

The Sabbath Recorder

THE MARCH OF MEN

If you could cast away the pain,
 The sorrow and the tears,
 And let the joys alone remain
 From all departed years;
 If you could quite forget the sighs
 And recollect the song—
 What think you: would you be as wise,
 As helpful, or as strong?

If you could lay the burden down
 That bows your head at willow,
 Shun everything that wears a frown,
 And live a life of smiles—
 Be happy as a child again,
 As free from thoughts of care—
 Would you appear to other men
 More noble or more fair?

Ah, no! a man should do his part
 And carry all his load,
 Rejoiced to share with every heart
 The roughness of the road,
 Not given to thinking overmuch
 Of pains and griefs behind,
 But glad to be in fullest touch
 With all his human-kind.

—Charles Buxton Going.

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Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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WHOLE No. 4,166

THE LETTERS I HAVE NOT SENT

I have written them, keen, and sarcastic, and long,

With righteously wrathful intent,
Not a stroke undeserved nor a censure too strong;

And some, alas! some of them went!

I have written them, challenging, eager to fight,

All hot with a merited ire;
And some of them chanced to be kept over night,

And mailed, the next day,—in the fire!

Ah, blessed the letters that happily go
On errands of kindness bent;

But much of my peace and my fortune I owe
To the letters I never have sent.

—Tom A. Sykes, in *American Friend*.

Petitions to Congress Thirty-five Years Ago

A good friend in Alfred who has an eye to saving things of historic interest, recently sent to the SABBATH RECORDER a good sized bundle of petitions which had been sent to Congress in 1889. She had discovered and rescued them hoping they might still be of some use as a matter of history.

These old rolls filled with signatures represent no less than ten states in which our people dwell. Each roll has the following heading:

FOR THE PRESERVATION OF RELIGIOUS LIBERTY
TO THE HONORABLE, THE HOUSE OF REPRESENTATIVES:

We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully, but earnestly petition your Honorable body not to favor the passage of any bill relative to the observance of the first day of the week under any name whatsoever, nor of any other religious or ecclesiastical institution or rite.

We further petition that you will not favor the adoption of any amendment to the National Constitution, which will give preference to the principles or practices of one religious faith above another, or that will sanction or permit legislation upon the subject of religion in any way. We further ask that you will continue to maintain that total separation between religion and the State which is assured by the National Constitution as it now is, thus protecting religious liberty according to the standard established by our fathers.

The combined rolls measure more than one hundred forty feet in length and contain more than four thousand five hundred signatures.

New York State leads with a roll more than forty feet long, containing more than eleven hundred names. Then comes Wisconsin with a roll sixteen feet long and five hundred seventy names.

Rhode Island registered nearly five hundred petitioners, and Kansas comes next with four hundred eighteen. Six other states had rolls, the combined length of which was about twenty feet, bearing signatures of five hundred sixty-five persons.

West Virginia, New Jersey, Connecticut, Illinois, Nebraska, Texas and Missouri sent in commendable lists, ranging from two hundred to three hundred each.

In some of these rolls the explanation is given that people of other denominations gladly signed the petition. In one case where the petition was offered to four hundred thirty-one persons, including Sunday people, as well as Sabbath keepers, only thirteen refused to sign.

I was deeply impressed with the loyal spirit of our people in the last generation, and with the many changes in the personnel of our churches since the year of our Lord 1889.

I remember the activities of Sabbath keepers in regard to religious legislation in those days, and these old lists bring back something of the loyal spirit which then prevailed.

THEY ARE STILL AT IT!

Just as I reached this point in the write-up about that old petition of thirty-five years ago, the morning's mail was laid upon my desk, and I laid down my pen to examine it. Strange as it may seem, almost the first thing I took up was Brother St. Clair's communication, on another page of this paper, in regard to the persistent efforts now being made to force through Congress a law—a real old-fashioned blue law, with the essential spirit and characteristics of witch burners—compelling every one in the District of Columbia to observe the first day of the week as a Sabbath!

And this, too, in the year of our Lord 1924!

The leader of this fanatical civil-law religious movement to force men of conscience to come to his own *unbiblical* practice regarding the Sabbath, makes his loud and wordy boast, that when he has taken away by force of law everything men do on Sunday either for pleasure or for business, "then they will *have to go to church*!" And so he heads a strong lobby and spends his years in efforts to compel everybody to keep a day which he *must know* has no word of sanction in the Bible,—the very Book he pretends to accept as his guide in religion. This is religion with a vengeance! a religion that will never touch the hearts of men for good either inside or outside the Church.

The boast that the minimum punishment for violating this man's law, if he can lobby it through Congress, "is five hundred dollars fine and six months in jail," shows exactly the same spirit of persecution and of fanaticism that pushed religionists of other days to burn witches and, in the name of religion, to lacerate human bodies at the whipping post. And this is *some* men's conception of the religion of the loving Christ! Thank God, that in this day of Christian enlightenment such men are few and far between.

Holiday Greetings
From "Uncle Oliver" Many years ago we began to read interesting letters in the SABBATH RECORDER from "Uncle Oliver." They were always sensible and helpful messages, and were gladly welcomed to a place in our pages.

It was with sincere regrets that his many friends learned of the accident a few years ago that makes him a cripple for the rest of his days. We were glad, however, when he found a pleasant home in Milton after his years of service for the Grand Army in Madison, Wis.

In a personal letter full of good cheer and holiday greetings, telling how he and his good wife enjoy the denominational paper, and how they love to read it together on the eve of the Sabbath, when others are in the prayer meetings, he says: "I do not go to prayer meeting, for it is too far to walk in the evening as I can not take a step without crutches, and probably never shall. Otherwise I am in the best of health.

Am putting my mind all the time upon the many things for which I am thankful, so keep busy all the time."

In regard to church news, Brother Rood says: "One good friend after another comes around after us for Sabbath school. I have a class of men and enjoy being with them. I hardly need tell you that we have good sermons every Sabbath. Pastor Skaggs is a good man, a Christian gentleman. I like him very much indeed. We are fortunate in having him."

After making a Christmas gift to the new building fund, Brother Rood speaks of the author of a little poem which he sends, and which we give our readers following his explanation:

There is a blessed old lady at the Wisconsin Veterans' Home, whom I visit every time I attend the monthly meetings of the Board of Managers there, who sits all the time in her wheel chair thinking and thinking. She is an intelligent woman, daughter of a minister—a Christian lady. Her husband was a major in the Eleventh Wisconsin Infantry. The window of her room opens upon the east, and she thinks it a fine view because she can see the sun rise. When I was there the other day she gave me, at my request, a copy of some verses she had written while looking out of her window. Not all verse is poetry, but this is truly poetic to me. I am sending the copy she gave me to you. You may like to print them. Dear old lady! I can not take time and space to tell you about her trials and patient, beautiful life as she attended her husband in his long illness and helplessness until he was relieved by death; but it was a case in which patience had its perfect work. She is truly a blessing to all who know her there. I think you will like the verses.

THE MESSAGE FROM MY WINDOW

Only a tiny glimpse of sky
A waving branch of tree,
But oh! the glories of the morn
That it reveals to me.

I watch for the coming morning
When the shadows flee away,
And the first faint line of silver
Heralds another day.

I watch the first line broaden
And glow with roseate light,
As the Great Artist blends his colors—
And the picture grows more bright.

"Let there be light!" the edict
Since first this world began,
The gift of God, proclaiming
His wondrous love to man.

Sometimes dark clouds will gather,
And the bright tints disappear;
But beyond they still are shining,
Some other heart to cheer.

So the message steals, in softly,
Its wondrous lesson to teach—
God's love! never changing but constant
As "Day unto day uttereth speech."

MRS. LYDIA M. R. MILLER.

Wisconsin Veterans' Home, 1923.

Christmas Greetings At Christmas time
From the our publishing house
Publishing House entered into the spirit
of the season and sent its good wishes for
happiness and prosperity to the business
world in a nicely printed folder as follows:

TO YOU whose business helps make ours
successful we send cordial Christmas
Greetings. May Happiness and Prosperity be
your portion through the coming year.
And it is with the thought of Service that
we call your attention to our modern printing
plant where skilled workmen give your orders
painstaking attention.

CALL 1727

AMERICAN SABBATH TRACT SOCIETY
(Recorder Press)

510 Watchung Avenue, Plainfield, New Jersey

The SABBATH RECORDER goes into many homes whose "business makes ours successful" and where the welfare of our printing plant should be earnestly desired. Our publishing house, "with the thought of service," will certainly do all it can to extend happiness and prosperity to all its patrons wherever the SABBATH RECORDER and our Sabbath school helps may go.

It may be that this little folder, expressing such genuine good will, may suggest some way by which RECORDER readers can lend a helping hand to cheer and encourage the publishing house and the Tract Board.

For a Happy New Year Would you like a good suggestion as to how you can help to make the year 1925 a happy and hopeful one for our people? If so, look on the outside page of the back cover of this RECORDER and read Brother Hubbard's words.

There must be many sons and daughters of worthy old-time Seventh Day Baptist families, who have become deeply interested in this memorial building movement, and who would be indeed happy to see it succeed, and who will gladly unite to carry it forward. This, too, would make happy many hundreds whose gifts must be small, and yet whose interest has grown until they long for the assurance that success is not far away.

An interest, wide-spread and enthusiastic, for the completion of the work so well begun, would not only revive our spirits as a people, but would say to the world in unmistakable language: "We are determined to be true to the faith of our fathers. We believe in the truths for which they lived and died, and we have faith in the future of our people."

What could more surely brighten our outlook, increase our faith, and enlarge our hopes, than to make the year 1925 a decisive one for the memorial building?

Christmas Service On Sabbath evening,
In Plainfield December 27, the Plainfield Sabbath school held a delightful Christmas service in which the gifts were to help the worthy missionaries in Liuhu's shell-riddled hospital, replace their losses and repair their damages caused by the war.

The program was made up by each class in the school choosing some part for which it should be responsible, either as a class or by some chosen representative.

There was plenty of good music including organ, piano, cornet, with choruses and solos. Nine classes carried their parts well, in readings, recitations, plays, and songs.

The representative of the men's class presented a brief statement of the needs and conditions in the Liuhu Hospital, telling of the serious damage by shell-fire and bullets and of the loss of everything of value belonging to the missionaries.

This was followed by an offering in which the entire congregation filed by the collection plates, leaving thereon gifts amounting to \$180. This ended a very pleasant Sabbath of services, beginning with a fine Christmas cantata in the morning worship.

Brother Hansen's Rev. C. A. Hansen,
Change of Address pastor of Riverside
Seventh Day Baptist Church, Calif., wishes his correspondents to address him at 162 East Date Street, instead of his old number, 1050 Walnut Street.

"How majestic is naturalness. I have never met a man whom I really considered a great man who was not always natural and simple. Affectation is inevitably the mark of one not sure of himself."

WILL CONGRESS PASS A STRICT SUNDAY LAW FOR THE DISTRICT OF COLUMBIA, AND IS A NATIONAL SUNDAY LAW IN THE OFFING?

ELDER R. B. ST. CLAIR

These questions naturally interest the members of the Vocational Committee of the Seventh Day Baptist General Conference, of which the writer is the chairman; and, having heard of determined efforts upon the part of the Lord's Day Alliance to put across the program as indicated in the headlines of this article, we have been questioning certain public officials as to the likelihood of the enactment of these proposed laws. We also have interviewed Dr. Harry L. Bowlby, general secretary of the Lord's Day Alliance of the United States, and the Hon. Frank J. Cannon, (former United States senator from Utah), chairman of the Publication Committee of *The Christian Statesman*, official organ of the National Reform Association. The writer has suggested an amendment to the so-called exemption for observers of another day than Sunday.

Just as his preliminary correspondence was concluding, the *Detroit Free Press* of December 22, 1924, published the following dispatch from the nation's capital:

BLUE LAW BIDS DELUGE SOLONS

Lord's Day Alliance Seen Back of New Fight to Clamp Lid on Washington

Special to Free Press and New York World Washington, December 21.—Propagandists have begun anew the fight to enact Sunday "blue laws." Ever since the present session of Congress began petitions have been scattered through the country demanding passage of what is known as the Jones act to clamp down a lid on the District of Columbia that would forbid all business and entertainment, including golf and motion pictures, on the Sabbath.

The propaganda bears the mark of one guiding influence, for petitions from Oregon and Washington have the same telltale phraseology as those from Maine or Florida. Every mail brings fresh batches to the offices of senators and representatives. Back of them all appears to be the Lord's Day Alliance, chief agitator for the "blue law" blanket.

Experienced legislators can foresee a continuing pressure upon Congress until the Jones bill is put across. That would be the opening wedge. The next move would be a bill to force strict Sunday regulations and "blue laws" on the army and navy, and thereafter the island possessions.

With inroads successfully made in this way the

movement would then be launched to spread the "blue law" regulations to the states, ending finally in a federal law. That is the plan and strategy seen behind the Jones bill.

THE PROPOSED BILL

The proposed bill is along the lines indicated in the above newspaper article. It is known as Senate Bill 3218, and was introduced by Senator Jones, of Washington. It has been read twice and referred to the Committee on the District of Columbia. Section 5 of this bill provides that:

"Any person who from conscientious conviction observes another day of the week for holy time and who uniformly does not labor any part of such day may not be prosecuted for individual work or labor on the first day of the week, provided such work is performed in such a way as not to interrupt or disturb the repose and religious liberty of the community; but he may not employ any labor or conduct any business which is in violation of the provisions of the foregoing sections."

The first two lines of this so-called exemption appear to grant privileges which they really do not. Upon consideration of the section, and especially after reading Dr. Bowlby's letter, the writer suggested the following amendment to the section:

"Any person who works or labors, or any person, firm, corporation, or any of their agents, directors, or officers, who may employ any person to labor, work, or pursue any trade or secular business upon the first day of the week, may not be prosecuted for a violation of Section 1 of this Act, provided such person or others indicated in said Section 1 conscientiously observe as holy time another period of twenty-four consecutive hours, regardless of the hour at which such period shall begin, and who uniformly do not labor, work, or pursue any trade or secular business any part of such period."

PETITIONS

In the petitions sent out, the writer called the attention of those addressed to the early relations sustained to the American Government by Seventh Day Baptists. This statement ran somewhat as follows:

Our denominational forefathers came to New England from England, in 1664. Two of the colonial governors were of our faith. One, Governor Samuel Ward, was the founder of the colonial navy, also the first governor to refuse to enforce the British Stamp Act. Ward was a member of the Continental Congress, and, as chairman of the Committee of the Whole of that body, reported the nomination of George Washington for the position of commander-in-chief of the Revolutionary Army. Ward died suddenly at Philadelphia during the session of the Con-

gress, just before the signing of the Declaration of Independence, but our people, gratis, printed the Declaration in a number of foreign languages for overseas circulation, and one of our most noted ministers, Dr. Peter Miller, conducted (also gratis) the diplomatic correspondence with certain foreign countries—the languages of which were not well understood by members of the then State Department. Dr. Miller's group in Pennsylvania took care of over five hundred of our wounded soldiers after the Battle of Brandywine. We feel that if the fifth section of the law is amended as herein suggested, we will be amply protected, and we ask you to safeguard the interests of the people to whom George Washington promised complete religious liberty, by thus amending the said section.

The statement, in various forms, appeared in the communications sent to various senators and to the President of the United States. In the latter instance, the President was asked to veto the bill if said amendment did not appear, and for the identical reasons advanced to the senators.

REPLIES

The United States Senate Committee on the District of Columbia has the following members: L. Heisler Ball, Del., chairman; Wesley L. Jones, Wash.; Arthur Capper, Kan.; Walter E. Edge, N. J.; Davis Elkins, W. Va.; Frank R. Gooding, Idaho; Ovington E. Weller, Mo.; William H. King, Utah; Morris Sheppard, Tex.; Carter Glass, Va.; Augustus G. Stanley, Ky.; Royal S. Copeland, N. Y., and Edward I. Edwards, N. J. We suggest that each of our readers write a letter to at least one senator, preferably the one from his or her state, or the state nearest to the one who thus writes.

The Hon. L. Heisler Ball, chairman, wrote as follows:

I thank you for your letter of recent date, with suggested amendment to the bill providing for Sunday observance in the District of Columbia, and in reply have to advise you that it is not thought possible to enact this bill into law at this short session of Congress.

The writer feels justifiable pride in one of the senators from his state, a true American, who writes as follows:

I am for religious liberty; therefore, I'm opposed to Sunday legislation. I haven't the time to enter into detailed argument, but all this legislation is an infringement upon the rights of American citizens.

With best wishes, I am
Cordially yours,
WOODBRIDGE N. FERRIS.

Senator Ferris was formerly governor of Michigan, and is the head of the famous Ferris Institute, of Big Rapids, Mich.

Senator Couzens' secretary wrote as follows:

Senate bill 3218 has not come before the Senate, as yet. Senator Couzens has assured his constituents that he has not had time to study it, but he will listen to the debates on either side, in case the bill comes to the Senate. To be very frank, I do not think there is the slightest possibility that it will be reached in this session. This or a somewhat similar bill has been before the Senate or House during the seven years of my experience as a newspaper man, and at no time can I recall that a bill of this nature ever got serious consideration.

The letter from the White House stated:

I wish to make acknowledgment of your letter of December 16, and to say that I shall bring it to the President's attention at the very first opportunity.

Sincerely yours,
C. B. SLEMP,
Secretary to the President.

Ex-Senator Cannon, an ardent national reformer, does not entertain the hope of securing a national Sunday law. In this, apparently, he differs from the Lord's Day Alliance. The senatorial experience of Mr. Cannon, as well as other considerations, cause his opinion to be received with the utmost of respect. He writes:

It will be difficult, indeed, to get such a bill for the District of Columbia—although the shame and the sin of a wide open Sunday at the nation's capital cry aloud for repentance. It will be impossible to get a nationwide Sunday law through any act of Congress; outside of the District of Columbia, territories, and military and other reservations under the jurisdiction of the government, such as military posts and naval stations, Congress has no jurisdiction upon this subject.

President Coolidge had, however, made the following written statement to the Lord's Day Alliance:

I profoundly believe in the Sabbath and have always recognized its sacred importance. I, therefore, appreciate the work your organization is doing for the preservation of the Christian Sabbath and the weekly rest day, and, with you, I feel that we should give attention not only to the physical aspects but also to the moral and spiritual phases of the Holy Day.

I also appreciate your attitude toward the improvement of Sunday observance in the District of Columbia. There is certainly room for improvement. Of course, there are some kinds of work that must be done, but there is really more work done on the Sabbath day than is absolutely

necessary, and I hope to see this work minimized as rapidly as conditions will permit.

In regard to the other matters you have mentioned, I promise you my influence toward a more wholesome observance of the Sabbath day in the District of Columbia and elsewhere throughout the nation.

The Detroit *Free Press* of December 23, 1924, in an editorial entitled: "Blue Sunday Bobs Up Again," has this to say:

The effort to persuade Congress to enact Sunday blue laws effective in the District of Columbia recommences almost as a matter of course now that the national legislature is again in session. It is a part of a national campaign that always is more or less active, and which is under the direction of the Lord's Day Alliance, an organization committed to a fight for a "closed Sunday" all over America and in its possessions.

How much success the people behind this movement will have in the end in the direction of obtaining legislation is, of course, impossible to say, though it is difficult to believe that any considerable part of the population of the United States, can be sympathetic, particularly in view of the result of the various endeavors made up to this time to regulate the habits and morals of America by statutory enactment.

No matter how many laws the Lord's Day Alliance may be able to put over, it is quite a safe prognosis that they never will be made effective except in spots. The whole idea of laying down special rules of behavior for the first day of the week is repugnant to the national instinct for individual liberty, and the effort of the alliance is the more strongly resented because there is a suspicion abroad that the movement it is engineering is inspired by a desire to force people into going to church by removing competing attractions from the field. Some of the spokesmen for the alliance deny that this is so, but the suspicion persists, nevertheless, and has its effect on the public mind.

If the Lord's Day Alliance desires to increase general enthusiasm for a sincere "Sabbath observance" it certainly is going about the business in a singularly poor way. Coercion is bound to have a distinctly negative effect, as far as the creation of any real regard for Sunday as a day of rest and religious observance is concerned. The only way to create that regard is to convince individuals by appealing to them as free agents and so build up a body of sentiment that will make observance a national custom.

DR. BOWLBY WRITES

"The maximum penalties for the violation of the proposed Sunday law are: \$500 fine and six months in jail."

The writer is not in a panicky condition, but he believes that when an influential organization, with the written endorsement of the President of the United States, is endeavoring to lobby a bill through Congress, that it is incumbent upon the Vocational

Committee to do all in its power to keep as many lines of vocation available for its constituents as possible. "Eternal vigilance is the price of liberty." We do not desire to be caught in the snare that the Lord's Day Alliance is preparing for us, as witness the letter of Dr. Bowlby, dated December 16, 1924:

Such a provision (Sec. 5) does not permit stores, shops or factories to open on Sunday, but simply permits one who keeps another day of the week as holy time, such as a tailor with his window shades down, to quietly work at his trade by himself if he elects. One could not work at building a house and disturb the quiet and repose of the day or interfere or disturb others in their right to rest and quiet, neither could he expose his wares on the side walk, or any other place, for sale. The concession is evidently made in New York, where the Jew and the Mohammedan may do certain things on Sunday, but can not use the day in that commercial sense which would make him a competitor of the man who has closed on our national rest day or sanction many other kinds of activity on our Christian Sabbath.

We are hoping that in the very near future, if not in this short session of Congress, then in the Congress of 1925, a Sunday rest bill, like the Senate bill 3218 will be enacted into law. We shall fight hard all the way, but I can not tell you just when the law itself will be enacted, but the one I have enclosed certainly has been presented to Congress and a companion bill will very soon be introduced into the House of Representatives.

Assuring you we will be glad to answer any further questions, if you care to ask them.

With Christmas greetings, I am

Sincerely yours,

H. L. BOWLBY,
General Secretary.

So, after all, the exemption is noted chiefly for those things which it does not exempt. Very little equal treatment, if any, is to be discerned. The Seventh Day Baptist must keep Sabbath holy in order to work on Sunday, while the man who closes his store on Sunday may spend the hours of that day in gambling and vice resorts, and still be able to keep open on God's Sabbath. It is very wrongful to disturb the first day man's religious liberty, repose and quiet on Sunday, but it is not illegal to run a boiler factory by the side of a Seventh Day church on the Sabbath of Christ.

It will be quite in order, we think, to send on your petitions and protests to the President and both houses of the Congress.

3446 Mack Avenue,
Detroit, Mich., U. S. A.,
December 23, 1924.

CHRISTIANIZING OUR RACE RELATIONS

PRESIDENT BOOTHE C. DAVIS

The above topic in one form or another received more attention at the Fifth Quadrennial Meeting of the Federal Council of Churches of Christ in America just held at Atlanta, Ga., than any other topic except world evangelism which was the pre-eminent, out-standing topic under the general theme, "The Church in the World." Other phases of this great meeting will be reported for RECORDER readers by the other delegates in attendance; viz, Dean Arthur E. Main and Pastor A. J. C. Bond. I will try only to set forth the spirit and work of the council in the interest of better race relations.

The council opened on Wednesday, December 3, at 2.30 p. m. In the forenoon of that day there was a meeting of the "Commission on the Church and Race Relations." This meeting was of special interest to me as I had never before attended such a gathering. It was held in the Colored Y. M. C. A. of the city of Atlanta. About half those present were white, about half colored. There were bishops, business men, and millionaire women in fur coats, together with colored preachers, teachers, and laymen. It was the finest exhibition of race co-operation that I have ever seen. This commission reviewed its work for the past four years and presented a most optimistic report to the council.

The campaign against lynching which has been made by the churches was reported as follows:

"In 1922 there were fifty-seven victims of lynching in the United States; in 1923 there was a drop of about fifty per cent, to twenty-eight victims, the smallest number for any year since records have been kept. During the first six months of 1924 there were only five victims as against thirteen for the same period for last year, and up to November 1, 1924, there were only thirteen lynchings (the papers have reported one since), a drop of fifty per cent from last year."

The success of this campaign carried on through the churches is most significant when we recall the amount of race prejudice fomented during the past three years by the Ku Klux Klan organization.

Atlanta has the State Technical College and other colleges for whites. It has also four colored colleges, two co-educational and one for men only and one for women only. I visited all these colleges and was surprised to find their excellent equipment and standard of efficiency; also the spirit of co-operation between the white and colored colleges, as well as between the white and colored churches of the South.

On the evening after the Sabbath, at a great mass meeting which crowded the First Presbyterian church, the entire program was devoted to this topic of "Christianizing Our Race Relations." A large chorus choir from the African Methodist Episcopal Church furnished the music. Two out of three of the speakers were colored; one a pastor, one a college president. The white speaker was perhaps the most popular and able pastor in Atlanta, Dr. M. Ashby Jones, of the Ponce de Leon Baptist Church. All these speakers, closing with the tremendous appeal of Doctor Jones, put the seal of a new consciousness of the brotherhood of races into the spirit of the Federal Council. The Fisk University Jubilee Singers were present at a number of the sessions of the council and added a musical charm through "Negro Spirituals" not equaled by any other singers in the world.

I left the council more optimistic than ever, over the progress now being made by federated churches of America in solving the Negro problem. Among other race problems, Japan received the largest consideration. A strong protest was voiced against the immigration exclusion act passed by the last Congress against the advice of the President and the Secretary of State. If Japan had been placed on the quota basis, with other nations, only about one hundred fifty Japanese could have been admitted to the United States annually, a negligible number. But because through race discrimination the Japanese were prohibited, great and dangerous bitterness is being engendered.

The problem of evangelism in city missions, in home mission fields, and in all foreign fields, is very largely a problem of Christianizing our race relations. It is therefore one of the big tasks of the united Church.

Alfred, N. Y.

MISSIONS

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

TWO SECRETS OF SUCCESS IN EVANGELISTIC WORK

The great things in evangelistic work are dependence upon the Holy Spirit for power with God and man; complete surrender to Christ that he may use us where, when, and how he chooses; faith in God that he is able to save and in man that he is worth saving; and united intercessory prayer.

But there are other things that are often necessary, and among them are hard work and persistency. Many a special religious effort has failed because neither the leaders nor the people generally were willing to put into the effort the hard work required. There is no such thing as an easy revival. Christians who are not willing to press into the work till, and long after, both body and mind are tired, are not going to accomplish much. When they want an easy road to a revival, when they want to stop whenever a little weary, when they want to stay home from the service because tired, and when they want no hard or disagreeable task to perform, they are looking for a road Christ their Master never followed and one that leads only to failure. What we get out of anything depends upon what we put into it, and this is never truer than in connection with missionary and evangelistic effort. What God wants and the world needs is Christians who do things, not those who can explain why they do not do things.

Again efforts often fail because there is not persistency. The writer has more than once been disappointed because the minister who was helping him in special meetings was not willing to hang on till the desired results were achieved; and more than once, also, has he seen the pastor whom he was helping close the meetings when both he and others felt the harvest was only commenced. To be sure it is not always easy to know just when to close a meeting, but beyond a doubt in many cases ten or one hundred fold more might have been accomplished had the effort been continued.

There is too much at stake in missionary and evangelistic work for special efforts to be closed prematurely.

With our praying and surrendering let us add hard work and persistency!

NEWS FROM THE FIELDS

PLANS OF ASSOCIATIONAL OFFICERS

Several times mention has been made that many churches are planning special evangelistic campaigns of some kind. Lately it has developed that the leaders in three of our associations are planning campaigns that are to include the entire association or certain sections of it. The Missionary Committee in one association is organizing a team composed of four ministers who will make up a quartet and who will hold campaigns in three places or more this winter. The Missionary Committee of another association is organizing a male quartet for work during the summer vacation. In another association the officers of the association have called the pastors together and after consultation have arranged to hold week-end campaigns at points where such services are desired, and to hold longer campaigns if thought best. These associational movements are splendid and give promise of great good. Let us remember them in our prayers and may God grant that those who engage in such efforts have their hard work, persistency, praying, organizing, and consecration greatly blessed.

ALBION, WIS.

From Albion comes encouraging news. Pastor Seager called to his aid, in holding a series of meetings, Rev. E. E. Sutton, of Milton Junction, Wis. Brother Seager, with other pastors, was asked to send an account of the meetings. This he did, but it was not intended for publication. From his letter it is learned that the meetings were good, though the attendance was small except on the Sabbath. While there was not the general awakening that the pastor and people had longed for, "It was as good as the usual results in our churches," says Pastor Seager. "Seven children have offered themselves for membership and will be baptized sometime in the future." Pastor Seager further says that while the people of Albion are not of the Wesleyan, John Fox, and William

DODGE CENTER CHURCH IN 1924

PASTOR'S ANNUAL LETTER

DEAR BROTHERS AND SISTERS OF THE
DODGE CENTER SEVENTH DAY BAPTIST CHURCH:

The end of 1924 will close the first nine months of my services as pastor of the Dodge Center Church. These months have slipped away very quickly and there has not been accomplished for the kingdom all that could be desired.

I wish first to express the appreciation of myself and family for the hearty and unanimous welcome extended to us by the church upon our arrival; their careful interest in making the parsonage so comfortable and pleasant with a new bath room, new electric fixtures, and new wall decorations throughout; and the hearty co-operation we have found in all our plans for maintaining the spiritual life of the church.

The church prayer meeting was revived on our coming and has continued with good interest. The average attendance is from twelve to fourteen. During the winter months this service will be held in the homes.

Under the former pastorate there has been an Intermediate Christian Endeavor society. In May this group was reorganized into a Senior society, the membership of which is now fifteen. It is inspiring to witness the rapid development in the training of these young people in public prayer, testimony and general discussion of the lesson, and their willingness and ability to take their turn in leading the meeting. The share of our church apportionment of the Onward Movement budget which goes to the Young People's Board is \$37.80. The society has pledged to raise this amount before June 30. A committee of the society is also looking after the subscriptions of the SABBATH RECORDER in our church.

There is a fine interest in the Sabbath school, with an attendance almost equal to that of the morning worship. There are three children's classes using the graded helps, a large young people's class studying Problems in Christian Living, and three adult classes using the Uniform lessons. The school is preparing an interesting Christmas program. As a part of the educational activities of the church our people co-operated in a three weeks' community Vacation Bible School with the Methodists

Booth type, they are an intelligent, conscientious people, and that the work there is far more hopeful than ever.

JACKSON CENTER, OHIO

DEAR BROTHER BURDICK:

As to plans followed looking towards a revival, they are in short this: Exalt God to the position he claims for himself, Isaiah 43; exalt man to the dignity ascribed to him, Genesis 1: 27; exalt the Christian to the condition noted in, 1 John 3: 2, and prayed for by Christ, John 17: 20-21; and plan that all may co-operate in the work, "Remembering that whatsoever is right that shall ye receive."

This is no spasmodic effort. It is no short, steep climb, but a long up grade whose summit will not be reached this side of the tomb. It is a life service that we plan. Methods used may change, but purpose never.

At present we are holding cottage prayer meetings, praying for power from on high. So far I am delighted. Our Young People's Society Christian Endeavor attendance has more than doubled; so too has the Junior Christian Endeavor. Sabbath truth is agitating the minds of several.

W. T. McBride said some time ago that he could not be a Christian unless he kept the Sabbath. He bought a small farm within the corporation, and he and his wife and five children have begun to attend church, Sabbath school and Christian Endeavor. His wife is a firm Seventh Day Baptist. July 20, Clifford Jonsnell called at the parsonage for counsel. He was studying the Sabbath question. He also felt called to preach. The Methodists tried hard to win him. They persuaded him to attend their conference, and there pleaded with him to allow himself to be assigned to a "charge."

He told them that what they wanted him to do was to disbelieve half of the Bible. He is now firmly grounded in Sabbath truth. He preached for us not long ago. He spoke fluently and without embarrassment. Three ministers from a distance were there to hear him, Smith from Van Wert and Howell and Klein from Lima. Later the same day, they did their best to upset him, but failed ignominiously. He has six children. At first Mrs. Jonsnell was opposed to the children attending Sabbath school, but that opposition is breaking down.

To epitomize—our plan is to keep in touch with God and follow his guidance. "Not unto us, not unto us, O Lord, but unto thy name be all the glory."

Pray for us.

Yours for service,
W. D. TICKNER.

December 7, 1924.

I have no faith in that proverb about all things coming to him who waits. My experience proves that the only things that come to the man who waits are the cast-off things of somebody else.—John D. Rockefeller, Jr.

and Congregationalists in July. Our denominational syllabus was followed, and the supervisor and two of the teachers were from our church. There were ninety-seven children in the school, nineteen of ours, seventeen Congregational, fifty-seven Methodist, and four others. The whole community is enthusiastic over its success, and we are looking forward to it as a regular thing in the future.

The Woman's Benevolent Society meets once a month when a lunch is usually served by the hostess at a charge of ten cents, the proceeds going to the society treasury. A public food sale was held recently which resulted in good financial returns. Quilting is the present program of work.

The middle of June, twenty-two of our members represented our church at the semi-annual meeting held at Exeland. The weather was good, making the day's drive each way a valuable physical and mental stimulant to enhance the excellent spiritual refreshment derived from the meetings. The church was extra well represented at the General Conference held in Milton in August by the attendance of thirty-six adults and five children. Nine of those who attended are nonresident members. They are: Mr. and Mrs. Arthur Paine, of Hitchcock, S. D.; Mr. and Mrs. Lester Burdick, Lloyd, Beatrice, and Allen, of Minneapolis; Miss Myrtelle Ellis, of Wisconsin Rapids, Wis., and Miss Glee Ellis, of Battle Creek, Mich.

In October our church entertained the Semi-annual Meeting of the Northern Wisconsin and Minnesota Churches, from which we derived a special spiritual blessing. At the opening service on Friday evening the ordinance of baptism was administered to five candidates: Harry Bird, a young father; Winnie Glawe, a young lady school teacher, and Leona Bond, Elma Adams and Evelyn Hollister, younger girls who have taken this step as a natural consequence of the spiritual nurture of the home and the church. These five, with Allen Burdick and Evelyn Schuh, of Minneapolis, baptized on former occasions, and Mrs. Harry Bird, Mr. and Mrs. N. M. Lindahl and daughter, Myrtle, who joined by letter, have been received into membership since October 1. We have suffered no losses by death or dismissal, which makes our total membership now one hundred thirty-seven.

The pastor has been absent from services five Sabbaths, three in attendance at our general meetings, and twice with our group in Minneapolis, many of whom are members of our church. This group which sometimes numbers as high as twenty in attendance, maintains regular Sabbath services and Sabbath school. The church has voted to release the pastor one Sabbath a quarter to visit and encourage them. On these occasions of the pastor's absence the young people had charge of the services once, a lay member once, exchange pastors twice, and on the Sabbath of Conference all services were cancelled. In May we enjoyed having with us Rev. Claude L. Hill, who came in the interests of the Forward Movement; in October the Anti-Saloon League man made his annual visit; and on November 22 Milton College was represented by Prof. J. Frederick Whitford.

The first Sunday after the arrival of the pastor in Dodge Center he received a call to supply the Havana Presbyterian Church, fifteen miles distant, which his predecessor had done for two and one-half years. This service has been continued regularly, the pastor remaining to teach a Bible class in the Sunday school.

We are looking forward with interest to our annual meeting and annual dinner January 4, 1925. We hope all nonresident members will make this an occasion to visit the home church, if possible, or if not to send a message.

God has wonderfully blessed us in 1924, and we are sure he has a greater blessing for us in the new year, if we exercise our faith and trust in him, and lift together harmoniously for the salvation of sinful men.

Yours in Christian fellowship,
EDWARD M. HOLSTON.

December 24, 1924.

Everywhere men are seeking joy and striving for happiness. The haunts of vice, the dens of death, the whirl of giddy society, all, all bear witness to the universal desire for happiness. Publish to all the world that holiness is the spring of happiness! Christ enthroned within is the fountain of perennial joy. His people walk "the way of holiness" with songs and everlasting joy, and sorrow fades before the Sun of righteousness.—L. L. Pickett.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

There never has been in the world's history a period when it was more worth while to be a teacher than in the twentieth century, for there was never an age when such vast multitudes were eager for an education, or when the necessity of a liberal education was so generally recognized. . . . It would seem as though the whole world were trying to lift itself to a higher plane of thought. . . . It is a great thing to be a teacher in these present years of grace.—William Lyon Phelps.

IS AMERICA READY TO LEAD?

Nothing so ill becomes an American as race prejudice, or the loud assertion of physical or moral superiority upon the basis of parental descent. Those who have received much will have to render an account of their stewardship. Their solemn obligations are not discharged so long as fifteen millions of them who are eligible to vote do not exercise the privilege, while twenty-three millions vote more or less unintelligently. The immigrant is in no way responsible for childless American homes, for the moral wreckage of some wealthy families, nor for the contempt for law which so-called better classes have exhibited. The immigrant will not be chargeable with that distaste for manual toil and useful occupations which shows our social snobbery at its worst. If we would limit immigration, in God's name let those who are native born do their first works as parents and citizens, and show themselves worthy of the blood they boast and of the country they inherit. As the children of one Father, let us seek by all possible means the good of the entire brotherhood. Nothing less than this is worthy. Any departure from it is the rankest violation of our sacred professions.

The ideals of America are infinitely more precious than her economic necessi-

ties, or than her accumulation of material wealth and power. The republic needs settlement, definition of its aims, and more ordered and lawful life. Let us keep its character high, its ethics pure, its action generous, its international intercourse wise, magnanimous, disinterested.

Whether America is willing or not, her hour has struck, and she is the acknowledged leader of the nations. Even Great Britain, mother and maker of commonwealths, entreats the United States to set the pace for the world progress. America can decline the task, and should she do so her degeneration will set in. But if, as Mr. Burr has pointed out, she is to be for an indefinite period the pivot of world affairs, and instill in other nations by precept and conduct the truths that have so signally elevated her, she must first become in every sense a chosen nation, a republic of God and for humanity, inviolate in her own integrity; the best of Greece, of Rome, of Israel of ancient days, combined in her as the queen of the modern earth. The English-speaking peoples beyond the United States are prepared to acquiesce in her wise and unselfish leadership. Within fifty years such a leadership may bring about a transformation of humanity.—Rev. S. Parkes Cadman, in *Bulletin of the (Masonic) Grand Lodge of the State of New York*.

SHALL CHRISTMAS LAST?

Robert Browning wrote in "Pippa Passes":

"God's in his heaven;
All's right with the world."

These two lines express simply and adequately that Christmas spirit which brings so much solid joy to a hungry world. Scrooge tried to exorcise this spirit and could not. Other withered myopic souls have tried and could not. The Christmas spirit—while cynics come and go—abides. It remains not only an ineffable vision, somewhat like Dante's vision of the heavenly realms, it remains, like the objects of his vision, a reality to be reckoned with.

To immerse yourself in Yule-tide gladness pure and undefiled is not merely to give yourself a respite from the tedium and vexation of the daily round but to renew your faith in God, in man, and to strengthen you for creative living. Everybody has a right to real joy—the kind which

keeps folks sane and energizes their personalities. It was this sort of glad vision which prompted Browning's words.

Is all right with the world? An easy answer is "No—and never can be." Another answer—and a blind one—is "Yes." Still another reply is "All is not now right with the world, but God is calling us daily and hourly to co-operate with him to realize that righteousness." Unadulterated Christmas joy is a pre-vision and a challenge. Whether, therefore, the answer shall ultimately be "yes" or "no" rests—so God seems to have willed it—with us. "Go ye into all the world and preach the gospel unto every creature."

Short-sightedness, looking at the star which tops the Christmas tree, declares that it perpetuates a pretty story for children—young and old. A squinting vision sees in it the symbol of something once for all achieved. Is it not rather, with its rays stabbing the dark, joyously, effectually driving away lurking particles of dusk, a promise of what can be and a challenge to what must be?

Was Browning blind? Was he merely a "fatalistic optimist"? Or did he foresee, with a rightness of vision denied daily-minded folks, that "far-off, divine event toward which all creation moves"? Does he not resemble the architect who saw arising behind the scaffolding and from the litter of marble and granite and chips, the magnificent Lincoln Memorial?

If you look at the world and all that's in it as complete, you see a sorry job. If you see it as the workshop of God and man, confused, strewn with magnificent details and beautiful parts of what some day is to stand in supernal splendor, you feel the tug of a tremendous challenge.

Into my Christmas mood came a sobering book, *The New World of Labor*, by Sherwood Eddy. It informs. It arrests. It smashes smugness to smithereens. It inspires.

Eddy, one of the younger Christian statesmen, examined, on the ground, wages, living costs, working hours, factory and home sanitation, protection of life and limb in the industrial plants of China, Japan, India, Russia, Western Europe, England, and the United States.

His account of what man is doing to man, capital to labor, particularly in the Orient, is often heart-rending. These

eastern countries are now suffering the evils—and often the horrors—of the Industrial Revolution which characterized its early days in England and America when sometimes naked women, in lieu of mules, dragged the coal cars in the mines. "The grim struggle for existence among the silent millions in China is tragic," he remarks. "No other people on earth could stand it."

I quote one paragraph from his chapter, "Industrial China," (pages 21-22) to give an inkling of what the—to the East—new industrial order means:

"It is now 5.30 a. m., and the night workers are just pouring out of the cotton mill. This motley mass of humanity comprises all ages from one to sixty years, the babies being carried in the arms of their mothers. Here is a woman who has earned fourteen cents for her long night's toil leading her child of twelve who has earned seven cents. The mother, who is hobbling along on her bound feet, is carrying a small baby that is forced to spend half of its life in the roaring factory where it will play about the machines until it is old enough to work. Here are wheelbarrows, each pushed by a man, carrying eight women with bound feet or feeble ankles a mile or so to their homes, at a cost of fifty-two cents a month from their slender wages. The chimneys are belching forth black clouds of smoke over the teeming city on this dark winter morning, while the alleys and streets are pouring forth their streams of human life back into the ceaseless roar of the giant factories."

The question immediately arises: What does the Christmas star mean to such human beings—a pretty legend? something already achieved? or something to be achieved?

By no means does Mr. Eddy leave the impression that the situation, even in China, is hopeless. He finds Christian-minded employers reducing working hours, increasing wages, and concerned for the welfare of their employes. He finds Chinese labor becoming conscious of itself and its power. The Chinese are slowly learning to band together to resist industrial tyranny.

Of course, as we know in America, the organization of labor may be only jumping from the frying-pan into the fire. In China, as well as in England and America, capital and labor will, like the far-famed Kilkenny cats, eat each other up unless—

Industrial war is almost inevitable in the East during the next few years, it would seem. It will doubtless continue with its costliness and loss of life in the West. And yet the Spirit of God is certainly moving on the face of the waters. Out of the ashes of human experience, out of Christian impulse and wisdom there is emerging a compelling ideal. Prosaically and pregnantly Eddy expresses this ideal thus: "Men are learning that industry is a *co-operative* [the italics are mine] enterprise. Every industry lives and thrives only on good will and co-operation."

You wear shoes. To make them factories are needed with much costly machinery. A man of ordinary bank account can not afford the establishment of a factory. Therefore, he gets the good-will and co-operation of a number of others to put their funds together to build and equip a shoe plant. Then workmen are needed—honest, industrious, interested, contented. Then buyers of shoes are needed. These must find that the shoes are honest goods, worth the money paid for them. Let any of these factors in the shoe game be deficient, and that shoe factory languishes.

Thus it appears that in the manufacture and sale of any goods capital, labor, and consumer find that their interests are ultimately one. When we look back over the history of industry, we find it astonishing that we should have been so long in learning this simple lesson. We have been only blinking at the Star; we haven't really seen it.

The kingdom of heaven will not down. That we have been so long learning to apply its principles to human need is a staggering thought. That, nevertheless, we are finding them of increasing potency is a growing source of joy. Co-operation roots and fruits in the love which we as Christians have dimly seen and imperfectly revealed to a needy world.

Eddy points out that in America and England certainly there is growing up the belief that co-operation is the very life of industrial success and of human happiness. In the development of this belief he finds the sure working of the spirit of the kingdom. Furthermore, he believes that this new ideal of co-operation can be applied to the toiling, moiling masses of the newer industrial countries soon, thus saving them much of the misery and tragedy which the hundred years of history of the industrial

order in England and America reveal. This possibility constitutes the challenge to American public opinion, to Christian American statesmen, to you and me.

The actual fearlessness of Mr. Eddy's book and its deep spiritual quality I can not reproduce. Every reader will find that it fills in the lacking parts in his picture of what the labor movement the world over is like. He will discover its power to help him formulate an enlightened opinion of a vital question. He will find it a searchlight to pierce the fogs which obscure the labor question. He will rejoice in the vision and the faith of a present-day seer who believes that God is in his heaven—potent, yearning, working—and that the Star shall yet shine to the remotest corners of the earth.

PROHIBITION PARAGRAPHS

ADRIAN G. CHAMBERLIN

EMPLOYEES HANDED WARNING WITH PAY CHECKS

Not only the bootlegger, but his customers as well, are to meet with chilly receptions about the works of the Colorado Fuel and Iron Company and the subsidiaries thereof.

Handed out with the pay checks on a recent pay day was a printed slip headed "warning" and the wording thereof is so plain and so forceful as to be unmistakable as to its meaning.

It is understood that the rule against bootleggers and their patrons applies to all men, forms and places of activities of the Colorado Fuel and Iron Company, the Colorado Supply Company and the Colorado and Wyoming Railroad Companies, and that not only the Minnequa Steel Works and the places of business of other companies here in the city of Pueblo, but at the coal mines, the iron mines, the lime quarries and kilns, the offices and all other places where any of the three signing companies do business, the anti-bootlegging order goes.

Following is the reading of the notice which is being handed to employes with their pay checks:

WARNING

This company is going to get along in the future without the services of bootleggers or their customers.

We class as bootleggers all who manufacture, sell or distribute intoxicants either personally or through agents or members of their own families.

Such persons will be discharged upon evidence satisfactory to the management without waiting for conviction from the courts.

Employes who are customers of bootleggers or who visit bootleggers' houses or places of business will be suspended for the first offense and discharged for continuations of the offense.—*News item, Pueblo (Colo.) Chieftain.*

ANOTHER BREWERY PADLOCKED

The padlocking of the second brewery within three days, and the listing for a preliminary hearing in the case of another brewery, were greeted with enthusiasm recently by United States attorneys as the "proper steps in the direction of shutting off the supply at the sources."

An order to padlock the Liberty Brewery Company, of Tamaqua, for ten months, and to assess the cost of guarding the brewery during litigation against the corporation, was made recently by Judge Dickerson. This was the final decree in the case against the Tamaqua brewery, which appealed for a new trial after a padlock order was issued about three months ago by the United States district court.

The Rieger and Gretz brewery, in this city, was also ordered shut up for ten months in a final decree by Judge Dickerson.—*News item, Philadelphia North American.*

NO WEAKENING OF THE LAW SAYS ASSISTANT ATTORNEY GENERAL

"I have no fears that the skeptics' prophecies will come true—that there will be any weakening of the prohibition laws. Have you ever seen anything brought about as the policy of a nation that has back of it the moral aspirations of the nation, that has not proved permanent? The Eighteenth Amendment has back of it the prayers of consecrated men and women for fifty, seventy-five or one hundred years. You can not beat that.

"But you can make enforcement more effective. There are many encouraging things about the situation. Federal judges are imposing heavier sentence penalties for violations of the prohibition laws. The

average penalty has almost doubled in the last three months.

"I believe this country was never served by a President who more sincerely desires to prevent the effects of lawlessness than Calvin Coolidge."—*Mrs. Mabel Walker Willebrandt, Assistant United States Attorney General.*

PROHIBITION CALLED A BLESSING IN STIRRING ADDRESS BEFORE KIWANIS CLUBS

One of the most remarkable addresses the local Kiwanis clubs have ever listened to was delivered at the annual meeting of that organization recently, by Christopher P. Connolly, who made a most effective appeal for law enforcement.

"The lives of hundreds of miners have been sacrificed through intemperance," said Mr. Connolly, "and prohibition was inevitable. It had to come. When you have seen what I have seen you will no longer lack faith in the importance of the law.

"The time will come when this blessing will be considered a blessing by every citizen worth while for the benefit and uplifting of man."—*News item, East Orange (N. J.) Record.*

RELIGIOUS DAY SCHOOLS

ETHEL BUTTERFIELD

(Paper read in Yearly Meeting of Southern Wisconsin and Chicago Churches.)

It is my opinion that the Religious Day School is no substitute for either the religious training in the home or the Sabbath school. The first I regard as vital, for here is laid the foundation for all other religious agencies to build upon. The second must lead on, if for no other reason than because of its long experience in the religious education of the youth. It has contributed much of value, and is well equipped to do more. But I do believe, and am thoroughly convinced, that the Religious Day School is to supplement the training of both, as well as to reach out for the child unfortunate enough to fall in neither of these groups.

Contrast one hour per week in the Sabbath schools of our land, with the twenty-five or more in our regular day schools, and see where we place the importance in education—religious versus intellectual. I was so glad to hear this statement in Dean Norwood's address during Conference, "I believe in the education of the whole man";

also the heading on the Education Society's page of a recent RECORDER, "All education should be religious, and all religion should be educational; a religious spirit must enter into education; an educational spirit must enter into religion." Truly it is a pertinent question, "Are we educating the whole man?"

Let me use an illustration from the *World Survey, Revised American Volume*, p. 215: "Only one in three children of public school age in the community is enrolled in the Sunday school. Only fifty per cent are in average attendance. One in four of these enrolled unites with the Church. There are twenty-seven million boys and girls, Protestant and nominally Protestant, of public school age in the United States, receiving no formal religious education. For the fifteen million pupils in Protestant Sunday schools, only twenty-four hours of study are provided each year. Catholics provide two hundred hours for their eight and one-half million, with one in four enrolled. Jews provide three hundred thirty-five hours for their one and one-half million, with one in nineteen enrolled. Well might the question be raised, "The American of tomorrow, Jew or Gentile; Catholic or Protestant, atheist or religious?"

The cause, no doubt, as has been said by those early pioneers in this movement for week day religious training, is because of a fundamental belief that religion is a personal matter, achieved through conscious surrender to and acceptance of Christ, leading churches to reach out for adults, principally. This new field of instruction for children, neglected all too long, is the golden opportunity of the Church.

Such is the situation today in religious education. In 1913, Dr. W. E. Wirt, superintendent of public schools at Gary, Ind., was invited to address the Ministers' Association there, at which he made the definite offer to excuse pupils during school hours, upon written request from the parents, to go to their respective churches for instruction, provided the teachers possessed qualifications on a par with those of the public schools. Four churches organized classes which were taught by the pastors. The following year eleven offered instruction, and denominational boards assisted, in some cases provided teachers, beside supporting the work. In two of the schools co-oper-

ative efforts were attempted, but soon died out. During the school years of 1914-15 and 1915-16, financial difficulties caused some schools to be discontinued. In 1916, seven schools opened, the work in one being correlated with the Sunday school lessons, in others denominational boards furnished the lessons or made courses of study. All met twice a week, in one hour periods, with a few salaried workers. After three years, a feeling of uncertainty developed. There was interest and enthusiasm, but it was evident that there existed a lack of efficiency where volunteers or the pastors conducted the work. Trained teachers on regular salaries were needed. A serious problem was the lack of necessary funds. Strong churches could well care for their schools, but the weaker ones suffered. Another problem was that of the location of church schools in relation to the public schools. And still another trial was the adjustment of the programs between the schools. It was felt that these difficulties could be overcome by co-operative measures, thereby eliminating (1) duplication of effort and expense; (2) united effort could place a religious school near each public school for all the children; (3) adjusting of programs could be made easier; (4) many children could be reached by interdenominational efforts, who would not attend direction of one denomination.

At the beginning of the Religious Day School Movement, at a meeting where co-operative methods were suggested, so many difficulties were prophesied that at the time the idea was given up. When it became evident that the system under which these schools were operating was giving way, with some schools closing, and prospects of others discontinuing, sponsors for the movement made personal interviews, advocating co-operation as the remedy. They overcame the opposition by well directed argument, until sentiment had changed and crystallized in favor of the new plan, and then an open meeting was called and the Community Schools for Religious Instruction, as now in operation in Gary, were launched. The purpose, they stated, was to fill a gap in American education, and the curriculum was to be the Bible and all related religious and moral instruction and activities. The studies were to be adapted to intellectual development and peculiar re-

religious needs of the child in each period of his development. The teaching was to consist, they planned, of only such truth as is held in common by the Protestants. As to recitations, it was thought the ideal would be as many per week as other public school subjects, but in the light of their past experience, two days per week was thought practicable and of great value as a beginning.

A large board of education was advised, consisting of the pastor, Sunday school superintendent and two laymen from each church co-operating, to meet quarterly and to formulate policies and deal with financial matters. From this body an executive committee was to be selected, the members of which should be familiar with school work. A principal to nominate the other members of the faculty, was to teach as well as supervise. As to the income, it was concluded that the parents be asked to contribute toward the support of the schools, and each church make an appropriation, as well as to solicit funds from interested individuals. With this as a basis, five churches sent representatives to the meeting where were formulated by-laws, and the organization for the community schools completed.

A principal and three teachers were employed and teaching began in rooms near three public schools, with an enrollment of eight hundred, larger than the combined total when seven churches conducted their own schools. So satisfactory was the work that in 1918, seven schools opened with six full time teachers and a membership of two thousand. More churches joined the movement and the following year eight schools with six full time and three part time, instructors were at work, and the pupils numbered three thousand one hundred. Every English speaking, white, Protestant Church, except the Episcopal which has its own school, has united in this community effort to provide religious instruction for the public school children. Thus the history and experience of the movement in Gary demonstrates conclusively that week day religious instruction can be made available when the need is made evident, and a tried program is open for inspection and guidance.

At Oak Park and River Forest, two suburbs just to the west of Chicago, such

schools have been conducted since October, 1920. The parents, public school and church authorities are enthusiastic about them. Strict adherence to the American principle of separation of Church and State is maintained, and no compulsory attendance is required. A regular program by grades has been outlined by the Board of Religious Education, attendance is kept as accurately as are day school records, and reports are made to the schools from which the pupils are excused. Regular text books are supplied, Bibles are in the hands of the children, as well as well selected hymn books. The instructors are well equipped for their positions and are paid regular salaries.

Last Monday I spent the forenoon observing the work at Oak Park, and if I had not already been a believer in the efficacy of the work, that time spent there would have converted me to its value.

This is a college town. I wish that every attendant, privileged to continue his education here or in any other institution of higher learning, as well as those interested in saving of more children to the Church, could feel that "the teaching ministry must be as definitely a vital part of the Church as is the preaching ministry."

Quotations from *William Grant Seaman*, *Mary Elizabeth Abernethy*, *Thomas S. Young*, "Day Church School Methods."

OUR BOYS A GREAT NATIONAL ASSET

"The boy is looming large upon the horizon as worthy of special attention. Our hope lies in our children as never before. The boy of today becomes the factor of tomorrow in the replacement of America's man-power. The strongest bodies and the clearest minds are needed now as at no other time. The wisest care we can, therefore, bestow upon our boys is the surest investment for our country's future. They must be made strong in every fiber. Their minds must be wisely trained; their hearts must beat strong and right. The responsibility of the American father is suddenly increased a hundredfold. For, truly, as we sow so shall we reap, and never was it so necessary and so vital that the harvest of American men of the future shall be productive of the best."—*Edward W. Bok*.

WOMAN'S WORK

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

"I wish I had a telephone
With golden wires unfurled,
And long enough and strong enough
To reach around the world.
I'd ring up everybody
Along the line and say,
A Very Happy New Year
To you, this New Year's Day."
—*Adapted.*

1925

The New Year has a smiling face,
But tells no tales of what may be;
In silent power he takes his place,
And wraps him in uncertainty.
And yet some things I count upon,
Which he must give ere he be gone!

I count upon some tears to shed,
Some sleepless nights, some weary days,
Some heaviness of heart and head,
Some thorny paths, some stony ways;
These, more or less, for every one,
But joy and rest when all is done.

The love of God I count upon,
As on the mountains in their strength.
It has not failed in the years gone,
It will last on through all life's length!
I can not count on my own love,
But his is sure as heaven above.

Has the New Year a secret face?
There are some things, he can not hide,
Welcome him, all, and give him place;
Long as he can he may abide!
He has surprises for us? Well,
We trust him—he the rest shall tell!
—*Marianne Farningham.*

YESTERDAYS DO MATTER

THEY ARE GONE BUT THEY WERE NOT
ALWAYS A PART OF THE PAST

I heard a young girl speaking, a pretty young girl, who—perhaps because of the laughter in her eyes—and the joy of life that glanced from her vivid face—quite stood out from the rest of the crowd. I heard her speaking and I listened, because one gets a thrill, sometimes, from listening to passers-by:

"But that happened yesterday," the girl was saying, and she smiled as she spoke.

"That happened yesterday. And yesterday doesn't count. Yesterday has gone by!"

I smiled with her. Even while, in my heart, I could not quite agree with her. Of course, yesterday is always a part of the past—the past that can neither be recalled nor changed. But yesterday does matter! For yesterday was, at one time, the future. And the future always matters. . . .

I know a certain little boy, just growing out of babyhood. His daddy and I share an office, here at the *Christian Herald*. The little boy often says astonishingly clever things, after the manner of certain children! And the daddy sometimes repeats them to us, after the manner of nearly all daddies. Just a few days ago the little boy made a curious observation. Looking up from his playthings, he spoke slowly.

"Tomorrow," he said, to the delight of his parents, "tomorrow will be yesterday some day!" And then he went back to his toys.

The little boy, just growing out of babyhood, had made a remark that proved the girl whom I heard talking in the crowd to be wrong. For it is true that tomorrow will some day be yesterday. And so long as tomorrows matter, yesterdays must matter, too. For they are one and the same thing!

How happily we plan for our tomorrows! How joyously we glance into the alluring face of the future, wondering what the hours to come, the days to be, may hold in store for us; wondering what dreams may be realized, what faiths may bloom again, what hopes may come true. And, when the future has rolled itself away, into the past—just as a ribbon of road rolls up, under the hurrying wheels of a motor car—how wistfully we look back upon it, feeling sad that some of our plans went astray, feeling peace and contentment because other plans did not go wrong. But never—if we have met wisdom—daring to say, "Yesterday doesn't count! Yesterday has gone by. . . ."

I do not mean to say that a mistake made in the yesterday—that a failure in the past—should be allowed to darken or blight the future. I am not intimating that such a thing should be. Not at all! That would be so shortsighted, so visionless! The past can not be changed, and the yesterdays may not be remodeled. We—tired of the storms

of December—can not turn the calendar back to the blue and gold of springtime weather. The past can not be altered. It is a sealed letter, that has been placed out of our reach in a great mail box that is locked against anxious or prying fingers.

But the past that was once the future, the yesterdays that were once tomorrows, have gone into the making of the days to be—that will, in their turn, enter the portals of the past! The mistakes that we have made will strengthen us against future mistakes. The errors in judgment will fortify us against more serious errors that we might have made. The failures will help us when we come to the place where we are destined to build our successes.

Every day that comes has a new trial and a new decision to be made and a new opportunity to be faced. Every day! And so, as these days slip—one by one—away from us, can we ever say that they did not matter, that they were valueless and unreal? I think not!

I like to imagine that my soul lives in a house—a house that is surrounded by a garden, and that, as day passes day, I may walk in the garden and enjoy the beauty of the flowers. I know that, during some seasons, the flowers will be more fragrant and lovely than they are at other times. I know that sometimes blights may fall upon the garden, destroying all of the things that grow there. I know that sometimes great storms may beat the fragile plants to the earth—and that no sunlight, no matter how glorious it may be, will ever be radiant enough to restore some of those plants. And yet I revel in the garden, and am glad that my soul can live in such a place.

In April the garden has its first shy violets, and its trace of arbutus and its lilac buds. In May it will show a feathery green of fern and the white of lilies. In June roses will grow there, and in July there will be daisies and petunias, and poppies. In August I will see the scarlet of salvia and the yellow of marigolds and I will be aware of the fragrance of clematis and mignonette. In September wild asters and golden rod will peer in at the garden gate, from the fields outside. And then will come the autumn flowers—the snowdrops and chrysanthemums and the red of berries that grow on a prickly hedge. And then the snow will come, and it will cover the gar-

den. And from the curtained windows of the house my soul will look out upon an unbroken expanse of white!

But, even though the garden is lost to view, do you think that my soul will forget the violets of April, or the roses of June, or the drowsy sweetness of the August afternoons? Do you think that my soul will forget the garden that grew for me, even though its days of blooming belong to the past—even though its flowers are a part of the vanished yesterdays of my life?

And—because my garden had storms and blights and hours of pain and distress—do you think that I will want to turn away from the memory of its generous beauty? Do you think that I will want to say—lightly:

"The garden does not matter! It happened yesterday. And yesterday has gone by!"

No—I would rather reason, in my mind, as the small boy, just growing out of babyhood, reasoned. I would rather look up from the occupation of the moment and say:

"Tomorrow will be yesterday some day!"

For, if we keep reminding ourselves that some day tomorrow will be yesterday, we will be ever remembering that yesterday *does* count! That it is worth while—that it is a part of the present, that its plans and hopes and fears and efforts have as much place in our scheme of things as the newer plans and hopes and fears that are filling our minds and hearts with thoughts of the future.—*Margaret E. Sangster, in the Christian Herald.*

"Speak a shade more kindly
Than the year before;
Pray a little oftener,
Love a little more,
Cling a little closer
To the Father's love;
Life below shall liker grow
To the Life above."

In some things we are to remain as children. We are not to grow away from their simplicity. But in understanding we are to be men. Indeed, one of our surest defences against belittling feelings is the cultivation of a more spacious mind, a mind which moves reverently but freely in the realm of truth revealed to us in Jesus Christ our Lord.—*J. H. Jowett.*

OPPORTUNITIES OF THE BIBLE SCHOOL

LELAND SHAW

(Paper read in Yearly Meeting of Southern Wisconsin and Chicago Churches.)

Jesus told his followers to "go into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." The proper function of the Christian Church is to carry out this command, to spread the Gospel of Christ to all peoples. For nineteen hundred years it has been at work. Something of its progress we know, for we have had our part in it.

For one hundred fifty years another organization has been helping the Church in its campaigns of evangelism and teaching. The purpose of the Bible school is quite similar to the purpose of the Church: it seeks to teach the lessons of the Bible to the world,—that is, it seeks to develop Christian lives and characters.

There can be no question about the world's need of a knowledge of the principles of Jesus Christ. China needs that knowledge, but so do Milton, Milton Junction, Albion, Walworth, Chicago, and Elwood, Ind. I mention Elwood because I lived there three years and taught English in the high school. During two of those years I was required to teach as part of the English literature course, certain selections from the Bible. I found, in a preliminary test in one class of twenty-three high school seniors, only two who could tell anything at all about the life of Paul. Their knowledge of other Biblical characters may be inferred. Elwood is a typical American city of eleven thousand. It has many good churches, and many good Bible schools,—one of which has over six hundred members. Yet the average young person in Elwood is not very familiar with the Bible. He is facing life without the steadying influence of a definite, personal knowledge of the Sermon on the Mount. Does not this condition (and I believe that it is general all over our Christian nation) present a very definite challenge to the Bible school? Is it not a real opportunity? Does not the fact that but little more than twenty-five per cent of the children and youth of our country are enrolled in Bible schools, convince us that there is far more to be done than has been accomplished in the past?

Bible schools are expected to recruit members for the Church. In other words, Bible schools aim to instruct children and youth in the teachings of Christianity, thus preparing them for, and leading them toward, active membership in the Church. This, again, is an opportunity. Whereas the Church seeks to evangelize the world, to convert sinners, to lead back those who have wandered off; the Bible school, fully recognizing the need of such work as the Church is trying to do, aims rather (and I am quoting now from George Herbert Betts) "to lead to a gradual and continuous unfoldment of the spiritual nature of the child, such as results from a perpetual acceptance of the Christian way from the beginning." "No life grown to maturity without contact with religion can ever make religious thoughts, feelings, and actions as natural, inevitable, and effective a part of his experience as they would have been had they been built into the growing life from the first." (J. E. Stout.) Some one has said, "It is always too late to be what you might have been." It is a splendid work to salvage souls; is it not better to guard against shipwreck by preparing children for the voyage, by charting their course, by helping them keep in the channel? The Bible school, by seeking to do this, is meeting the second big opportunity.

Some months ago I met the pastor of a large Presbyterian Church, whose members had just completed and were moving into a new church home. I was taken through the building, a splendid structure with every modern convenience. I was attracted by the large number of class rooms, neatly finished, well lighted and furnished, each with its cupboard and its blackboard. When I mentioned them to the minister, he smiled. "Oh, yes!" he said. "We built this church around our Bible school. Most of our active members have come to us through the Bible school. We want to make the school more attractive and more efficient. We want to give our young people more training in religious thinking and Christian living. We believe this is the way to do it." And I believe that he was right.

But the Bible school does not cease functioning when its members have accepted Jesus Christ and have joined the Church. We believe that Christianity is a living force

in the world. Things which have life, and which wish to keep it, must grow and develop. Church members need to grow and develop spiritually; they need to think new thoughts and live through new religious experiences; they should profit by studying the Bible even more than they did before they joined the Church. They need to talk together about the life of Joseph, or of Samuel, or of David, or of others of the scores of noble, God-fearing, Bible heroes. They need to try to apply to their own lives the principles which those men followed. They need to test their own efforts by the standards of Jesus. They need to discover that it is a big job to be a good Christian, and that because it is a big job, they will need more preparation and more knowledge, in addition to hard and faithful work. So here is another Bible school opportunity,—and the Bible school is trying to supply these needs. Intermediate, young people's and adult classes are composed largely of church members who, from week to week, are learning more about the Bible, its message, and its application to modern life.

But one of the biggest opportunities of the Bible school lies in the fact that it is fitted to meet certain religious needs of children and young people more adequately than the regular church service can meet them. Do not misunderstand me. I believe it is an excellent thing to cultivate in young people the habit of regular attendance at church. It will do them good. It will do the church good. But I believe that *more* good can be accomplished, with children, in a well-organized, departmental Bible school than is possible in the regular church service. The children are grouped in classes by ages. Each class is taught by a consecrated Christian worker, usually a woman, more often than not, a mother. The lessons have been prepared and arranged for them by experts who have studied carefully the psychology of children and who have graded the work, so that while for the beginners' classes it is very simple, it becomes more and more difficult as the children grow older and increase in their ability. The lessons, however, are not weak solutions of the Bible, they are not the Bible diluted. They are merely small, simple doses, adapted to the particular needs of the children. Besides this the children learn children's songs about sunshine and flowers,

about the beauty in the world around them, about smiling, about Jesus' love for little folks; they learn to take their pennies or their nickels for the collection basket; they learn to close their eyes reverently during prayer. Is it to be wondered at that they find more profit, yes, and pleasure, too, from the Bible school than from the regular church service, when the latter is planned exclusively by, and for, adults and adult minds?

And so I might continue listing opportunities of the Bible school. There is the opportunity of co-operating with organizations and movements which stand for physical, mental, social, political, and moral betterment. Such organizations as the Woman's Christian Temperance Union, the Young Men's and the Young Women's Christian Associations, the Salvation Army, the Red Cross, and organized charities everywhere. All these are worthy of our support; all are being greatly aided by the Bible schools.

Then there is the opportunity to prepare leaders in Christian work, men and women trained in the Bible schools to take their places in the front rank. This is important work. Much more of it should be done.

John Elbert Stout wrote: "Ignorance of great religious truths and their application can not be expected to form the basis for living a religious life, either in the present or in the future." We need more knowledge of the truths of the Bible. We need far more practice in living up to those truths. The aim and opportunity of the Bible school is to meet as far as possible just these needs.

It is said that when "Rabbi" Duncan discoursed on the crucifixion before his students, he would rise from his chair, walk up and down the room, saying words like these:

"Aye, aye, d'ye know what it was,—dying on the cross, forsaken by his Father? D'ye know what it was? It was damnation,—and damnation taken lovingly!"

Sin may down men, leaving their bodies reeking in vileness, but this does not change the affection of the Son of God. He takes a soul "lovingly," forgives, cleanses, and calls even the vilest sinner by such endearing names as "brother" and "friend."—*Record of Christian Work.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
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Contributing Editor

DENOMINATIONAL PROGRAM

Christian Endeavor Topic for Sabbath Day,
January 24, 1925

DAILY READINGS

Sunday—Evangelism (Acts 8: 4; 11: 19-26)
Monday—Missions (Acts 13: 1-3)
Tuesday—Giving (Mal. 3: 10-12)
Wednesday—Stewardship (1 Pet. 4: 8-11)
Thursday—Churchgoing (Heb. 10: 19-25)
Friday—Education (Heb. 5: 5-14)
Sabbath Day—Topic: Our society's part in our denominational program (Rom. 12: 3-13)
(Denominational day, beginning Christian Endeavor week)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Our denomination is one large body composed of many members, which are the churches and their various organizations. The life of the body depends upon the strength of its parts. If one part becomes weak, the others are affected, and soon the whole body is weakened.

Our society is a part of our denomination and it has a definite work to do. This can be accomplished only when each member does his work well. When this condition prevails, our denominational program will be easy to carry out and we shall prosper in the work of the kingdom.

Battle Creek, Mich.

WHAT OUR SOCIETIES ARE DOING

In preparation for this topic the presidents of our Christian Endeavor societies were asked to tell what their societies were doing for the denomination. The following is a list of the things mentioned:

- Conducting mission study classes.
- Conducting Christian Endeavor expert classes.
- Using the efficiency chart.
- Pushing Tenth Legion and Quiet Hour work.
- Taking part in the RECORDER Subscription Contest.

Clothing and "white gifts" sent to our missionaries in China.

Paying toward the Onward Movement. Helping with the pastor's salary.

Paying for church equipment. Collecting money for the Liuho mission.

Perhaps some will not see how the use of the efficiency chart and the study of *Expert Endeavor* is helpful to the denomination, but a glance at either the chart or the book will show that they make many helpful suggestions which if carried out will be valuable to the denomination. One society is contemplating a study course of denominational books, which, if it can be accomplished, will be a great inspiration to all taking part in it. What is your society doing?

INTERMEDIATE NEWS NOTES

A CONTEST AT NILE

In September a contest with points for the following items was presented to the society and they voted to take it up.

Item	Points per week
Attendance—	
Christian Endeavor	5
Church	5
Sabbath school	5
Prayer meeting	5
Christian Endeavor business meeting....	5
Church business meeting	10
Christian Endeavor committee meeting..	5
Visitors—	
At Christian Endeavor, church, or Sabbath school	5
New Members—	
Active	25
Associate	15
Reading—	
Religious periodicals, per page	1
Missionary books, per page	1
Religious books, per page	1
Sabbath Tracts, per page	1
Bible, per chapter	10
Preparing Christian Endeavor and Sabbath school lesson, per minute	1
Qualifying as Christian Endeavor expert ..	100
Memorizing Bible verses	10
Memorizing Romans 12	50
Distributing tracts	5
Attending associations, etc.	10
Subscription to RECORDER	25
Subscription to CHRISTIAN ENDEAVOR WORLD	25
Subscription to PEPOGRAM	25

The society was divided and each side chose a leader and a name, respectively, "The Lincoln" and "The Dodge." The contest started the first Sabbath in October

and closed the last Sabbath in December. The winning side is to be entertained by the losing side early in January. Besides, the endeavor on each side having the highest number of points is to receive a gold C. E. pin. And the young people are really working. One girl sat up at night reading the Bible until she made four hundred points just in Bible reading. The contest blanks have been sent to the absent members, away at college, and they are making points for their sides. Four new members have been added through the efforts of the contest and another is to be voted in at the next meeting. At the last report the Dodge side had 13,000 points and the Lincoln over 9,000.

MRS. LESTER OSBORN.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Our missionary meetings this year should be made especially interesting as well as our consecration ones. For the more interesting we make the meetings the more juniors will want to come, especially if they think they are going to miss anything by staying away. Let the missionary committee under the supervision of the assistant superintendent meet some afternoon after school and make some little banks—enough for each junior, active and trial.

Use heavy paper, preferably light blue, as that is one of the Junior colors. Have it cut into pieces ten by two and one-half inches. Holding it the long way, fold over three-quarters inches on the left end, fold down one-half inch, and fold up one inch. Paste the one inch fold over on the one-half inch fold, making a long narrow envelope. Now fold over one inch on the right end, cutting it to look like a flap of an envelope. On the back, print the words, "For Missions." On the front write the junior's name.

These should be kept at the Junior room, and at each missionary meeting the juniors should put their collection in these banks. The banks will take pennies, nickels, or dimes and should be filled with all of one kind. Each junior will probably need two banks for the whole year as they will hold ten pennies each, and the amount on the chart for missions is twenty cents per year.

At the end of the year the money in these banks can be counted and put on the treasurer's book to be used for missionary work. It will be far more interesting for the juniors if they know at the first of the year just what the money will be used for. This year the greatest need, probably, for money in our missions is at China, where so much has been destroyed in the war.

Ashaway, R. I.

DE RUYTER, N. Y., ENDEAVORERS

The DeRuyter Seventh Day Baptist Christian Endeavor society held a business meeting and social at the home of Pastor and Mrs. Randolph on Thursday evening, December 4, 1924.

During the evening we were entertained with games and radio concerts. We then had refreshments, which consisted of sandwiches, olives, salad, jello, cake, and—last but not least—popcorn balls, made by the pastor.

The business meeting was then called to order by the president, Marcia Poole. There were twelve members and four visitors present. New officers elected for the following year were as follows: president, Marcia Poole; vice president, Carolyn Randolph; secretary and treasurer, Robert Randolph; corresponding secretary, Margaret Oursler; chairman of Prayer Meeting Committee, Velma Lidell; chairman of Lookout Committee, Erwin Oursler; chairman of Tenth Legion, Velma Lidell; chairman of Social Committee, Margaret Oursler. We closed the meeting with songs and the Christian Endeavor benediction.

MARGARET OURSLER,
Corresponding Secretary.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, December 14, 1924, at 2 o'clock p. m., Vice-President William C. Hubbard in the chair.

Members present: William C. Hubbard, Willard D. Burdick, Frank J. Hubbard, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Lavern C. Bassett,

Ahva J. C. Bond, George R. Crandall, Arthur L. Titsworth and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. Ahva J. C. Bond, Mrs. David E. Titsworth. The meeting was opened by repeating the Lord's Prayer in concert.

Minutes of last meeting were read.

The corresponding secretary read a letter from Rev. Edwin Shaw, secretary of the Commission of the Seventh Day Baptist General Conference, concerning the Commission meeting that is to be held in Pittsburgh, Pa., December 29-31.

He also read a letter from Rev. James L. Skaggs of the Sabbath School Board, relating to the question of publishing a paper for our young people.

Reference was made to encouraging letters that have come from different leaders in our Jamaica churches, and extracts were read from an article sent for publication in the *Seventh Day Baptist Reformer*, and from a communication that he sent to be read at the Jamaica Seventh Day Baptist Association to be held in Kingston, December 28-30.

The corresponding secretary referred to an interesting letter received from W. Allport, Muswellbrook, N. S. W., Australia, who wrote us over a year ago asking for Seventh Day Baptist literature. Through his faithful labors and the use of the literature, several groups of Sabbath keepers have been formed, and he is continuing in his evangelistic and Sabbath reform work.

Numerous letters have been sent out during the month, among which were letters sent to Georgetown, British Guiana, Nyasaland, Africa; Rev. G. Velthuysen of Holland; and to the editor of the *Sabbath Observer* of London, England.

Correspondence from James L. Skaggs, secretary, relating to the publication of a Sabbath school paper was referred to the Advisory Committee to report at the next meeting of the board.

Leader in Sabbath Reform, Ahva J. C. Bond, reported on his attendance at a meeting of the "American Preparation Committee of the Universal Christian Conference of Life and Work," held in Buffalo, N. Y., and the meeting of the Federal Council held at Atlanta, Ga.

The Committee on Distribution of Literature recommended that the price of Bailey's *Sabbath Commentary* which now sells for twenty-five cents, be increased to fifty cents per copy.

Recommendation adopted.

Voted that the advanced price on the *Helping Hand* begin with the second quarter of 1925.

The Committee on Denominational Calendars reported that they are prepared and

are being sent out, full report on which will be made at the January meeting.

REPORT OF SABBATH RECORDER DRIVE COMMITTEE

The RECORDER Drive Committee submits the following report as the result of the denominational survey to ascertain the proportion of families in our churches who are subscribers to the SABBATH RECORDER. The aim of the committee at the beginning of this survey was to secure the names of heads of families only, but the list secured does not in every instance carry out this aim.

Total number of churches reporting ...	58
Number of Seventh Day Baptist families as reported	3425
Number of these not subscribers to the SABBATH RECORDER	2173
Of this number the resident members total	1209
Nonresident	975
Number of churches not reporting:	
One in the Central Association.	
Two each in the Western, Northwestern, Eastern, and Southwestern.	
Three in the Southeastern.	
Total, eleven.	

The fact is clearly shown by the reports received, that there are a large number of Seventh Day Baptist families that do not have the SABBATH RECORDER, and that should be among its list of subscribers.

A list of the nonsubscribers' names has been prepared and will be left at the RECORDER office for the corresponding secretary and business manager to use as may seem best in increasing the subscription list of the SABBATH RECORDER.

We would recommend that free copies be sent for four weeks to the nonsubscribers in any church that will agree to make a thorough canvass for new subscribers.

Respectfully submitted,
JESSE G. BURDICK,
WILLARD D. BURDICK,
L. H. NORTH.
Committee.

December 14, 1924.

Report adopted, with the expressed thanks of the board for the work done by the committee.

Voted that we appropriate \$20 to Miss Bernice Rogers, of New Market, N. J., for services rendered the Committee on RECORDER Drive, with the thanks of the board also for her services.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"Folks who demand to know why they should join the church might find out by trying to decide why they should not."

CHILDREN'S PAGE

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

JUNIORS AND THE CHURCH

ELISABETH KENYON
Junior Christian Endeavor Topic for Sabbath Day,
Junior Christian Endeavor Superintendent
January 24, 1925

DAILY READINGS

Sunday—Juniors can attend church (Ps. 34: 11)
Monday—Juniors can serve Christ (John 6: 8-13)
Tuesday—Juniors can worship (Matt. 21: 15, 16)
Wednesday—Juniors can give themselves (2 Cor. 8:5)
Thursday—Juniors can give money (1 Cor. 16: 1, 2)
Friday—Juniors can run errands (Acts 12: 12-16)
Sabbath Day—Topic: What juniors can do for their church (1 Sam. 3: 1-10, 19) (Beginning Christian Endeavor week).

One of the best ways juniors can help their church is by attending its services and also the services of the Sabbath school and Junior society. Boys and girls should be just as regular in attendance at church as they are at day school. There is another way we can help our church that is almost as important as attending its services and that is having reverence for God's house. When we enter the church yard and the church itself we should stop and think where we are and what we are there for. We go to church to worship God and learn about him and we should be as quiet as possible. This makes me think of a story by Ella N. Wood about two boys. Which one are you like?

Once upon a time there were two boys who were about to go to a king's house. Now, the king lived in a magnificent palace; and inside the floors were white and clean and the windows of the most delicate glass.

The boys were very glad to go to the king's house, nor did they feel afraid, because they had heard that the king was a very good man and loved little children very dearly.

When they arrived at the king's house, one of the boys cleaned his shoes very neatly, dusted his cap, and entered very quietly. The other boy was in such a hurry to see what was inside that he went dash-

ing up the marble steps without giving a thought to his soiled shoes or how he might look. The first boy after entering the king's house sat down very quietly and listened to the king's servant, who was giving a message from the king, but the second boy did not seem to care anything about the message and was noisy and rude. He scuffed his feet about, making much noise and soiling the floor; then he rolled up some paper wads and threw them at the other boy, and, not quiet satisfied with this, he even ventured to throw one at the king's servant.

Soon he grew tired of this, and began to search in his pockets to see whether he had anything else in his pockets to play with. He found some beans, and began throwing them at the windows, and broke some of the beautiful glass; then he found some peanuts and ate them, throwing the shells on the floor, and kept whispering and laughing and spoiling the beautiful home of the king; and besides being rude and ungentlemanly, he failed to hear the beautiful message from the king, while the other boy had been good and listened to all the king's servant had said; and when he went home, he told his mother that the king had said in his message that he loved them and was going to bring them all to live in a beautiful mansion where they would never have to sorrow or toil as they were doing.

The second boy did not have any happy message to take home, for he had not heard it.

This story makes me think of the different kinds of boys and girls who go to church. "The church is the king's house, and the first boy was like those who come for a good purpose and to listen to God's message; the second, like those who are careless and do everything to spoil God's house and disturb the meetings."

THE CHILDREN JESUS KNEW

I wish I could have seen all the children Jesus knew, don't you? I can almost hear them telling about him. This is what I think was—

THE STORY OF THE BOY WITH A LUNCH

I started out one day with my lunch. My mother put it up for me. It was five barley loaves and two dried fishes. There was just enough for me. I did not dream how many besides myself would be eating it. It seemed

like any day. I did not know it would be a wonderful day.

As I walked along, I turned toward the lake. Usually it was a quiet place, but this day there were a great many people on the shore. They were all going one way—not toward the town but toward the mountain. They seemed in a hurry. As I watched them I noticed they kept pointing to a boat out on the water, sailing from the town. They seemed excited and happy.

After a while I went up to one of the boys. There were boys and girls as well as men and women.

"Where are you all going?" I asked.

He pointed to the boat and did not stop as he said, "Wherever he lands."

"Who?" I asked, while I walked along beside him.

"Jesus," he answered.

"Who is Jesus?" I asked.

"Don't you know about Jesus?" he answered, and as a great cry went up, "He is nearing the shore!" the boy broke into a run, and I was left behind without an answer.

As soon as I had caught my breath I joined the crowd. It was growing bigger every minute. I hurried on with the rest.

I was one of the last to get to the landing-place, and by this time the boat was standing empty on the beach, and the people were gathered at the foot of the mountain, about a man. I knew this must be Jesus. He seemed to be talking, but I was not near enough to hear what he said. I thought he did something to help sick people for every now and then a person who looked sick was carried to him. What he did I could not see, for the crowd was great.

It grew late. I thought of my lunch, and was very hungry. Just as I was wondering whether I could make my way out of the crowd and eat it, a man wedged his way through, asking, "Has anybody any food? Food is needed."

"I have food," I said, "five barley loaves and two dried fishes."

"Five barley loaves and two dried fishes?" the man repeated. "What are these among so many? But come, bring them to Jesus."

I followed him, wondering and excited. I was to see this Jesus, whom the great crowd had come out to meet. He needed my lunch.

Andrew, as I heard some one call the man who led me, seemed to be an important person. The people let us pass. We came to a little group of men gathered about a man whose back was toward us. They acted as if they were in trouble.

I heard one of them say, "Send the people away, so that they may go and buy themselves something to eat."

Then I heard Jesus say, "They need not go away. You give them food."

I knew as soon as he spoke that it was Jesus. I had never heard such a voice. I understood now why the crowd had gone to meet him.

Then I heard Andrew telling him, "Here is a boy who has five barley loaves and two fishes; but what are they among so many?" and I was pushed forward.

How proud and yet how ashamed I felt! The only one who had food, and yet such a little! For it seemed Jesus did not want it for himself, but to feed all these people.

Then he turned and looked at me. "Bring them here to me," he said, and I gave him my lunch. I knew when he looked at me that it would be enough.

I was so busy watching him that I did not know the order had been given to be seated till I looked about and saw the people sitting in squares, with paths running between them, on the mountainside. No one spoke. They were all looking at him and twelve men stood near him. One of the men was Andrew. I quickly found a place in one of the squares.

Then Jesus prayed as he held up my lunch. He prayed to God and called him his Father, and thanked him for my lunch. I had never thought of doing that. He gave it to the twelve men and they passed it among the people. I felt none of the shame I had felt at first because there was so little, for, as I watched Jesus, I knew it did not matter. I was sure there was enough. And there was enough. I ate all I wanted, and so did the people around me. Once I stood up so I could see them all, and there was not a person there who was not eating. There were even bits left over that the twelve men gathered up in baskets.

After the people had eaten, they went home, a few at a time. They walked more slowly than they had in coming. Everybody seemed satisfied. There was a shining, happy look on their faces. I noticed

it on the face of the boy I had asked about the crowd. He remembered me.

"You know now who Jesus is," he said. "I know now," I said, and we walked together without another word till I turned off to my home.—*Storyland*.

BLOW, NORTH WIND!

Blow, old North Wind, blow!
What do I care for you,
When I may wear my furry cap,
And buckled overshoe?
You don't scare me one bit,
No matter how you try,
I love to see you shake the trees
And toss the snowflakes high.

—*Storyland*.

MY GRANDMA USED TO SAY

"A dog that will fetch a bone will carry a bone."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

WISHFUL WAITING

Small Edward was spending the afternoon with his aunt in the suburbs. After he had been at play for a time he said:

"Aunt Beatrice, mama said I wasn't to ask you for a piece of cake, but she didn't tell me not to take it if you offered it to me."—*Detroit News*.

Agnes had just heard a graphophone for the first time. She described it thus to her mother: "It was the funniest thing! There was an old man sitting behind a table, where we couldn't see him, singing for us, and the woman was feeding him with black tin plates."—*Selected*.

Waiter—"How would you like your eggs cooked, sir?"

Seedy-looking person—"Will it make any difference in the price?"

Waiter—"No, sir."

Seedy-looking person—"Then cook 'em with a slice of 'am."—*Selected*.

Teacher—"Now, Tom, hold your head up and shoulders back—you'd like to have a fine carriage when you're a man, wouldn't you?"

Tom—"Well, I'd rather have an airplane."—*Sydney Bulletin*.

HOME NEWS

INDEPENDENCE, N. Y.—The Independence Church and community have just had a short and intensive evangelistic effort which was advertised as "A Week-End Gospel Mission."

Pastors A. C. Ehret and W. M. Simpson and Mr. Neal D. Mills came Friday, December 26, and with Pastor Greene went two by two into the homes of the community as far as time would permit. The meetings began Friday evening and continued to Sunday evening with services morning, afternoon, and evening. Pastor Ehret did the preaching and spoke seven times and brought strong and appealing messages. Pastor Simpson led very effectively a boys and girls' meeting on the afternoon of each day and assisted with the music. Mr. Mills helped with the special music and in the children's and young people's meetings. Rev. H. D. Clarke, who was visiting former parishoners, was a welcome helper in the meetings.

Sunday afternoon and evening the invitation for Christian decision was given and thirteen who were not members of any church signed cards indicating their desire to become disciples and followers of Jesus. Some of these are expected to unite with the Independence Church. Many others indicated their purpose for a reconsecration to Christ and the work of the church.

The meetings were well attended in spite of severe cold weather, holiday activities, and after Christmas physical disorders and grip in some homes.

This is the first of several "Week-End Gospel Missions" which the pastors of the Western Association hope to conduct in several church communities this winter and spring.

W. L. G.

Life is full of perplexing providences still. Good causes suffer calamity and eclipse. We have sore and heavy crosses to bear. To us, as to our Lord's disciples, they seem sheer ruin and disaster, and our hearts give way to something like despair. But they present a totally different aspect to our Lord. He confronts our seeming defeats and disappointments with a serene and quiet mind. He knows that they will work together for our good and God's glory.—*J. D. Jones*.

QUADRENNIAL MEETING OF THE FEDERAL COUNCIL OF CHURCHES

The Atlanta meeting of the Federal Council of Churches of Christ in America impresses one with the fact that Protestantism is becoming a unit. For six whole days representatives of thirty denominations worked and planned together on the common tasks of the churches. And these representatives were our greatest Protestant leaders: Robert E. Speers, S. Parkes Cadman, Bishops McDowell, McConnell, Cannon, Chandler; Ex-Governor Carl E. Milliken, Mr. Fred B. Smith; Doctors Roswell H. Potter, John M. Moore, Howard Nase, Peter Ainslee, James I. Vance, and many others. To see these giants of the Christian Church thinking and working together was a thrilling sight. An editor of one of the Southern Methodist journals, who visited the council for the first time, told me that such a sight made a tremendous impression on him.

I was present at the quadrennial meeting of the council in Boston and all the way through the Atlanta sessions, I saw and felt that since the Boston meeting Protestantism had gone a long way toward unity. It has a long, long way to go before the prayer of our Lord is completely answered, "That they all may be one." The Atlanta meeting leads me to believe firmly that we are on the way.

CHRIST LORD OF ALL

The Atlanta meeting of the Federal Council of Churches showed a strong determination to make Christ Lord of all. The council was strong in its conviction that every phase of life—individual, social, industrial, racial, economic, political and international—must be subjected to the reign of Christ. In their relation to Christianity each one of these phases was discussed: but two of them received especial emphasis.

The Christianization of race relations was constantly to the front. Much attention was given to the furtherance of friendly feeling between whites and Negroes. Of five set addresses on the topic the appeals of Dr. Ashby Jones and President Hope were touching. The work of the Southern Commission on Race Relations was called to our attention. This commission is composed of twenty-five white and twenty-five Negro people and has for its purpose the application of the religion of Jesus to the

relation of the two races. Much is being accomplished in this direction. The pastor of the Atlanta Friendship Baptist Church for Negroes told me that he has seen considerable progress in the last few years.

Our relations with the Japanese also were seriously discussed. In his communication to the council the former ambassador to Japan, Cyrus E. Woods, said, "The Japanese exclusion act was an international disaster of the first magnitude." He further stated that "What Congress wanted could have been secured with Japan's cordial consent and co-operation." Japan is waiting for the Christian people of America to undo the injury that has been done. There was a strong feeling in the council especially seen in the policy of the commissioner of international justice and good-will, that the wrong should and would be made right. To this end a committee is already at work.

INTERNATIONAL RELATIONS

The Christianization of international relations was also to the front. In no subject did the delegates manifest keener interest than in the outlawry of war. Great were the addresses on peace given by William Jennings Bryan, Professor Shotwell, Governor Sweet and Justice Florence Allen. Great was the joy over the fact that through the Geneva protocol for the first time in all history aggressive war has been declared an international crime. There was a strong conviction that the United States should go into the world court, give the Geneva protocol serious consideration, take a genuine interest in disarmament, and do everything in her power to outlaw war. The council's Commission on International Justice and Good-will recommended a wise and progressive policy on the whole question of making our international relationships Christian.

The Atlanta quadrennial meeting of the Federal Council of Churches revealed the fact that American Protestantism is alive, daring, and of large vision. In his report, the chairman of the Washington Committee, Bishop McDowell, said that within the last few years America has been impressed with the fact that Protestantism is alive. Justice Florence Allen reported that the churches were taking a militant participation in questions of public righteousness and Robert E. Speer urged the churches not to be intimidated in their fight for righteous-

ness. He also pointed out that Christ not only stilled, but caused tempests.

The spirit of daring and vision was seen in the prophecy made in his council sermon by the new president, S. Parkes Cadman. He prophesied not unity of Protestantism, but the unity of the whole Christendom, including the Eastern Protestant and the Roman Catholic churches. In his discussion of the unity of Protestantism he said that denominationalism is passing, and that the future Church would include the discipline of the Presbyterians, the democracy of the Baptists, the independence of the Congregationalists and that which is best in every denomination.

The spirit of daring and vision was seen in Bishop McConnell's address. He urged the churches to speak unsparingly of the things not in harmony with Jesus. He mentioned the industrial system as one of the things that especially needed constant criticism. While many in our day are afraid of radicals, Bishop McConnell believes that since the radical constantly stings us and will not let us rest, we are in great need of him.

The spirit of daring and vision was seen in the step taken when the council approved the appointment of a committee to further friendly relations between the Jews and Christians. The forward spirit of the council was also seen in providing for a committee to study the relationship of chaplains to the army and navy. Some of our church leaders believe that the chaplaincy should be entirely divorced from the military system.

DARING AND VISION

Yes, the council showed daring and vision, but it also manifested good judgment. It was progressive yet conservative, and this leads me to the final impression which the Atlanta council made on me. The Atlanta quadrennial meeting showed a true prospective of the religion of Jesus. Every phase of the gospel had a place on the program. The noon addresses dealt with personal religion, prayer, faith in God and similar topics. Nothing received more attention than evangelism. And no address made a more profound impression than that delivered by Bishop McDowell on personal evangelism. More than once did I hear it said, "The thing that impresses me about this program is that evangelism is to the front." Religious education, missions,

the social phase of the gospel; all were discussed. Not one phase of the many-sided religion of Christianity was left out.

I close this interpretation with an appeal. As was shown by a number of speakers at Atlanta, the Federal Council of Churches is the finest and most hopeful thing in the world today. If this is so, and I believe it is, let every person who is genuinely interested in the kingdom of God, give the most cordial and hearty support to the Federal Council of Churches of Christ in America.—*Edward Bleakney in the Baptist.*

WHAT GREATER GIFT

E. Mitchell Hodges tells the story in the *North American*, in which he said that he was traveling on a railroad train and he came in contact with one of the most prosperous business men of the town. This business man, in the course of conversation, said: "Would you like to know what I'm going to give my boy for Christmas?" Hodges said, "Yes," and he thought what a fat check that father could give to that boy; and as the gentleman pulled out his wallet, he took from it a piece of paper and handed it to Hodges. This is what Hodges read: "To my dear son: I give to you one hour of each week day and two hours of my Sunday to be yours, to be used as you want it without interference of any kind whatsoever."

Hodges thought: "I wonder what that boy would feel and think when, on Christmas morning, he looks at that slip of paper. If he is the average boy, he will be very much dissatisfied. If he is an unusual boy, he will realize that his father has given him something that he can never repay."

"How did you happen to reach the decision to give that present?" Hodges asked.

He said: "One day I was seated in my office and a human derelict came in to see me, and when he mentioned his name I said, 'Lad, to see you like this—and you with such a father!'"

"Well, I have often heard said that he was a fine man," the boy answered. "All his friends have said so. I never knew him. He was so much occupied with his business and with his associations that I only saw him occasionally at meals. I never knew him."

"That made me think, and so I am going to concentrate my time on having my boy know me."—*Father and Son Day.*

VALUE OF THE BIBLE

If you destroy my confidence in the Bible, where am I? I know I go hence ere long, but what then? I take my place by the side of Socrates. Surely if there ever was a man who never knew the revealed Word of God, whose ideas are worthy of my respect, it is Socrates. I ask him about the future life, and in reply I hear him say: "I am to die, you are to live; but for which of us is the better none can tell. I think the lives of good men continue beyond; but of this, wise men are not confident." And that is the very best that the wisdom of the world can do for me. Destroy my confidence in the Bible, and the future which I must face is all darkness. I know well the burden of self-condemnation which I carry. I know where I shall stand if I am judged according to justice. I need nobody to tell me that. But when I am induced to give up the Bible, I know no more. I need a deliverance, but there is no deliverer. I need help, but there is no helper. I have been persuaded to give up the Bible, and I find nothing to take its place. The brightness and the blessedness of human life are gone, and the sun of human hopes has entered into total, disastrous and perpetual eclipse.—*S. H. Wiley, D. D.*

WHY DO WE PRAY?

Our greatest happiness in praying comes only after we understand just why we pray. And when we understand this we know that we do not pray for the sake of getting something. We pray in order to give something.

To be sure, there are certain primary things that we are likely to want to mention to God when we pray—such as our own ability to conquer temptation and to grow in power to live effective Christian lives; all this, besides such simple things as enough food and clothing for our bodies. But we can be very sure that if our lives and our prayers are kept on an unselfish plane, God will not allow us to suffer in these regards. The one important thing is to pray much more for other people than for ourselves.

Two main objects are served by our unselfish Christian prayer. One is the keeping of ourselves in tune with the mighty work which God is doing in the world. The other is the carrying out of our own part among the great activities of God. Here

come in the gifts which we ask God to bestow upon other people through us.

Very manifestly, prayer is something more than talk. It is even more than thought. If it is real prayer, it is talking with God, accompanied by much thought and backed up by an earnest purpose. This earnest purpose shows itself in the way in which we co-operate with God in making our prayers "come true."

Just why we pray is important, but of only less significance is the consideration: Do we help God answer our own prayers?—*The Continent.*

AMERICAN IDEAL OF SELF GOVERNMENT

"A government which does not enforce its laws is unworthy of the name of government, and can not expect to hold either the support of its own citizens, or the respect of the informed opinion of the world.

"No provision of the Eighteenth Amendment, or the National Prohibition Act, contemplates any surrender of state responsibility. Under them prohibition becomes obligatory in all states, for the Constitution and the laws made in pursuance thereof are specifically declared by the Federal Constitution to be the supreme law of the land. They are binding upon every inhabitant. But there still remains to the states the power, specifically reserved in the Eighteenth Amendment, to pass enforcing acts, and there is still on them a joint responsibility to enact and execute enforcement laws, which may not always be exercised, but which can never be avoided. The law represents the voice of the people. Behind it, and supporting it, is divine sanction. Enforcement of law and obedience to law, by the very nature of our Constitution, are not matters of choice in this republic, but the expression of a moral requirement of living in accordance with the truth. They are clothed with a spiritual significance, in which is revealed the life or the death of the American ideal of self-government."—*Hon. Calvin Coolidge, President of the United States.*

"Be thou faithful" is the word that rings from heaven in every ear, in every smallest piece of work we are doing. Faithfulness is a lofty standard. It means our very best and most, always. Anything less is unfaithfulness.—*J. R. Miller.*

MARRIAGES

DAVIS-HOFFMAN.—At the home of the bride's parents, Mr. and Mrs. H. Elsworth Hoffman, on December 21, 1924, at six o'clock in the evening, by Pastor J. H. Hurley, of Marlboro, Mr. Frank H. Davis, Jr., of Woodstown, N. J., and Miss Josephine E. Hoffman of Shiloh, N. J. J. H. H.

DEATHS

YERINGTON.—Mrs. Sarah Yerington, 91 years old, died of the infirmities of age at the home of her daughter, Mrs. Helen Everett, in Watertown, N. Y., November 25, 1924.

She was the daughter of Sela and Sally Bell Burdick, and was born in the town of Adams, N. Y., February 26, 1833. Her father was one of the early settlers of this vicinity, was a soldier in the War of 1812, and was one of the twenty-two who founded the Seventh Day Baptist Church in Adams Center, N. Y.

Mrs. Yerington was an ardent temperance worker, and although most of her life was spent among those who kept Sunday, she was a faithful Sabbath keeper all her life.

She was married November 3, 1863, to Fernando Yerington, who died two years ago. She is survived by the daughter, Mrs. Helen Everett,

and by six grandchildren and four great grandchildren.

The memorial services were held November 28, at the home of her daughter, and were conducted by Rev. L. F. Hurley, pastor of the Adams Center Seventh Day Baptist Church. The burial was made in the Dexter Cemetery. L. F. H.

MOSHER.—William R. Mosher was born in New York City, November 11, 1862, and died at Plainfield, N. J., December 19, 1924.

Mr. Mosher was a son of the late Judge J. Elias Mosher of New York and Plainfield, and he lived practically all of his life in the latter city. June 12, 1889, he married Miss Florella Case of Plainfield, who died June 23, 1921. Surviving him is one daughter, Mrs. C. E. Glenn of Plainfield.

Mr. Mosher was a member of the Plainfield Seventh Day Baptist Church. He was a genial, kindly man, and had a multitude of friends.

Farewell services were held at the home of his daughter, conducted by his brother-in-law, Rev. Emmet I. Case, assisted by Pastor Bond. Interment was made in Hillside Cemetery, Plainfield. A. J. C. B.

BRADY.—Mae Imogene Brady, daughter of James T. and Imogene Brady, was born in Mystic, Conn., December 20, 1887, and died in Ashaway, R. I., December 7, 1924.

She was a graduate from the Mystic High School, and for a short time thereafter taught school. Her health failing, the family moved to Canonchet, R. I., hoping that a change from the ocean would be beneficial for her. About eleven years ago the family moved to Ashaway, where they have since resided. Here Mae has heroically, patiently, and cheerfully battled against the disease which finally claimed her.

She was a member of the Philathea class of the Sabbath school, and had health permitted would, doubtless, have been a member of the church. Though handicapped by disease she was a source of encouragement and strength in the home, a wise counselor, and a capable executive.

She leaves to mourn her loss, aside from her parents, two brothers, John W. and Harris C., both of Ashaway, and a large number of friends. Many will miss her smiling greeting from the summer house "by the side of the road."

Funeral services were held from the home of her parents, December 8, 1924, conducted by Rev. A. L. Davis. Mrs. E. P. Welch and Miss Lillian Budlong sang very tenderly two beautiful hymns, "Some Time We'll Understand," and "Abide with Me."

Interment was made in Elm Grove Cemetery, Mystic, Conn. A. L. D.

COOK.—Richard J. Cook, son of David and Mary Ayars Cook, was born in Hopewell township, Cumberland county, N. J., October 18, 1862, and passed from this life at Greenwich, N. J., December 11, 1924.

In November, 1884, he was married to Miss Laura Brooks. March 16, 1889, he was baptized and joined the Marlboro Seventh Day Baptist Church. Since the death of his wife in 1903, he has spent the most of his time in Greenwich, N. J.

Two sisters and two brothers with many relatives and friends mourn the loss of a brother, friend, and neighbor.

Farewell services were held on December 14, 1924, conducted by Pastor Hurley of Marlboro, and the body was laid to rest beside that of his wife at Roadstown. J. H. H.

STONE.—Ina Barber was born in the town of Hopkinton, R. I., December 29, 1860, and died at West Kingston, December 7, 1924, in her sixty-fourth year.

She was the daughter of John Nelson Barber and Clarinda Burdick. On October 11, 1873, she united with the Rockville Seventh Day Baptist Church, after baptism by Elder James R. Irish. She was married to Charles Stone, April 2, 1888, and to them was born one son, Charles Stone, of Wakefield. Her husband also had three children by a former marriage, and to these she gave all of a mother's loving care.

Mrs. Stone had a wide circle of friends, who will remember her for her sympathetic interest. She was able to "rejoice with those who rejoice,

and weep with those who weep." Her last sickness, though long and painful, was accompanied by Christian fortitude.

Funeral services were held in the Rockville church, December 9, and burial took place in the Rockville cemetery. P. S. B.

KENYON.—Frances R. Kenyon was born in Hopkinton, August 17, 1851, and died at Hope Valley, R. I., August 14, 1924.

She was the daughter of Thomas T. and Susan B. Kenyon. She united with the Rockville Seventh Day Baptist Church, after baptism, and remained a member all the rest of her life, about forty years. She was married to Amos A. Kenyon, July 15, 1893. Since that time she has resided at Rockville and Hope Valley. Of late years she had been unable to attend church because of infirmities of body, yet her spirit was ever loyal to the home church.

Funeral services were conducted in the Rockville church, August 17, by the pastor. P. S. B.

QUARTERLY MEETING OF THE SOUTHERN WISCONSIN AND CHICAGO CHURCHES

To Be Held With the Milton Junction Church, January 16, 17, 18, 1925

PROGRAM

Friday Evening

7:30 Sermon by Rev. August Johansen of Chicago, followed by Conference Meeting led by Pastor L. D. Seager.

Sabbath Morning

10:30 Sermon by Rev. W. D. Burdick.

Sabbath Afternoon

2:00 Memorial Service for Rev. S. H. Babcock.
2:30 Young People's Hour, led by Merton Sayre.

Sabbath Evening

7:00 Business Meeting, followed by a Song Service by the Milton Glee Club, followed by a sermon by Rev. J. L. Skaggs.

Sunday Morning

10:00 Report of Commission by Rev. Edwin Shaw, followed by a sermon by a delegate from the Northern Wisconsin and Minnesota Yearly Meeting.

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FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 162 East Date Street, Riverside, Cal.

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack 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.

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. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. 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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Sabbath School. Lesson III.—January 17, 1925

THE LORD'S SUPPER

Golden Text.—"This is my body which is given for you: this do in remembrance of me." Luke 22: 19.

DAILY READINGS

Jan. 11—The Lord's Supper. Luke 22: 14-23.
Jan. 12—The First Passover. Ex. 12: 21-28.
Jan. 13—The True Bread. John 6: 30-35.
Jan. 14—The Bread of Life. John 6: 48-58.
Jan. 15—The Sanctity of the Lord's Table. 1 Cor. 11: 23-29.
Jan. 16—A Purified People. Rev. 7: 13-17.
Jan. 17—The Satisfying Potion. Psalm 22: 22-28.
(For Lesson Notes, see *Helping Hand*)

FOREVER

GEORGE IMBRIE SILL

The stars intone in concord sweet,
A constant chant to him,
The Infinite in splendor throned,
And are his Cherubim.
He sits serene as on they march,
In blaze of burning light,
And listens while they joyous sing
The praises of his might.

"We can not serve Christ with our prayers unless we follow up our prayers in doing Christ's service."

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in making up the quota for your
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THE QUIET HOUR

Alone with God for one sweet, solemn hour,
The quiet charm enfolds in peace and power,
And love steals o'er the heart a radiant shower,
Ennobling and enriching by its dower!

Alone with God upon the sunlit height,
When glorious morn dispels the gloom of night,
When the evil fades and all is good and right,
When hearts are strengthened for the coming fight!

Alone with God, oh, blessed hour of prayer,
When men with the dear Maker all may share,
And on him lay the burden of life's care,
Which grows too great for human hearts to bear.

Alone with God, forgetting self, desire,
Laying our lives upon his altar fire,
Lifted from sin and misery's smirching mire,
Growing in grace and soaring ever higher!

Alone with God, oh, priceless gift so rare,
When comes the heartening to do and dare,
Emboldened by the spirit of true prayer,
That speaks the words of life so pure and fair!
—Louis Hollingsworth Bowman, in United Presbyterian

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