last summer and early fall, all other parts of China have been very peaceful and the farmers generally have harvested one of the best crops they have had in a number of years. I do not find, except here and there, any note of pessimism, and most people who have any touch with the situation at all are decidedly optimistic. One factor that too many people lose sight of is the rank and file of Chinese—the farmers, the artisans, the merchants, and the literary class. There may be a number of years more of fighting (probably there will be), but in spite of the wars of the last seven or eight years China's trade has increased, nationalistic consciousness has been developed, public opinion on State matters is being crystalized, and not in the last ten years have the more thoughtful elements in the Chinese population been more hopeful over the happy outcome of the present political difficulties."

As for the effect of the upheaval of the country upon the missionary enterprises and the attitude of the Chinese toward Christianity, Dr. Warnshuis significantly remarked: "Christian missions are facing a situation of challenging opportunity. The reports of the annual meeting of the National Christian Council that have just reached us tell of a meeting of unprecedented success and hopefulness for the future. The opposition to Christianity that has been awakened in some places is evidence of its progress. To have been ignored at such a time as this in China would have been proof of its ineffectiveness."

WOMAN'S WORK

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

Over against the treasury,
He sits who gave himself for me.
He sees the coppers that I give,
Who gave his life that I might live.
He sees the silver I withhold,
Who left for me his throne of gold,
Who found a manger for his bed,
Who had nowhere to lay his head;
He sees the gold I clasp so tight,
And I am debtor in his sight.

—Edith B. Gurley in *Christian Missionary*.

A friend of former years who now lives in Washington, D. C., on one of her infrequent visits to her old home in our town showed me a large, beautiful, walnut tilt-top table that had been in her family for some years; she was planning to take it to her home in Washington. She told me just where it was to stand and then added, "I am going to tell my guests that this was the table George Washington ate on when he visited my family in Wisconsin." I am always reminded of this story when I am going about in the eastern states and see everywhere tablets marking the place where some well known event in history occurred, or marking the place where Washington or some other of our early heroes once lived or once visited.

While we were roaming the streets of New York City, not exactly sightseeing but with eyes open for anything unusual to a mid-western vision, we happened upon that beautiful little church, St. Paul's Chapel. We had been walking from choice, but as soon as we saw that church we were footsore and weary and felt that we must enter that building for rest. Outside all was noise, hurry, and confusion—to us; probably to a New Yorker there was no confusion—inside all was quiet, rest, and peace. It was not the hour for service and we were rather glad, for we felt that we might worship in the stillness perhaps better than to join in any service with others. Other people came in while we were there, and they too seemed to feel the beauty and sacredness of the place. We walked down the

aisle to the altar, stopping half way down the aisle by a large flag that was placed at the entrance to one of the pews; here on the back of the pew we found a tablet that told us that this was the pew where George and Martha Washington sat when they attended this church. It was a pleasure to read this tablet and it seemed to us that between the lines of that little story we could read the reasons for the great measure of success that came into the life of George Washington.

We planned to leave New York on our return journey on an early morning train, so we decided it would be better to purchase our tickets the day before and not wait until the day we were to leave. When we arrived at the Grand Central station, the line of would-be purchasers extended far out into the room. As we waited our turn, I wandered around to see what I should see. My eyes were caught by the word "exposition" across a balcony. I do not remember what other words there were; I know there were others, but before I had really taken in the meaning of the sign I discovered a funny looking little old steam engine with queer looking coaches standing beneath the sign. I kept my eyes on them until the tickets were bought for fear they would run out of the station, and before the tickets were safely stowed away with all the rest of the paraphernalia in the masculine pocket, we had determined that our other business could rest until we had seen that train. We hurried upstairs, but when we reached the train our hurry left us. We learned that it was at one time in service on a railroad, in fact it was the first passenger train to run over the Mohawk and Hudson railroad. It seems to me now that the placard claimed this to be the first steam passenger train to run in the United States, but on arriving home I looked up the question and found that some other railroads claimed the honor of being the first, however this was one of the first if not actually the first of its kind in this country. On its initial trip it carried the governor of New York and other distinguished guests from Albany to Schenectady, N. Y., in what to us seems a scandalously long time, and at the end of the journey there was a wonderful banquet given to all the notables connected with this event, at which time prophecies were made

of the great future ahead of this little train. I wish it were possible to show a picture of this early masterpiece of transportation, but we could find no pictures and we had not taken our kodak. The engine, rejoicing in the name DeWitt Clinton, stands with it, mechanism ready to work, or anyway it looks that way. The smokestack, not much larger than an ordinary stove-pipe, stands sturdy as ever although somewhat battered, and close behind stands a barrel after the pattern of the Minnesota rain barrel of my childhood; next to the barrel is a neat pile of wood ready to start the fire. One can easily imagine the barrel being filled and refilled at each town well, and we can almost see the eager helpers at each town bringing wood and depositing it in neat piles where the engineer might easily reach it. The coaches, there are three or four, are very similar to those four horse coaches that have come down to us in pictures of that time. They are quite gay with yellow paint and trimmings, and each one contains two seats facing each other, reached by the same kind of a step as those horse drawn coaches had. High up at the rear of each coach is the chair for the conductor, where he might sit and watch the road and thus be ready for any emergency, should any arise.

On tables near at hand are shown small models of other trains, illustrating the development of the railway train down the years since that time, ending with models of the "twentieth century limited" and other modern giants of the railroad. Altogether this is a most interesting place to spend a little spare time.

TREASURER'S REPORT

MRS. A. E. WHITFORD
In account with
THE WOMAN'S EXECUTIVE BOARD
For three months ending December 31, 1926

<i>Cr.</i>	
To cash on hand September 30, 1926.....	\$ 63.40
H. R. Crandall:	
Onward Movement	335.40
Berlin, N. Y., Ladies' Aid	100.00
Waterford, Conn., Woman's Society.....	50.00
White Cloud, Mich.	7.00
Albion, Wis., Missionary and Benevolent society	15.00
Cowen, W. Va., Ozina and Maggie M. Bee	10.00
Milton, Wis., Mrs. Metta Babcock—	
China	5.00
	\$585.80

<i>Dr.</i>	
S. H. Davis, treasurer Missionary society:	
Miss Burdick's salary	\$200.00
Miss West's salary	200.00
	\$400.00
Filiation fee Federation of Woman's	
Boards of Foreign Missions	10.00
For correspondence expenses of associa-	
tional secretaries and officers	38.00
	\$448.00
Cash on hand December 31, 1926	137.80
	\$585.80

CHINESE CHURCHES SEEK TREATY REVISIONS

The progress of native Christianity in China and the attitude of the Chinese Church toward international problems and toward the equally urgent problems of the individual religious life are reflected in the findings of the last meeting of the council and its call to Chinese Christians. The following resolution was the result of a careful study, extending over sixteen months, of the situation generally, and of the opinions expressed officially by mission boards, missions, churches, Christian unions, and missionary associations, and unofficially by many individual Chinese Christians and missionaries. It is the only pronouncement on these issues made by the council, and, until the time of passing it, the council activity in this matter has been simply to stimulate thought and collect information. The resolution was adopted without dissent by the council, only a few members abstaining from voting.

Resolved, That while the national Christian council is not in a position to speak officially for the organizations which have combined to bring it into existence, yet after studying closely all the recorded actions of these organizations, we, collectively and as individuals, place on record our conviction:

REMOVE SPECIAL PRIVILEGES

"1. That the Christian Church and Christian missions should preach the gospel and perform Christian service in China upon the basis of religious liberty freely accorded by the republic of China, and that all provisions in the treaties with foreign countries for special privileges for the churches or missions should be removed,

"2. That the present treaties between China and foreign powers should be revised on a basis of freedom and equality.

"3. That we are glad of the steps already taken towards this end by the governments concerned and trust that they may persist in their efforts till satisfactory results have been achieved.

"4. That whatever were the historical circumstances which led to the present state of affairs, its speedy remedy is now the joint responsibility of Chinese and foreigners and that in this task we need the spirit of persistent forbearance, understanding, and love on both sides.

"In our country today, on the one hand, we recognize the fact of widespread political, social, economic, and international unrest. On the other hand, we see many who are seeking eagerly for some sure ground of religious faith, either in new movements combining many creeds or in a revival of China's ancient faiths. We find the Christian Church the subject of attacks by the anti-Christian movement and of criticism by the leaders of the Chinese renaissance; at the same time we feel deeply its inner weakness through low spiritual vitality and its ineffectiveness through lack of united effort. Out of this darkness light arises, for it creates in us a new spirit of humility and patient inquiry. We are called to think freshly in order that we may find the Christ way in our own devotional life, in our attitude toward our fellow men, and in our efforts to serve them. There is but one way in which to meet the deepest needs of our people and to quicken the life of the Church itself. It is the actual living of the Christ-like life. There is not a single problem of our individual or common life but would be solved if every single Christian had the mind of Christ and lived his life daily. How may we work toward this end? There are many methods used in the various churches—far too many to deal with in detail. While all may be used, we will but instance four directions in which the national council may be able to serve the churches.

"I. Devotional approach. Bible study. The life of Jesus is recorded in the Bible. When we study it we are to have the definite purpose of finding him in it. For the illiterate we need special means to facilitate

their reading and study. For the educated fresh means are needed to quicken interest in the Bible.

"Communion with God. The purpose of prayer is to bring our life into touch with the life of Jesus Christ and through him into fellowship with the Father. It is not enough to bring specific requests to God—nor even to ask that his will be done in us—we need also to come into mystical union with him.

FAMILY APPROACH TO RELIGION

"II. Family approach. The family presents the very finest opportunity for the manifestation of the Christ-life. 'He who honors his own parents will honor those of others; he who cares for his own children will care for those of others.' Is not this just what Jesus meant when he said, 'Thou shalt love thy neighbor as thyself'? The family is the place where Christian education begins.

"III. Practical approach. The mind of Christ must, through our life, be brought to bear directly on every situation, professional, social, institutional, and international. The Christ-life involves us also in a continual warfare against the grave social evils of our day, such as the curse of opium.

"IV. Personal approach. When we are utterly devoted to the way of Christ and see the living of the Christ-life as the highest aim for any man, we shall, without any special urging, be passing on this inspiration to others. Therefore every Christian has a share in preaching Christ and introducing the Christian gospel into the world. We sincerely hope that all our fellow workers, irrespective of racial, denominational, theological, and institutional differences, will co-operate for the fulfillment of this end. We earnestly pray that God may bless us in this endeavor."—*The Christian Century*.

The politician had been leaning heavily upon the old fence talking to the farmer. He was full of phrases like "entangling alliances" and "foreign influences," and begged support for his particular party.

"Well, I'll tell you," said the farmer. "I'm not worried about the alliances, and the only foreign things I would like to get rid of are these pesky Canadian thistles and Hessian flies. If your party can do that, I'm for it strong."—*The Pathfinder*.

YOUNG PEOPLE'S WORK

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

THE MISSIONARY SPIRIT

Christian Endeavor Topic for Sabbath Day,
February 12, 1927

DAILY READINGS

Sunday—Expression in life (Acts 13: 1-3)
Monday—In sacrifice (2 Tim. 2: 1-10)
Tuesday—In healing (Acts 14: 8-10)
Wednesday—In teaching (Acts 17: 1-3, 10-12)
Thursday—In giving (Acts 4: 32-37)
Friday—In praying (Rom. 10: 1-4)
Sabbath Day—Topic: Expressing the missionary spirit (Matt. 9: 35-38)

MYRA W. THORNGATE

[For some of the topics this year, we are to have actual plans made by the one who is to lead the meeting in some society. The plan for this week is from North Loup. Miss Myra Thorngate, who sent in the plans and is to lead the meeting in North Loup, is a nonresident member of that society. A meeting led by a nonresident member with messages from other nonresident or former members of the society, is a novelty well worth trying.—R. C. B.]

THE PLAN FOR THE MEETING

Since so many of North Loup's young people are away from home, I am sending letters to several, assigning them topics to write on, these to be forwarded to one member who will be present at the meeting and who will read them aloud.

Music, of course, will be selected by the Music Committee, but I would suggest that if possible a good song service be indulged in at the beginning of the meeting. Have the members sit close together in a circle.

The Scripture lesson will consist of some favorite passages along with the topic for the day and will be sent to some member to be read.

The prayer service will consist of four prayers by different members:

1. "For the missionaries in far-away lands."
2. "For the members of the denomination who are away from home."
3. "For the strangers within our gates."

4. "For the young folks from the home church away from home."

Following the leader's talk, the meeting will be thrown into open forum, and the subject will be, "What Can We Do for the Stranger Within Our Gates?"

Following this, I would suggest that paper and pencils be passed around and a brief "Round Robin" letter be written to the absent members.

Of course music should be interspersed throughout the hour.

Close with a prayer or Mizpah.

THE LEADER'S TALK

It is too often thought that the missionary field lies far beyond us, across the ocean or in the industrial centers where home missionary work is carried on. In thinking over this subject, I am inclined to add "to the stranger within thy gates," and will try to make the meeting which, although miles away, I am to lead in North Loup, an "absent members' meeting."

We as Seventh Day Baptists are a hard working people. As young folks we are independent and go into far-reaching fields to our tasks—teaching, nursing, farming, or whatever it may be. I am wondering, if, when strangers come into our home centers—I mean North Loup or Milton or Riverside or any such place—we are unselfish enough to show the true missionary spirit and receive them into our midst? A smile, a nod, or a word helps a lot; but we who are miles away from anyone we know want more—an invitation into a home, interest in the work we are interested in, a word of praise, and even to have some one call us by our first name.

Do I make myself plain? I mean simply the Golden Rule—do to the stranger within your gates as you would have done to your young people who are away from home.

THE PROGRAM

1. Music
2. Business
3. Collection
4. Scripture reading
5. Prayer service
6. Leader's talk
7. Letters from absent members
8. Open forum
9. Writing of notes
10. Mizpah

Ulysses, Neb.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Before we can become successful missionaries, we must have a deep interest in the spiritual welfare of others. This interest must be so strong that it will give us a desire to help them. Do we discuss religion with others as much as we should?

A few weeks ago I heard a very practical talk along this line, and it made an indelible impression on my mind. The speaker said that when he was a college student he felt a great interest in the spiritual welfare of his fellow students, and he thought it was his duty to speak to those who were not Christians, about following Christ. But he simply could not do this. He tried several times but he seemed to lack courage.

He studied his condition carefully, and finally decided that if he went as a missionary to a foreign field he would overcome this difficulty. He failed to see that the cause of his trouble was in himself, but thought it was due to his environment. So he prepared for the work of a missionary and was sent to India, where he spent several years as a teacher. But he said he was an utter failure there. Night after night his students came to his room and seemed to be longing for him to discuss religion with them. But he would talk on every other subject but that, and finally they became disappointed and stopped coming. He lacked the proper courage to speak to them about Christ, yet he longed to do it. He finally gave up his work and returned home.

Sometime ago he drifted into a line of work which has helped him to overcome this handicap. He and a friend have adopted the plan of giving "religious house parties." They invite a company of non-Christian people to spend the week-end with them at a hotel or a private home. At these parties they discuss the application of the principles taught by Christ to everyday problems of life. He has seen some real, genuine conversions in these gatherings. Many people who came there to scoff and sneer, found Christ and became his followers.

He told about one lady who came to one of these parties. She said she hated the word "conversion," and it meant nothing to her. She did not enter into any of the discussions during the week-end, until on the

last evening the company was there. At this meeting she said she wished to tell them that she had experienced real conversion, and that she now loved the word "conversion" because it meant so much to her. In a sense it would mean a re-marriage to her husband, for she had resolved to straighten out some difficulties in her home and make it a happy home instead of an unhappy one. She was so glad that she had found and accepted the Savior.

I am sure that you will agree with me that this man is expressing the missionary spirit and is letting his light shine for Christ. May God help us to be missionaries all the time.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Sabbath Day, February 12, 1927

DAILY READINGS

Sunday—Spiritual vision (2 Cor. 12: 1-5)

Monday—Great service (2 Cor. 11: 21-33)

Tuesday—Self-sacrifice (Acts 4: 36, 37)

Wednesday—Great leadership (Exod. 14: 13, 14)

Thursday—Courage (1 Sam. 17: 32-36)

Friday—Acceptance of God's will (Luke 22: 39-42)

Sabbath Day—Topic: What makes a man great? (Matt. 20: 25-28)

The month of February contains the birthdays of some of our great men. So it is a good time to consider the question as to what makes men great.

We are all ambitious enough (or is it just plain vanity?) that we like to have others speak well of us during our lifetime and remember us after we are gone. Is there any secret short-cut to this thing called success? If so, we should like to try it.

Some become noted because of what they have. Yet wealth soon vanishes and the one who possessed it is quickly forgotten.

Others are noted because of what they gain at *birth*. Yet we know that even the son of a king can not himself become a true king unless he develops a kingly character. And many a child of the humblest parents becomes so honored in his day that even kings might well envy him.

So greatness does not come by birth nor by great possessions, but only by *being* of great usefulness to the world. Hence, also, the road to greatness is open to everyone,

and true greatness can only be attained by a lifetime of earnest effort.

In fact, I am not so sure but that everyone is great who greatly strives, who overcomes selfish passions, who sees his brother's need and extends a helping hand, and who lives up to the Master's definition that "whosoever will be chief among you, let him be your servant."

Rockville, R. I.

NORTH LOUP INTERMEDIATES ENTERTAIN THE SENIORS

We have been having a RECORDER Reading Contest with the intermediates, which closed at the holiday season, the losing side to entertain. The intermediates lost, and we can say with a will "they are good entertainers."

The social event took place in the basement of the church Sabbath evening and we were royally entertained. There were about forty-three in attendance and the evening was very pleasantly spent playing games, one of which was a "RECORDER Quiz."

Assisted by their superintendent they served a nice lunch.

We are hoping for more such good times.

MAUDE SAMPLE.

Corresponding Secretary Senior Society.

NEWS NOTES FROM THE NORTONVILLE, KAN., INTERMEDIATE SOCIETY

The society went Christmas caroling, singing at fifty different homes. At some of these homes the people showed their appreciation by thanking us, requesting a second verse, and wishing us a "Merry Christmas and a Happy New Year."

We left the parsonage at 5 a. m., returning at 6.40 a. m.

Among the songs sung were "Joy to the World," "Hark! the Herald Angels Sing" and "Silent Night."

Everyone who went reported a good time and planned to do it again next year.

On Tuesday night after Christmas, the society enjoyed a Christmas social at the home of Margaret Stillman, four miles out in the country. There were sixteen present besides the superintendent. We used the standard "Christmas social" which was sent out by the social fellowship superintendent. This fact largely accounts for the

success of the social. While we did not have time to use all the features suggested, among the games used were "Christmas Shopping," "Where is Your Package Going?" "Christmas Dinner." We then exchanged presents, each present being limited in price to ten cents. After finding partners by using the red and green strings, we were served to a bountiful lunch, consisting of cocoa, sandwiches, cake, and salad. We brought a very enjoyable evening to a close by a long ray yell of thanks to the Stillman's for their kind hospitality, singing the Christmas song, "Joy to the World" and repeating together the Mizpah benediction.

WATERFORD NEWS NOTES

The local endeavorers were pleasantly entertained by the Jordan society at the Hallowe'en party on the evening of October 30. The program consisted of games, Hallowe'en stunts (including a circle of horrors) and the reading of fortunes from slips upon which the writing was done in invisible ink. The room was appropriately decorated and the Hallowe'en atmosphere and spirit pervaded the entire entertainment. The evening was an exceptionally enjoyable one for all present.

Under the leadership of Miss Maud Lauba, superintendent of efficiency and departmental work, the society is making use of the new standards and efficiency chart of the United Society and beginning a program of activity in department emphasis.

A community Thanksgiving social was held by the Christian Endeavor society at the home of Mrs. L. E. Getchell on the evening of November 20. An exceptionally interesting and appropriate program of entertainment was carried out by the committee and simple refreshments were served. The social was well attended and several guests shared the evening's enjoyment.

The Executive Committee met in regular session, Tuesday evening, November 23, at the home of Donald Daboll. The society held its monthly business meeting on November 27, transacting the usual routine business and planning new and renewed activities for the future.

A group of the Endeavor girls met with the president, Tuesday night, November 30,

and made scrap books for children in hospitals. Future projects of this nature are planned.—*From the Waterford Review.*

C. E. ACTIVITIES AT RIVERSIDE

The Riverside Christian endeavorers have been somewhat active so far this year. We sent ten pounds of home-made candy to the state committee which sent boxes of candy and the book of Proverbs to all the prisoners in San Quentin Penitentiary. We also sent five pounds of candy to our own County Hospital Committee. All this sweetness for Christmas!

One Sunday evening two car loads of Christian Endeavor representatives went out about eighteen miles southeast of Riverside to lead the meeting and help boost a new and struggling C. E. society in a community church at Nuero. We hope the effort did all concerned a lot of good.

One social in the autumn was held outdoors at a neighborhood athletic field on the north side of the city. Tennis and croquet were played and wieners and marshmallows were roasted over a big bonfire. Another social was distinctly Hallowe'en in decorations, games, and refreshments, besides being a masked party. All our socials are closed with singing of gospel songs and prayer, so are standard socials.

Two members of our society are in the County C. E. Union, one is Junior superintendent, and the other Intermediate superintendent.

ETHLYN M. DAVIS.

A LETTER FROM PLAINFIELD

What is the Plainfield Christian Endeavor society doing this year, since nine of its nineteen active members are away at school or college?

First of all, we gave them a good send-off with a canoeing party and picnic down on the Raritan River at Bound Brook.

A week or so after they left we met at the parsonage for a business meeting and election of officers. After the business was finished, a short musical social was enjoyed. We were glad to have Rev. Erlo E. Sutton join us in the social and take part in the good time.

The first Sabbath night in December we invited the intermediates to a missionary social.

The really big event of the season was the Christmas home coming social, the eighteenth of December, just after our absent members had returned. We had it in the church parlor, which we had decorated with Christmas bells and greens and lighted with candles, wall lights, and a lively fire in the big fireplace. We followed out the plans of the new Christmas social and everyone seemed to have a good time. We especially enjoyed the Christmas tree with little gifts for all. Even the refreshments were Christmasy, and as a fitting close we gathered around the piano to sing Christmas carols.

We are working on the RECORDER Reading Contest and are starting in the study of the home mission book, *Our Templed Hills*, by Ralph A. Felton.

Every week our Pastor's Aid Committee sends out the bulletins to nonresident members of our church.

One Sabbath we gave our regular collection to World-wide C. E.

We wish to send greetings to all Endeavorers and tell you that we enjoy hearing from you through the SABBATH RECORDER.

Very sincerely yours,

RUTH L. HUNTING,
Social Committee Chairman.

RECORDER READING CONTEST

DEAR ENDEAVORERS:

In the RECORDER of December 13, a request was made that each endeavorer who had read all of RECORDERS, September 27-November 22, report his name. The following names have been received.

Miss Carolyn F. Randolph, Donald Gray, Milton Junction.

Leland Skaggs, Milton.

Miss Vivian Hill, Miss Ruth Hill, Mrs. C. L. Hill, Rev. C. L. Hill, Arnold Davis, Will Bond, Farina.

Miss Mary H. Davis, Miss Bessie Davis, Marlboro.

Mrs. J. N. Pierce, Mrs. E. G. Scouten, Miss Fucia F. Randolph, Fouke.

Lyle Langworthy, Adams Center.

Mrs. Frances F. Babcock, Battle Creek.

Rev. H. L. Polan, Mrs. H. L. Polan, Mrs. Eva Hill, Mrs. Maude Sample, Mrs. Fern Maxson, Miss Leo Green, North Loup.

Are there not other names which should be on this list?

Miles in each RECORDER since November 22 are:

November 29—185.

December 6—190.

December 13—190.

December 20—185.

December 27—190.

January 3—195.

If you have read all of each RECORDER from September 27 to January 3, please send me your name.

If your society has conducted a thorough canvass of your society for new subscriptions and renewals to the RECORDER, previous to the rally during C. E. week, it may have the extra five hundred miles for securing at least seven hundred miles by renewals and new subscriptions which was offered for C. E. week RECORDER rally.

Report of societies' and individuals' mileage will be given in RECORDER next week.

FRANCES FERRILL BABCOCK.

Battle Creek, Mich.,

R. R. 5.

RESOLUTIONS BY DETROIT CHURCH

ELDER ROBERT B. ST. CLAIR

At the regular service of the First Detroit (Mich.) Seventh Day Baptist Church, Sabbath, January 15, it was moved by N. L. Maltby, seconded by M. B. Beers, and carried unanimously, that the church send the following communication to President Coolidge and Senator Borah, the chairman of the Foreign Relations Committee of the United States Senate:

1. That we deplore the propaganda being used by Secretary Kellogg to inflame the American people against the government of Mexico. Especially do we deprecate the introduction of the fulminations of the Bolshevik Internationale (intended quite probably to strengthen the Bolshevik government in its own country—Russia) when the said Kellogg presented no evidence to indicate that the government of Mexico is in any way involved in the Bolshevik alleged plot. Simmered down, the Kellogg statement affirms only that the Bolsheviks in the United States and the Bolsheviks residing in Mexico have been directed by their Internationale to act in conjunction in bringing about an "organization of resistance to the United States." Granting the accuracy of

the Kellogg report, we demand that the secretary of state forthwith establish the truthfulness of his assertions by the arrest of such (Bolshevist) Americans, and Bolshevik aliens residing in the United States, who are guilty of treasonable acts against the peace and welfare of this nation; and, after he has removed the beam from our own national eye, to request of the government of Mexico that it remove the mote from its national eye, by proceeding similarly against any Bolsheviks thus offending in that republic. He who preaches should first set the proper example.

2. That Mexico, having far more to lose than has the United States by a war brought on by conspiring Bolsheviks, has a just cause for complaint against our State Department and our Department of Justice for their failure to apprehend those who have been using our national territory for the purpose of framing and putting into operation a conspiracy which would most certainly result in the disastrous defeat of Mexican arms with all that the same implies.

3. That we request President Coolidge to maintain his previously announced "hands off" policy in respect to Mexico and not be swerved from that laudable policy by either native or foreign Bolsheviks, directly or indirectly, nor by the representatives of any alien religious corporation.

4. That being reliably informed that the Sacasa government (Liberal) more nearly reflects the spirit of true Americanism relative to the separation of Church and State, and in other important particulars, than does the Diaz (Conservative) government, we request that the United States government use its good offices to secure an early election by the *people* of Nicaragua, of a president—in accordance with the terms of their constitution.

5. That in all moves made by our State Department, the President be requested to direct that practical regard be given to the policy of the Golden Rule, rather than that of the cowardly and disgraceful policy of the bully with the big club. Especially should Mr. Kellogg be directed closely to follow the Golden Rule policy in his approaches to our weaker sister republics.

Do good with what thou hast, or it will do thee no good.—*Penn.*

CHILDREN'S PAGE

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

SABBATH DAY THE BEST DAY

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
February 12, 1927

DAILY READINGS

Sunday—A day for resting (Exod. 20: 10)
Monday—A day for worship (Ps. 100: 1-5)
Tuesday—A day for meditation (Mark 2: 27, 28)
Wednesday—A day of joy (Ps. 118: 24)
Thursday—Visiting day (Jas. 1: 27)
Friday—A day for learning (Luke 2: 46)
Sabbath Day—Topic: Making Sabbath day the
best day (Mark 3: 1-4)

MRS. W. L. DAVIS

Superintendent of Salemville Juniors

In order to make the Sabbath the best day, we should begin early in the week to prepare for it. Every sixth day at the setting of the sun, we should welcome the Sabbath as a day for rest and worship. With it comes the opportunity to learn more about God and his Son. God made six days for our use and then made the Sabbath and set it apart as his holy day. Would it not seem selfish to use God's Sabbath for our own pleasure instead of trying to do what he wants us to do on that day?

Jesus filled his Sabbaths with deeds of mercy for others. He taught that it is a day on which to do good, help the sick, the needy, and comfort the afflicted. The Sabbath, if rightly used, will surely be the best day of the week.

The Sabbath day services afford opportunities for making the Sabbath the best day. In the morning worship we can be good listeners and join in the singing of the hymns, also in the responsive Scripture reading.

Our teachers in the Sabbath school will be pleased if we have our lessons well learned. In the Junior Endeavor meeting there is a wonderful opportunity for doing a lot of good things to make the Sabbath the best day. We can help by always being there and being on time. We can help in the singing, in the prayers, and by doing

what the leader asks us to do. It is not necessary to do big things that the Sabbath may be the best day, we can do the little things as they come our way.

In a Christian family the Sabbath can be made the best day. It should be made the most attractive day in the week, a delight at home and a joy in public worship, a day on which the family can be together at home and at the house of God. Good books, musical instruments, and Bible games help to add enjoyment to the Sabbath. Boys and girls in the home do loving deeds for their parents because they love them. We can best express our love to God by keeping the Sabbath and doing good. "This is the day which Jehovah hath made; we will rejoice and be glad in it."

A BIBLE PUZZLE

How many of our juniors can fill in the following blank spaces correctly without looking in their Bibles?

Blessed is the _____ that walketh not in the _____ of the _____, nor standeth in the _____ of _____, nor sitteth in the _____ of the _____.

But his _____ is in the _____ of the _____; and in his _____ doth he meditate _____ and _____.

And he shall be like a _____ planted by the _____ of _____, that bringeth forth his _____ in his _____; his _____ also shall not wither; and whatsoever he doeth shall prosper.

The _____ are not so: but are like the _____ which the _____ driveth away.

Therefore the _____ shall not stand in the _____, nor _____ in the _____ of the _____.

For the _____ knoweth the _____ of the _____: but the _____ of the _____ shall perish.

H. V. G.

JUDY LEARNS ABOUT A SECRET

H. V. G.

Mother looked up in surprise as the front door slammed with a bang, and there stood Judy with as dark a scowl as her small ten years could summon.

"I don't care," she announced, "I'll never speak to Betty Lane again."

Mother wisely returned to her sewing, as

Judy sat down in the big chair by the fire place, with her hat half off her short brown curls, her goloshes still on, and her books scattering to the floor.

"I said I didn't mean to push her. We were playing tag. And then she pushed me, and then I—I hit her, and she's angry. Oh, why was I born?"

At this dismal and unchildlike end to the tale mother almost smiled.

"That is too bad, and Betty was coming over this afternoon, wasn't she? Now, what do you think would have happened if you had not hit Betty? Betty probably acted without thinking, you know, and my little girl didn't count ten I'm afraid."

Judy kicked off a golosh in silence as her mother continued.

"I was going to tell you and Betty about a story-land I used to know. Shall I wait until Betty comes some other time?"

"She isn't coming ever," declared Judy, and the other golosh came off with a flop. "Tell me now, mother."

"You put up the goloshes and your hat and coat, and I'll tell you three things about this land I know. You can sit on your little stool right here, as this is a secret I have never told."

So Judy put away her things and sat down close by her mother's knee.

"Long ago," mother began, "there was an unknown land discovered by a little boy who was born away across the sea. One day while he was playing, he found a lovely key all set with diamonds, pearls, and different colored stones. Then while he held it in his hand, it changed to a little brown twig, and then suddenly it was a beautiful jewel again.

"The little boy was much amazed until all at once he knew, just knew deep down in his heart, how to use this lovely gift. He found a little gate with a keyhole for this very key, and for the first time there was discovered that wonderful garden which is more marvelous than anything else in the world. But this is the strange thing about this garden: each person who enters must find his own key. That is why so few people find this place today, and yet they desire it above all other things."

Judy drew a long breath. "What were the three things about this land, mother?"

Mother looked out of the window where

large snowflakes were beginning lazily to tumble out of the sky. For a minute her gaze seemed lost seeing something not in the falling snow or even in the distant grey sky. Then she spoke in a low voice:

"First, everybody is very happy there; second, once something wrong enters, the garden suddenly disappears; and third, it is the most beautiful place in the world. Now I want my little girl to run outdoors awhile. Maybe you will find the key; who knows?"

"Do you mean a real key?" asked Judy with eyes big with amazement.

"Yes," replied mother, "it is a key very, very real."

So Judy put on her play coat and her goloshes and ran out to search for the key.

Do you think she found it?

(To be continued).

HEALTH IS SURER THAN "CATCHING"

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,
January 15, 1927)

Text: *I pray that in all things thou mayest prosper and be in health.* Third John 1:2.

I wonder how many of my Plainfield boys and girls have had whooping cough or chicken pox or the measles. These diseases are *catching*, and if you have not *caught* them you may count yourself very lucky. And if you have had them you are lucky, because you are not likely to have them again, ever. So you see you can usually count yourselves lucky whatever happens.

There is a young man in Muhlenberg Hospital who is very lucky. He has both legs broken above the knees. He has been there since last October. I am sure you think that is *hard* luck, but he says he is very lucky. He was driving a car forty miles an hour, when the steering gear broke and he ran into a pole; and now he thinks he is lucky to be alive. I heard of a woman once who said that the fact that she wasn't hare-lipped was enough to make her thankful all her life. How much we have to be thankful for when we are sound and well. And how much we have to be thankful for even when we are sick, if we will just stop and count our blessings.

When I was a young man I heard a good deal about a man who didn't believe in God. He didn't believe in the Bible or in Jesus

or in heaven or any life beyond this world. He has been dead for a good many years, and now he is almost forgotten. His name was Ingersoll, but you hardly ever see his name anywhere now or hear anything about him. He found fault with everything and said he could do a better job of making the earth himself. He declared that he would have made *health* catching instead of making *diseases* catching. Now what do you think of that! You never thought of that, did you? Well, suppose you try to think how it would be if we had to catch our health from someone else. It might not be easy to find a good healthy person to catch it from. Sickness from these diseases we have been talking about does not last very long, just a few days with some of them. Then I suppose if health were catching, and we caught it from somebody, then pretty soon we would have to try to find someone else who had health in order that we might catch it again, so that we could be well for a few days again. And we might have to go a long way to find someone who had health so that we could catch it. We might be so sick that we couldn't go anywhere to catch health, and then we couldn't get well.

This all sounds very funny doesn't it, and very foolish. Well, you know the Bible says that it is the fool that says there is no God. So of course this all sounds foolish.

Health is a good thing, and we all want just as much of it as we can get. We are not going to run into the whooping cough or the chicken pox or the measles if we can help it. And if we do get any of these diseases, we are going to take care of ourselves and get well just as soon as possible. But there is very much we can do to *keep* well. There are many things we can do to keep well that are surer than "catching health." God is wiser than Mr. Ingersoll. He made us, and he made the world in which we live. And he wants us to be healthy and happy. He made the air we breathe, and he wants us to breathe lots of fresh air, both in the daytime and in the night. So you play outdoors in the daytime, and sleep with your windows open at night. You eat plenty of good food and not too much, and you drink milk. You wear clothes to keep you warm in the winter time, and you keep your feet dry. You wash your hands before you eat when somebody

helps you to remember it, and you clean your teeth. Then you run and play and are happy.

How much better it is to know what to do to keep well, than to trust to luck and be trying all the time to catch health.

A long time ago a poet of ancient Rome wrote, "Our prayers should be for a sound mind in a healthy body."

In our text taken from the Bible, John, a disciple of Jesus, wrote to a friend, *Beloved, I pray that in all things thou mayest prosper and be in health. This is my wish and my prayer for you this morning.*

HOME NEWS

CHICAGO, ILL.—Members and friends of the Chicago Seventh Day Baptist Church, to the number of about fifty, met in room 901 of the Capitol Building on the evening following Sabbath, January 8, for dinner and social intercourse.

Artificial poinsettias and tall red candles in brass candle holders on the dinner tables gave a festive appearance which pleased the eye, and the abundance of good things to eat satisfied the appetite. Dr. Allison Burdick acted as master of ceremonies, calling upon several who responded with readings of stories, which kept everyone in good humor. Games and visiting concluded a pleasant evening, which, I am sure, all present wished might occur more frequently.

The dinner was preceded by the annual business meeting of the church and Sabbath school, which followed the Sabbath services held at the regular meeting place, in room 603. After the usual reports, the same officers, both for church and Sabbath school, were re-elected.

L. C. W.

BATTLE CREEK, MICH.—There are a number of people of the Battle Creek Church who feel that the church and its activities ought to be given greater publicity. We like to hear from others of the denomination so we think it only fair to share with others some of the good things that are peculiarly our own. At a recent church meeting the matter of church correspondence was put into the hands of the Activities Committee, who are to see that one contribution from the church to the RECORDER is made each month.

Since the death of Pastor Fifield in July,

the church has been without a leader. The Sabbath morning services have for the most part been cared for by supplies. Some of these have been visiting pastors; some of the speakers have been from our own congregation; while others have been some of the city pastors. Elder Herman D. Clarke has of late given us some splendid inspiring talks. One of these recently appeared in the RECORDER. The editor of the RECORDER greatly helped the people by his presence, his sermons, and prayer meeting talks while he was with us.

Quite a gap is left in the ranks of our older young people by the absence of eight who are attending Milton College. But there is a large group of children of the Junior C. E. age, and a considerable number of the Intermediate age, who form a large hope and a responsibility for the church. The Sabbath school is increasing in interest and numbers under the superintendency of Gayle Simpson. In spite of the fact that we have no church home of our own, we feel that the spirit of unity and concerted effort is splendid among the people.

Two problems of paramount importance are faced by our people—the one is the securing of a pastor; the other the securing of a church home. It is only a question of a brief time before the church must leave the chapel in which it has worshiped so long. The enlargement of the main building of the sanitarium necessitates the use of this room. Already steps have been taken to secure suitable lots on which to build.

The spirit of Christmas was much in evidence in church and Sabbath school. The choir, under the able leadership of Dr. Johanson, sang several Christmas anthems at the service on Christmas morning. Brother L. E. Babcock read a very interesting paper on Christmas in history. The regular Christmas exercises were given by the Sabbath school, and as usual were delightful to young and old.

A few of our number are away for the winter. Mrs. Elsie Tenney is staying with her daughter, Mrs. Ralph De Vault of Villa Park, Ill. Mrs. Oursler and the family of Lester Crandall are sojourning at Stuart, Fla.

We are hoping that more of our young women will think of a possible course in

nursing while they are mapping out their life work. The school of nursing here has graduated a larger number of successful nurses than any other like school in this country. Every possible consideration is given to the keeping of the Sabbath, and the management is glad to secure our young people.

Brethren, pray for us that the light which is committed to our hands shall not become darkness, but that we shall reflect the true light and righteousness of the Sun of Righteousness. THE SCRIBE.

NEGRO HIGHER EDUCATION

Whether viewed as a spiritual adventure in our thinking about the Negro, or as a practical necessity developed by his rapid urbanization since the war, provision of adequate college facilities for the qualified colored students is a matter which must command the serious attention and generous backing of public opinion today. The post-war period, which has already produced a tripling of income for the white colleges, has so far developed but slight interest in the colored institutions of higher learning.

The outstanding effect on American life of the World War has been the Negro migration not merely geographically from the South to the North and West, but also vocationally from farming to industrial and city life. A public opinion which continues to think of Negro education solely in terms of the agricultural and industrial institutes developed under the leadership of Booker T. Washington to meet the problems of a distinctly rural economy misses the significance of what has since occurred.

The Negro is emerging, and needs the educational opportunities to develop his ministers, doctors, teachers, social workers, and other technicians. It is to be expected of America that it will provide the "many millions" which so good an authority as George Foster Peabody recently prescribed for the Negro colleges and professional schools of the South.

Election of a bishop of the African Methodist Episcopal Church to the presidency of Howard University makes a significant break in the history of that Negro institution. It has been served by white presidents during the more than half century of its existence.—*Record of Christian Work.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

"BIBLE LANDS AS THEY ARE TODAY"

This is the title of a little book that came to me as a Christmas present. We have found it pleasant and instructive reading in our home. Much of our Bible reading, including Sabbath school lessons, is about the little country where our Savior in human form lived among men—where he walked and talked and went about doing good, where, because of his divine teaching, he was crucified, died and was buried, and whence he arose to the higher life. It was for a long time my wish that I might go to that little country made sacred by his earthly presence and personal teachings of the most sublime truth ever made known to men. In my imagination I have visualized many of the places he frequented and followed him along the valleys, through the fields, and to the mountain top with his disciples in Judea, and, by way of Samaria, into Galilee. I have enjoyed the study of the geography of Palestine—its locations, directions, and distances.

The author of this little book, James T. Nichols, visited many Bible lands twenty years ago and wrote a book he called "Lands of Sacred Story," since which time he has visited some Bible countries several times. In 1924 he went to Syria, Palestine, Greece, and Italy. He noted in particular the changes since his first visit. I will write briefly about some of the things he noticed in particular. Though he has traveled all over the world, he says that no part of any country is more charming to him than the little spot of earth we call Palestine, and that none other has had so great an influence upon the civilization of mankind.

Palestine is indeed a little country—one hundred fifty miles long north and south by fifty east and west in its longest measurements. It is in shape something like New Hampshire and only about two-thirds as large. The Bible proves the land, for it describes it in detail, and there is in the Book no incorrect statement of its geogra-

phy or topography. Although mountainous and rocky the soil is, in general, very fertile, needing little artificial fertilizer. The Jews of old were an agricultural people, living mostly from the soil. Lot was a wealthy farmer before he pitched his tent toward Sodom. Kish was a farmer when he sent his son Saul to hunt for the mules that had strayed away. Boaz was a farmer of Bethlehem when Ruth the Moabitess came into his fields to glean. Jesse was a sheep farmer, and while David kept his father's sheep he practiced with his sling till he learned to send a pebble as straight as a bullet flies. Elisha was in the field plowing when called to be the follower and successor of Elijah. Gideon was threshing grain when called to lead the army of Israel against the Midianites, and then to be a judge in Israel.

Two thousand years ago the land was taken from the Jews and they have been persecuted almost everywhere, often not allowed to hold land; so they got away from agriculture, but are now coming back to their old occupation. "Many are colonizing in Palestine and are reclaiming land from swamp and sand; they are making gardens and orchards where nothing grew before they came; they are coming with modern methods and machinery into the Holy Land, and are ushering in a new and brighter day for the farmers. . . . Near the city of Haifa I saw a newly established colony of about a hundred families who are introducing modern machinery, tilling the soil, and setting out large almond orchards."

From the Jaffa (Joppa) district a million and a half boxes of oranges were shipped in one year, 1922-23. Jaffa oranges are known the world over as the sweetest and juiciest that grow anywhere. This crop brought nearly two million dollars. Palestine is rapidly being modernized; manners and customs are changing—the old giving way to the new.

A wonderful system of roads is being built; the donkey and the camel are giving way to the motor car and truck. The hand sickle is being replaced by the mowing machine, and the steam thresher is taking the place of the old threshing floor.

Many Jews are coming to Palestine. There are already about eighty Jewish settlements established, having in them more than eighteen thousand people. One of

them is the modern little city of Tel Aviv having a population of fifteen thousand Jews, said to be the only Jewish city in the world. It has its own schools and all modern improvements. It has various factories, yet a large number of the people get their living from the soil. It is said that their fruit orchards, grain fields, and gardens all around are a sight to behold. This little city is near Jaffa. Various other industries are springing up and flourishing in Palestine.

The Arabs and Mohammedans do not at all like this coming of the Jews and are trying to keep them out. This land upon which less than a million of people have merely existed can be made to support from three to five million, and the Jew, if allowed a chance, will make it do so.

LESSON VI.—FEBRUARY 5, 1927

THE PRACTICE OF CHRISTIAN STEWARDSHIP
Matt. 25: 14-30

Golden Text.—"Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Matthew 25: 21.

DAILY READINGS

Jan. 30—Parable of the Talents. Matt. 25: 14-30.
Jan. 31—God the Owner of All. Psalm 50: 1-12.
Feb. 1—Recognizing God's Claims. Mal. 3: 7-12.
Feb. 2—Stewardship Rewarded. Prov. 3: 1-10.
Feb. 3—Ideal Stewards of Money. 2 Cor. 8: 1-9.
Feb. 4—Stewardship of Grace. 1 Peter 4: 7-11.
Feb. 5—Giving Cheerfully. 2 Cor. 9: 6-15.

(For Lesson Notes, see *Helping Hand*)

THE TEMPLED HILLS

The historian tells us that on the romantic but fruitless Crusades the long, tortuous and tortured line marched wearied and worn for thousands of miles through forest and over mountains and then emerged on the sun-blistered plains of Asia Minor. Men and women and little children dropped out by the way from hunger and thirst, and the remnant straggled on. Often they came to a hilltop and saw in the valley or upon another hilltop athwart the Syrian sky some city with towers, and they would rush to the leaders and cry, "Is this Jerusalem? Is this Jerusalem?" The leader would shake his head and answer, "No, Jerusalem is not yet, Jerusalem is not yet!" Again after many days another city would flash upon their vision, and they would cry

again, "Surely this is Jerusalem!" to be met again by the disappointing and heart-breaking answer, "No, Jerusalem is not yet!"

How often through the ages men have thought that they saw the New Jerusalem let down on the earth, and John's vision of a new world realized! Augustine saw his City of God. Sir Thomas More dreamed his Utopia. Sir Francis Bacon caught a vision of his New Atlantis. And such a vision our fathers had when one hundred fifty years ago they gave to a war-cursed and king-ridden world the Declaration of Independence.

To many of us it has seemed as though this was New Jerusalem, the beginnings at least of the kingdom of God on earth. Yet glorious as it all is, and alluring as it seems to the nations of the earth, and mighty a vantage ground as we have achieved among the nations of the earth, one can not open the newspaper in the morning and scan the tales of crime, of greed, of lawlessness, of bitter industrial war, of mad pursuit of material things, without shaking one's head and crying, "No, Jerusalem is not yet, Jerusalem is not yet!"

We are here for a week to study this America of ours. We shall look it fairly and squarely in the face, and we shall try to find out the weaknesses as well as the strengths and discover how we can make it a real New Jerusalem. We shall turn our eyes away from the city and the hot pavements to our Templed Hills, we shall go back to where our nation began, and our fathers laid deep the foundations of American life, and dreamed of a better world.

For what is the basic trouble with America? President Coolidge has again just reminded us of what he so often calls us to consider, that the need of our land is not more material things, nor more laws, but more faith and more religion. He well says, "We can not depend on government to do the work of religion. The government of a country never gets beyond the religion of a country. Peace, justice, humanity, charity, are not legislated into being. They are the work of divine grace."

America has a strange infatuation or obsession that the making of laws will transform America. Our Congress and our state legislatures have met and have turned out a grist of new laws by the thousands;

and as they adjourned they have thought, "Now we have done it! We have saved America." But law never saved any nation, or America, the greatest law-passing nation in the earth, would now be a Paradise.

Professor L. P. Jacks has said: "Treat man after the mind of Christ, as a being whose first need is for light and whose second need is for government, and you will find that as his need of light is progressively satisfied, his need of government will progressively diminish."

In other words, what America needs, and the world through America, is just what we here have to give, and what we are here to learn the how and the why of giving—the gospel of our Father God and our Brother and Lord Jesus Christ. I am one who believes most profoundly that the gospel once honestly tried will save America and the world, if we will take Jesus in earnest. If Christ meant anything, it was that the principles that we fondly hope will control the lives of men in the world to come, will control their lives and relations here and now. He never presumed that men would have to wait for heaven to enjoy its fruits, and so he set the world to praying, "Thy kingdom come, thy will be done on earth as it is in heaven." We have never believed that, or if we have we have never attempted to live it.

And so again we are going to scan those more open spaces where our forefathers began their lives and there built their temples. Once they were hills dotted with temples, and from them our fathers and mothers drew their strength. In the summer I attended a little church nestled in the hills of New Hampshire. Once every pew was taken and filled, but now there are not a score of people to be found there except in the summer. Once that little church sent out more ministers and missionaries than many a large city parish, but today the children are scattered far and wide—if there are children. Those temples in the hills must be revived, for now the strangers who once flocked into the city are finding their way into the country and back to the soil with which at home they were intimately acquainted. When we realize that the foreigner supplies us with most of our criminals—eighty-five per cent of our bootleggers are foreign-born—we are shocked into the realization that what they need is not

government but light, and the Church of Christ must give it. And we are here to learn what our own relations to them must be.

A certain perplexed gardener wrote the editor of an agricultural paper, "What shall I do with the dandelions in my yard?"

He received the reply, "Learn to love them!"

There is no other way with these peoples who come among us with their strange ways, their strange tongues, and their strange ideas. It is Christ's way—learn to love them! You can not uproot them, but you can change them by love.

The burden laid on the Church of Christ is vastly heavier than it has ever been before, because during the past few years the problems of a congested world and a changed world have come hurtling down upon us. It will cost in personal devotion and in personal possessions as never before, but there is no way of achieving such a priceless result by cheap methods. Every victory is costly in proportion to its worth, and if America to us and to God is so worth while, it may ask of us sacrifices such as we have never paid before. If so, then the Church can say as the poet said of America:

Our mighty barque, with masts that rake the stars,
Has lagged too long in port, and we have drowsed.
An idle crew, or with wild mates caroused,
Forgetful of our part in freedom's wars.
But now at last, with sails taut to the spars,
Our ship must steer where blow unhouses,
The winds of God beyond the shoals and bars.

—Rev. George Luther Cady, D. D., in
Record of Christian Work.

ORIGIN OF "BOOTLEGGERS"

Question—Why do we call people that make liquor "bootleggers"?

Answer—"Bootlegging," as the colloquial or slang name for the illegal selling of liquor, originated many years ago on the Indian reservations in the West. The original bootlegger peddled booze unlawfully among the Indians. He was so called from the practice of carrying the flasks of "fire water" in the leg of his boot to conceal them from the government officers. Later, when prohibition laws were adopted in different parts of the country, violators of these laws were also called bootleggers.—*Pathfinder.*

GEORGE S. LARKIN

George Sheffield Larkin was the eighth in a family of eleven children born to Daniel and Rhoda Sheffield Larkin. Four of the eleven lived past ninety years of age. George was the last to go in this large family, and had he lived until the twenty-sixth of September, 1927, he would have been one hundred years old. One of the brothers was professor Ethan Larkin of Alfred University, and another was Daniel Larkin, for many years a prominent businessman of Watch Hill, R. I.

His early years were spent in the place of his birth, where he learned the trade of wheelwright, but later he worked in the tannery and other enterprises of I. D. Titsworth. The greater part of his life, however, was spent in truck gardening in Dunellen, N. J.

He was married July 14, to Miss Anna S. Titsworth, eldest daughter of Deacon Isaac D. Titsworth. To this happy union were born five children: two sons—Dr. O. Eugene Larkin, deacon of the Chicago Seventh Day Baptist Church, and William Rogers Larkin; and three daughters—Myrta, who was married to Dr. Myron Whitford; Ella, wife of Walter G. Dunn, and Hannah L., wife of Rev. J. W. Crofoot, missionary of Shanghai, China. Of these Dr. Larkin, Mrs. Dunn, and Mrs. Crofoot survive.

After his marriage he moved to Dunellen, N. J., and the records of the Piscataway Church indicate his union with that church in 1854. In 1869 he moved to Milton Junction, Wis., but returned to New Jersey in December, 1883.

He was from the time of his marriage a subscriber to the SABBATH RECORDER for an unbroken series of years until his eyesight failed about three years ago, a period of seventy years. At this time the subscription was transferred to the name of his daughter, Mrs. Walter Dunn.

Brother Larkin was a devout Bible reader, and spent much time in communion with his God through its sacred pages. His daughter testifies that a copy of the New Testament of which he was especially fond was literally worn out by the reading which he gave it. During the long years of residence in this place he was a regular attendant upon the services of the church and a

loyal supporter of it. But better than that, he consistently, in every day life, lived his religion. This was so to the extent that one who knew him says that it would be quite impossible to imagine him having a part in any quarrel or giving less than sixteen ounces to the pound. It can be truthfully said that his life was an inspiration to his children, his grandchildren, and to his church and a wide circle of friends.

For twenty-two years, since the death of his wife in 1904, he has made his home with his daughter, Mrs. Walter Dunn, who has given him unstinted loving care during three years and a quarter that he has been confined to his bed. He was an intense sufferer during the last months of his life, but he waited long and praying for his release from the crumbling tenement of clay that had so long been the abode of his spirit. It seems like a happy coincidence that the final summons came on Sabbath eve, which was Christmas eve of his one hundredth year on earth. So God called him home in the beginning of the Sabbath which he had sacredly kept during his long lifetime for a happy reunion with his beloved companion on Christmas eve.

Besides the one son and two daughters he is survived by ten grandchildren and ten great-grandchildren.

The funeral from the home on Monday following his departure was conducted by Pastor Van Horn, assisted by Rev. J. W. Crofoot, and was attended by a large circle of relatives and friends, and the burial was in Hillside Cemetery, Plainfield. "The path of the just is as the shining light that shineth more and more unto the perfect day." Proverbs 4:18.

T. J. V. H.

Success means application, unless you aim to be a successful loafer. Even then, you must put your best into becoming a successful failure. When you are sure you are a success, you are a certain failure. Your own head is more likely to block your vision than that of the man just up the ladder. Watch your own step—not his.—*Waterford Review.*

"The rust of idleness destroys life, while the friction of activity strengthens and enlarges it."

SELF-GOVERNMENT DEVELOPS IN CHINESE INSTITUTION

Those in charge of a large children's institution located forty miles from Peking, China, are proud of an incident which portrays the ability of children to organize for intelligent group action.

Whenever it seems reasonably within the power of the children themselves, the director of the institution, Mr. Hsuing Hsi-Ling, prefers to have them enforce all rules which govern their daily life. For this purpose the children have their own courts and police officers. Many at the institution remember the time when one of the more narrow-minded of the employes found a boy in the swimming pool at midday in the hottest part of the summer. The employe took it upon himself to administer punishment without delay. Although it was well known that the rules forbade swimming before three in the afternoon the children resented such interference from an unpopular staff member. They were scandalized by such arbitrary disregard of their legal procedure. Before three o'clock thirty other boys demonstrated their contempt for this employe by diving into the pool.

Realizing that such conflict between staff and children was demoralizing and harmful for the student government plan, the direc-

tor called the children to a mass meeting where the incident might have adequate discussion. He told the children why it was unwise to enter the swimming pool before three in the afternoon. He explained that it was really important for their health that there be a rule to regulate swimming. Then he expressed regret at the irregular behavior of the boys in the swimming pool incident.

One of the older boys with tears in his eyes came forward and admitted that their conduct had been undesirable. He recognized that it was detrimental to self-government for the group to operate thus under the impulse of a moment.

They were so touched by this statement from one of their own number that the hundreds of assembled children wept. Adults in attendance at the meeting could not restrain their tears.

The daughter of Mr. Hsuing Hsi-Ling reports that the plan for this institution includes provision for development of self-government. She has studied for seven years in this country, part of the time at the New York School of Social Work. She has observed in some detail the work of institutions for children in the United States. She will soon return to China to assist her father with the management of his institution.—*Child Welfare League of America.*

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DEATHS

MAXSON.—At his home, 128 Main St., Westerly, R. I., December 19, 1926, Charles Clarence Maxson, in the seventy-eighth year of his age.

He was the son of Charles and Anna Maria (Barber) Maxson, and was born in Westerly, R. I., August 10, 1849. He received his education in the Westerly public schools, at Andover Academy, Andover, Mass., and at the Sheffield Scientific School at Yale University, New Haven, Conn.

Forty-nine years ago he married Emma Albertine Utter, daughter of Dr. Albert Utter of Plainfield, N. J. Since the death of Mrs. Maxson, some nine years ago, her sister, Miss Jessie M. Utter, of Plainfield, N. J., has lived at the home. One sister of Mr. Maxson, Abbie M. Maxson Hickox, died some years ago.

Mr. Maxson professed faith in Jesus Christ early in life and was baptized by Rev. A. H. Lewis, February 4, 1865, and united with the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., holding membership therewith until his death.

He was prominent in the town, having been chosen to serve on the Town Council for six years. He was a member of the Building Committee for the erection of the new town hall and superior court house. In 1904 he was appointed on the Rhode Island State Returning Board, by the late Governor George H. Utter, which position he held for nearly twenty years.

In business he was associated first with the building firm of C. Maxson and Company, later, until the company went out of business, with the Randolph-Bentley Company. He was a director in the Washington National Bank, and when the Washington Trust Company was formed became a director in the new organization, serving until health having failed, he resigned in 1918.

Mr. Maxson was much respected as a man and citizen of the community, though for a few years past health had not permitted him to take an active part in the affairs.

He leaves two sons, Harry W. Maxson of Montreal, Can., and C. C. Maxson of Lakeland, Fla.

A large company assembled at his late home on December 21, where services were conducted by his pastor, Clayton A. Burdick. C. A. B.

LARKIN.—George Sheffield Larkin was born in Westerly, R. I., September 26, 1827, and died in Piscataway township on Christmas eve, December 24, 1926.

An extended notice appears in another part of this paper. T. J. V. H.

KENYON.—Miss Nellie Kenyon, Nortonville, Kan., died Monday noon, January 3, 1927, at the home of her sister, Mrs. Julia Kneen, near Perry, Kan.

She was born at Hebron, Pa., September 25, 1875. With her parents, she came to Nortonville, Kan., in 1879. Here she lived until about three

years ago, when she went to the home of her sister, Mrs. Kneen.

Miss Kenyon is survived by two sisters, Mrs. Julia Kneen of Perry, and Mrs. Newton Ressinger of Nortonville; and by two brothers, James Kenyon of Nortonville, and William Kenyon of Portland, Ore.

She was a life-long sufferer and looked upon death as a happy release from her suffering.

The funeral was held at two o'clock, January 5, at the Nortonville Seventh Day Baptist church, of which the deceased was a faithful member. Pastor H. L. Cottrell officiated, and music was furnished by a mixed quartet. The pall-bearers were nephews of Miss Kenyon. Interment was in Nortonville cemetery.

H. L. C. in Nortonville News.

FOR LIFE IS SHORT

Let's smile and be kind—life is so short,
And so much of the way is rough;
The times are so hard, the road up-grade,
And there's always trouble enough;
Yesterday's hurts let us try to forget—
And tomorrow's cares can wait—
Today with diligence let us keep
Our hearts from the stain of hate.

Life is too short for spite and revenge—
For paying back wrong with wrong.
Try patience, love, and forgiveness.
Meet slights with a smile and a song;
This sad world with all its repining,
Its bitterness, sorrows, and tears,
Needs the wealth of our loving kindness
To sweeten the sin-stained years.

Yes, life is too short to be hateful,
Or for wounding the hearts that we meet;
Let's try to be pleasant and gentle,
To always be cheerful and sweet;
For the sunshine of love is so needed
To warm this old world with its light,
And to shed abroad its effulgence
To brighten humanity's night.

—Dorothy M. Roney.

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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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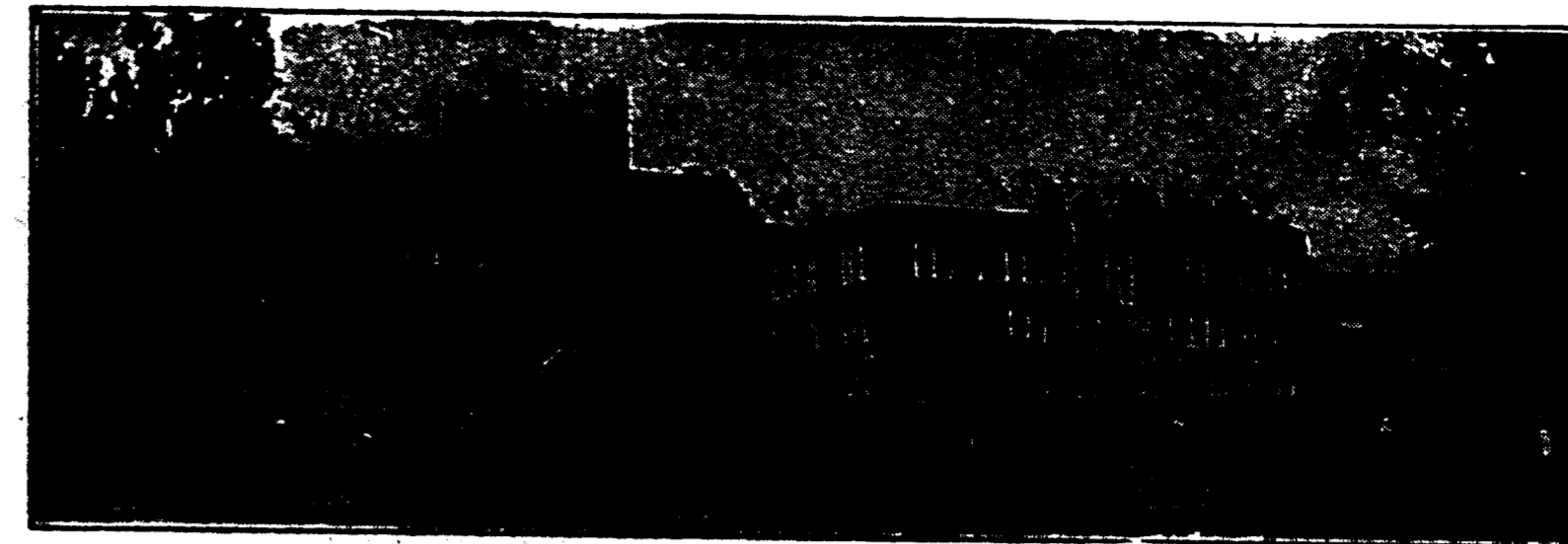
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