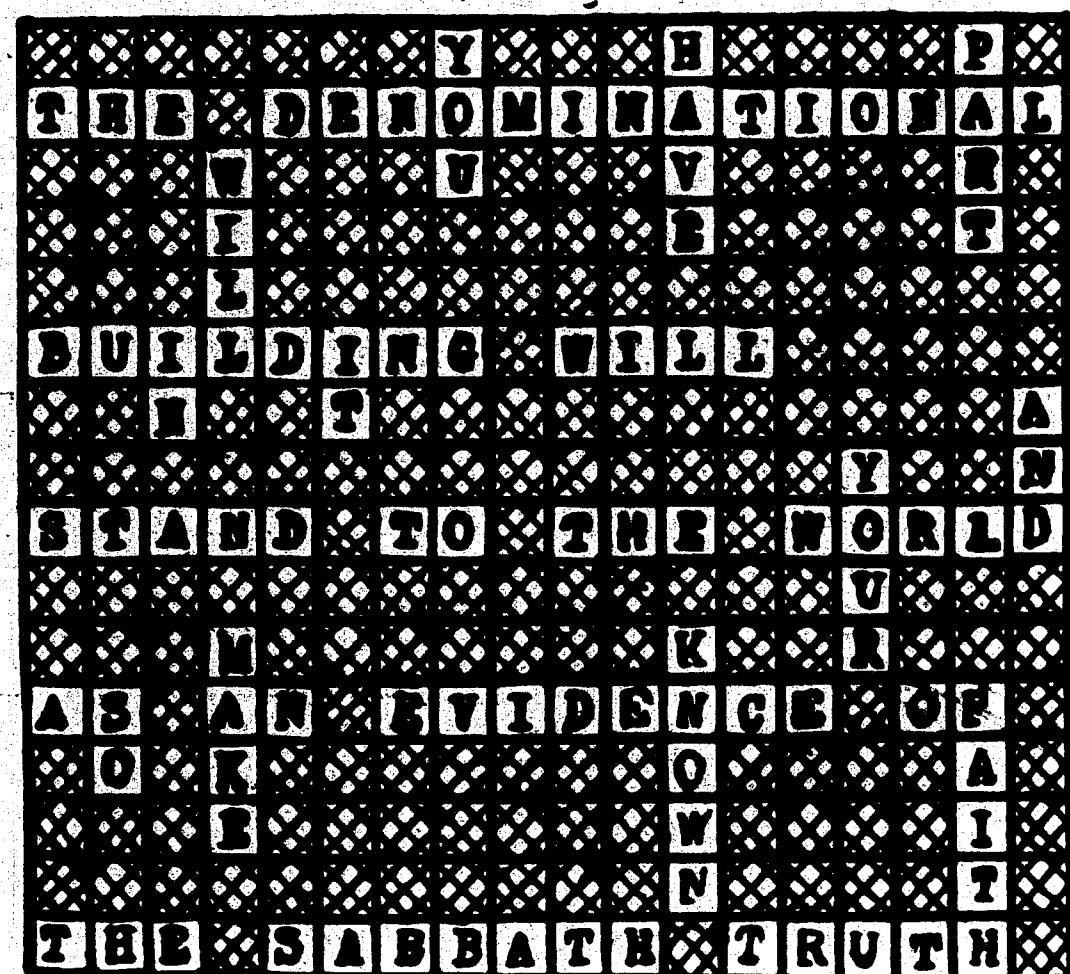


A MESSAGE FOR YOU



Read Horizontally and Vertically

F. J. HUBBARD, Treas.,
PLAINFIELD, N. J.

Vol. 22, No. 6

The Sabbath Recorder

"Show us thy face, O Jesus, that we may love thee,
For some forget, and some have never seen.
But there is naught we e'er can place above thee.
When once we see thee, beautiful, serene;
Show us thy face that shone of old in blessing
All up and down the ways of Galilee.
And like thy fishers, thy dear name confessing,
We too, for very love shall follow thee.

"Show us thy face thorn-wounded for our healing.
Oh, heart of mine, canst thou these wounds forgive?
These bleeding hands were for our pardon's sealing,
And thy heart faithful, that our souls might live.
Show us thyself, Lord Christ, in loving kindness.
Above the tumult of the world between,
Show us thyself, and take away our blindness—
We needs must love thee when we once have seen."

—Selected by Mrs. L. A. Wing.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-23, 1925.

President—S. Orestes Bond, Salem, W. Va.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

The Sabbath Recorder

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

VOL. 98, No. 6

PLAINFIELD, N. J., FEBRUARY 9, 1925

WHOLE No. 4,171

"The chief ideal of the American people is idealism. I can not repeat too often that America is a nation of idealists. That is the only motive to which they ever give any strong and lasting reaction. No newspaper can be a success which fails to appeal to that element of our national life."—President Coolidge to the American Society of Newspaper Editors, January 17, 1925.

Conference Courses Of Study Supplement Seminaries

The Methodist Christian Advocate for January 22, has a brief article regarding the enthusiasm with which the young preachers of that people are improving their opportunities in the line of better education for the ministry. Two lines of work are referred to: one in the seminaries and one in the "Old Conference Course of Study" which has been "improved and modernized."

The article is headed: "A Promising Sign," and the writer seems much encouraged over the revival of interest in self-improvement among the younger preachers.

In regard to their seminaries he says there are not enough to serve the multitude of young men who would like to use them. "They are crowded beyond their capacity." I do not wonder that this is regarded as "A Promising Sign," for it is so very different from the world-wide cry, of late years, as to the scarcity of students for the ministry. It is really to be hoped that the tide is turning, and that more young men will seek the seminaries.

The main emphasis in the article is placed on the building up of a supplementary agency which serves to aid preachers who can not attend the seminary. This is mentioned above as the "Old Conference Course of Study." For many years the Methodists have had a course of study established and carried on by their Conference, with competent examiners and thorough examinations in regular prescribed books; and we understand that there is a revival of interest in this kind of religious education.

Summer sessions are planned for fifty places where preachers and examiners will come together for two or three weeks of

actual classroom work. The teachers in these intensive schools will be drawn from the seminaries and from the most successful preachers, and the younger pastors whose education needs helping up, can find up-to-date culture which will be invaluable.

It would certainly be a great blessing to many churches if their pastors could secure two or three weeks of systemized, efficient instruction, not only in book-learning, but in public speaking and in the work of soul saving.

Such a school needs no name, no campus, no costly buildings, no endowment funds, no high salaried professors. It could meet with small expense in one of our churches. It could find men of wisdom, tact, and consecration, who are willing to serve freely in order to help those coming after them to become better and more efficient ministers.

Glimpses of a Mother's Heart

Here lies before me a brief note signed, "A Mother." The very post mark touches a tender spot; for it bears the name of a dear old town where in my childhood days a score of boys—my playmates—were tenderly loved and cared for by mothers who passed from earth many years ago.

I do not know the name of this dear mother who wrote the note; but I do know by the tone of her writing that she has the true mother-heart—just such a heart as another dear mother had who loved and cherished her boy in the early days of that same town.

This mother sends her message in a little poem entitled, "To My Son," with special request that it be given a place in the RECORDER. The poem is by Margaret Johnston Grafflin, and I do not see how any mother's boy can read it without being drawn in love and loyalty to be true to his mother.

TO MY SON

Do you know that your soul is of my soul such a part,
That you seem to be fiber and core of my heart?
None other can pain me as you, dear, can do;
None other can please me or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name.
"Like mother, like son," is a saying so true,
The world will judge largely of mother by you.

Be yours, then, the task, if task it should be,
To force the proud world to do homage to me.
Be sure it will say when its verdict you've won,
She reaped as she sowed, lo! this is her son.

—Margaret Johnston Grafflin.

Sacred Memories of Precious Experiences No one who has had experience in good old-time revivals as an evangelistic worker, no one who found the Savior and entered the Church in revival time such as our fathers knew, can read Rev. Samuel R. Wheeler's reminiscences of times when he and others knocked at the door of the Church, without being stirred by sacred and precious memories.

His description of the way in which he was taken in, years ago, and of the stirring scenes in old Shiloh, brings back blessed memories of similar occasions and renews like precious experiences in a dozen revivals of my ministry during fifty-five years. Blessed indeed was the time in my last year in Shiloh, when on one Sabbath morning near the close of the meetings more than forty young people came down the aisles and made their request for membership. Similar scenes in several of our churches will ever be cherished while memory lasts.

When I recall that most of our aged, loyal members have come to our churches in this same way, I can not help wishing for another wide-spread season of revivals such as filled our churches in years gone by. The same God-appointed methods, well carried out, would certainly bring similar results.

A Unique Sabbath Service Pastor Bond and his intermediates gave the church congregation a pleasant surprise on Sabbath morning, January 24. As we assembled for service we saw a row of young people clear across the platform, with their pastor occupying the middle chair.

After the ordinary opening exercises, one of the intermediates presided and another read the scripture lesson. These were followed by the pastor's prayer.

Then four boys and girls read, without announcement, papers averaging about five minutes each, on the general topic, "My

Church." Their sub-topics were: "I Should Serve My Church," "I Should Give to My Church," "I Should Love My Church," and "I Should Live for My Church."

These were all excellent papers, the last one of which, by Frederick Bakker, will be found on another page.

After the young people were through, the pastor followed with a sermonette in harmony with the good things of the hour. I do not need to say that the congregation greatly enjoyed this meeting, and all joined heartily in singing: "Blest be the tie that binds."

We Can If We Will You have seen Missionary Secretary Burdick's question, "Can We?" on another page of this paper. If by any chance you have passed it by, please read it now. Let your own heart go out in sympathetic consideration of Brother Burdick's words about the opening doors. Think of the Master's last words about sending the gospel to all the world, and his promise of power and of his own abiding presence even unto the end. Think of the wonderful work of missions—the marvelous uplift that has come wherever God's people have consecrated their powers to missionary service. Think of the blessings of heaven that have come to you through the gospel. Think of the world's sore need of such blessings as you enjoy. Think of all the signs of prosperity among our own people—never in all the world have Seventh Day Baptists seemed more prosperous.

Think of the little you are actually doing for the Master, as compared with what you might do if your heart were in the work; and then answer Brother Burdick's question in all good conscience: Yes, indeed, we can.

We hardly know the a b c of a real sacrificial giving. When we compare what we might easily do if we only would, with what we have actually done, we are ashamed of ourselves.

Yes, Brother Burdick, we can. We do know of the power from on high, and realize as never before, how much we have come short of possessing it. We have been lacking in the will to do for our Master, and his cause has had to suffer from our neglect. The question is more than "Can we?" We know we can. The main thing now is, will we?

CONSERVATION

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

Our readers will remember that there appeared in the SABBATH RECORDER for January 12 an article entitled, "Back to the Sabbath," the main feature of which was a letter that the present writer had received from a loyal Seventh Day Baptist woman. It seems that this letter, written by a woman who lives west of the Missouri River, touched a responsive chord in the heart of a woman who lives east of the Connecticut River. The latter wished to express to the former her appreciation of the letter, and her sympathy with the ideas therein contained, and not knowing the lady's address, the letter to her was sent to me to be forwarded to the proper address.

Thinking that it might serve to widen and increase among others the interest which both these women have in the particular matter of holding our own people true to the faith, permission was sought, and was granted, to publish the second letter which will be found below.

Along with the awakened interest because of new fields that seem to be opening up to Seventh Day Baptists, this desire and disposition to do more to strengthen what someone has called "the main stock" is encouraging. From a letter just at hand from one of our leaders I quote the following: "I sometimes think that it is our tendency as a denomination to rush into new fields to the neglect of some fields that are already occupied." This was said in connection with a reference to the question of encouraging some of our oldest churches and fields.

Another letter relayed across the continent by one of our leaders in the Middle West expresses the same burden of soul. And this was no despairing cry from one who was saying "what might have been," but was a genuine appeal for help in building up a group of true Seventh Day Baptists into a progressive church. I trust this interest will have the prayers of these two women, and of many others who will join in earnest prayer for this particular and most worthy object.

In connection with the letter which we herewith present to you, we are publishing also the cards therein mentioned. Their sanity as well as their spirit recommend

them. One does well to scatter that kind of sentiment. It is genuinely Seventh Day Baptist.

THE LETTER

DEAR NEEDLE-WORKER WITH A VISION:

I have a hope that through the courtesy of Pastor Bond I can let you know I have often sorrowed over the loss to the Sabbath of Jehovah, of the young people which you mention; and my prayers will unite with yours that God will help all who love him to do their part in preventing this loss. No doubt there are others who will see the opportunity opened by your vision, and will join us in our expressed desire for the perpetuity of the Sabbath of Jehovah.

You may be interested to receive two cards I have had printed at my own expense, to circulate in the sabbathless world, by way of letting works follow up my faith. May the two or three whose prayers will unite in these early days of the "Onward Movement" be "steadfast, immovable, and abounding in the work of the Lord," for the maintenance of Sabbath-keeping homes.

Most sincerely interested,

Sabbath, January 17, 1925.

THE CARDS

I.

Along with God's provisions for our physical and mental delights, he has made provision no less bountiful for that supreme reality of our being—the spiritual. There is great harmony evident in all his works. Among the means for the culture and enrichment of the soul—for the enlargement and beautifying of life—God has given us the Sabbath. It is ours.

God gave it to us because we have need of it. We can not grow to our full stature in Christian manhood without time for physical rest, for good works, and for worship. So we ought to use the Sabbath, as God gave it to us, along with the other provisions for our enjoyment; and use it that life may be rounded to its fullest, its noblest and its best.

—J. L. Skaggs.

II.

The Sabbath was given to man for his spiritual and physical refreshing. Hence, Sabbath observance was meant to be a joy and privilege, and should not be a burden.

The Sabbath as a weekly day of rest, is associated in the Bible with only one day, the seventh day of the week. Attempts to observe another day of the week as the Sabbath have resulted in failure. The true Sabbath spirit is admittedly lacking in the world today.

For this reason, and because I know the joy and benefit that come from the observance of the Sabbath of Sinai and of Christ, I can not but believe that the whole world would be benefited by returning to the observance of the seventh day of the week as the Sabbath.

—Paul S. Burdick.

MANNER OF RECEIVING NEW MEMBERS AFTER REVIVALS I HAVE KNOWN

REV. SAMUEL R. WHEELER

Praise God, the work is surely going forward. The Home News article in the RECORDER of January 5, 1925, page 26, is exceedingly interesting and cheering.

Such active, earnest, efficient work will surely increase the membership and spiritual power of the churches, both at home and abroad.

As I look back through the years and recall the happy experiences of other days, I am moved to write of the standard order among our churches in receiving new converts into our membership.

In 1849, the fifteenth year of my life, my home was at Shiloh, N. J. Revival meetings at Marlboro, brought me forward; and at a Shiloh Church meeting I was carefully questioned by the brethren to learn my worthiness to be baptized and become a member of the church. Both events followed without delay.

Two very prominent occasions made deep impressions upon my mind. In my college course at Alfred University Rev. Nathan V. Hull was pastor of the church. Thanks be to God for his successful work as a minister for fifty-one years. He held a series of revival services. At the closing of those meetings (1863) a line of converts sat in front. Then one after another stood up, gave his experience, asked for baptism and church membership. Parents and special friends were glad to rise and give cheering words of welcome to the candidates. Then came the vigorous, unanimous vote to grant their request for baptism and church membership, which soon followed. There was a similar occurrence at Shiloh, N. J., in the seventies, when Rev. A. H. Lewis, my classmate in academy and college, was pastor. Some event brought me from Kansas. One night at Shiloh some twenty young people—boys and girls, and one middle aged man hardened in sin—came forward and related their experiences. The man referred to gave a very definite description of his wicked life and his reformation. Several in the congregation gave cheering words to the candidates. Then a unanimous vote called for their baptism and church membership, which occurred soon afterward.

Then came the soul cheering time when

the baptized converts came forward to receive the right hand of fellowship of the pastor with cheering, instructive talk and special prayer. And, while they were standing, all the congregation came forward, gave the hand of Christian welcome, and spoke special words of reception.

I have cheerfully followed this method during all my life time work.

"Praise God, from whom all blessings flow;
Praise him all creatures here below;
Praise him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost."

632 University Avenue,
Boulder, Colo.

I SHOULD LIVE FOR MY CHURCH

FREDERICK JACOB BAKKER

(Paper read in Intermediate Meeting, Plainfield Church)

What is a church? The building only? No! A church, it seems to me, is a beautiful, sheltered spot where we come in communion with God—to feel God's imminence.

In order to come in such close contact with our church, we must live for her as Paul so tersely states in the twelfth chapter of Romans, the first two verses: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

There are three points by which I will divide my theme. The first is the Sabbath. If we should live for our church, we ought under every circumstance to adhere fully to the fourth commandment. It was a real task for those early Christians to follow out the dictates of conscience. This is the spirit with which we ought to take up Sabbath keeping: "If I perish, I perish; and with the apostle, Paul, neither is my life dear unto me, so that I may fulfill my course with joy. What a corrosive it would prove to be to my conscience, on reaching the end of my journey, to call to my mind how I knew these things full well, but would not reveal them! How could I say with Paul that I had revealed the whole counsel of God and had kept nothing back which was profitable? What hope could I

then conceive that God would open his gate of mercy to me who, while I lived, would not open my mouth for him?" (Quotation from Theophilus Brabourne, who lived about the middle of the seventeenth century.) Should Sabbath keeping, therefore, be so difficult a task? Why do so many depart from Sabbath observance when they know better? "They throw overboard," as our dear Pastor Bond so fittingly said, "the very thing by which they have attained their high rank in the business world." In the first place, there isn't enough sincerity on the part of the individual. Then his training is so limited that he is not imbued with the earnest desire of following out God's commands. He works too much to save his life and not at all to save his soul. We, the coming generation, are descendants of Sabbath keepers; therefore let us endeavor to be just as good Sabbath keepers as our fathers were, and even better. If we do not, who shall? That would mean utter destruction. But let us:

Scatter the seeds of truth;
Beside all waters sow.
The germs wait in immortal youth
God's time wherein to grow.
Fear not! though the long night
Its shadows o'er them cast,
A thousand years are in God's sight
As yesterday, when passed.

Truth, like a river deep
Fed by unnumbered rills,
Where hidden springs in silence keep
Eternal as the hills;
Its own deep channel wears,
Still broadening toward the sea;
And life within its bosom bears
On to eternity.

Truth shall all barriers break,
And whether late or soon,
With the strong flow of tides which make
Beneath the harvest moon,
Shall flood the world with light—
And never-setting sun;
While error hides in darkest night,
For God and truth are one.
—From *Autumn Leaves*, by
Mary Bassett Clarke.

My second point is baptism. Oh, what a wonderful thing it is to be baptized! Paul, the greatest missionary, tells the Romans, "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

I think it is up to a parent to lead a young person into this step. On the other

hand the pastor should have a private interview with those who are able to comprehend its significance. This is the most important step in a Christian's life. It is an event which never will fade from a person's mind. Oh, that our people would realize more and more what a momentous decision this is!

My third point is loyalty to the activities of our church. This is an important and large topic. In the first place are we loyal in attending the services of the church? This is a very important question to take into consideration. Then, too, do we regularly attend the communion service to receive new zeal and inspiration? Do we attend Sabbath school with the purpose of receiving new light on the subject? Many times we fail to spend the right amount of time in Bible study. Is it right to ourselves and class? Do we study with a purpose in view? All these points are necessary to be taken into consideration occasionally.

Christian Endeavor is a training school that considers such points as I have just mentioned. It tries to lead us, the coming generation, into right thinking, speaking, and acting. This organization endeavors to guide us into paths of good Christian living. We can not too strongly emphasize this society's influence and importance in molding the character of its members.

A NEW COMER

A few weeks ago, we had the privilege of welcoming into the membership of the Detroit Church, Mr. Erick Mattson, of Des Moines, Iowa, who, after becoming acquainted with Seventh Day Baptists and their doctrines, applied for admission. He comes to us highly recommended by Rev. Riley G. Davis and Rev. Milton D'Lhorbe, an old friend of the writer. He had had experience as a mission preacher, etc., and if any of our smaller churches need a man to officiate at their services, I will be glad to give such information as I can concerning Brother Mattson.

ELDER R. B. ST. CLAIR.

3446 Mack Avenue,
Detroit, Mich.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need!" Hebrews 4:16.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Secretary William L. Burdick expects to sail for Trinidad, B. W. I., and Georgetown, British Guiana, S. A., February 10.

CHURCH TREASURERS: Did you send the denominational money in your hands to Rev. W. C. Whitford, treasurer, Alfred, N. Y., the first Monday in February?

THE PAST WEEK

A week ago today, I went from Milton, Wis., to Albion, speaking that night at the prayer meeting service, and preaching on Sabbath morning. It was a pleasure to attend the Sabbath school, and, in the afternoon, the Intermediate and the Young People's Christian Endeavor meetings, and to respond to the invitations to give some message at these services.

The good number of children and young people at the various appointments of the church should be an inspiration to pastor and people to pray, and live, and work for the building up of the cause of God in their midst.

On Sunday morning I went to Madison to visit my son and his family for two days. While in the city I saw several of our people and was pleased to learn of the plan to start a Sabbath school soon, among the university students, teachers, and other Sabbath keepers in the city. Professor and Mrs. Harold Burdick, of Salem College, W. Va., are soon to join them for the second semester in the university.

On Tuesday evening I attended a meeting of the Finance Committee and canvassers of the Milton Junction Church. I believe that all were greatly benefited by the discussion of the different lines of work that are being supported by our denominational budget, and that the better understanding will be helpful when the nine teams of canvassers go out next week to

solicit subscriptions to meet the quota which the church has already pledged.

Wednesday and Thursday were busily spent in calling and visiting at Milton. Frequently the conversation turned to our denominational interests in this and other lands. One call, at Dean John Daland's, was to talk with him about the desire for a Sabbath school in a California town where there are several Seventh Day Baptists. I hope to report soon the starting of this Sabbath school. The visits in the home of "Uncle Oliver" were greatly enjoyed, and I expect to be able in a few weeks to report in this department a plan by which many will be benefited by the writings of "Uncle Oliver."

Thursday morning I attended Milton College chapel exercises and responded to an invitation to speak to the students. The company of young people gathered there proved an inspiring audience; and during my stay in the town I heard, from teachers and townspeople, many words of approval of their conduct, scholarship, and religious interest. Because it was the anniversary of McKinley's birthday there was a beautiful bouquet of carnations on the desk, given in loving memory, by Willis P. Clarke, known to all students of Milton College.

Before dismissal Dean Daland suggested that the students give their college yells in recognition of the victory of the basketball quintet over Platteville the previous night.

I am now enroute to Battle Creek, Mich., where I am to spend several days, then to Detroit for Sabbath day, and then for home in time for the Tract Board meeting, February 8.

*Somewhere in Michigan,
January 30, 1925.*

GENERAL CONFERENCE

Receipts for January, 1925

Onward Movement:	
Adams Center	\$ 78 20
First Alfred	307 82
Second Alfred	43 50
Andover	17 00
First Brookfield	89 25
Chicago	20 75
Dodge Center	48 50
Farina	185 50
Fouke	10 00
Friendship	36 50
Gentry	5 00
Second Hopkinton	3 33

SALEM COLLEGE ITEMS

PRESIDENT S. O. BOND

Salem College will complete the first semester of this year January 30. **RECORDER** readers will be interested to know something of the problems and successes of the year thus far.

Many colleges still consider the enrollment one of the best measures of growth and success. There has been enrolled during the semester, in all departments, including the extension classes, a net total of 504. Of these 198 are men, 306 are women. The resident students number 368; those in extension classes, 136. Many of these extension people are taking two subjects, and some of them three.

The courses added last year relating to Business Administration have been quite popular among the young men. It is the plan of the college to offer sufficient work in this subject to make it possible for students to graduate with a thirty-hour major. The intricacies of the business world have practically forced young men into a larger preparation than formerly.

The teaching force is especially strong and efficient this year. A committee from the faculty has done much personal work among the students making low grades, and it is believed the number of "flunkers" will be materially reduced. There will be at least this satisfaction, that any student who fails will have done so only after the most strenuous efforts on the part of the teachers to prevent it.

Professor Harold O. Burdick, head of the Science Department for the past five years, is asking for a half year off to complete some graduate study which he began in the summer of 1920 with the University of Wisconsin. Mrs. Burdick and their little son, Kenneth Hugh, will accompany Professor Burdick to Madison the first of February.

The endowment program, which was prosecuted with such enthusiasm and success last year, is again being worked. The unusual business depression, together with the mounting taxes, which must be paid in West Virginia before the close of the year, have made solicitation very difficult. It is believed, however, that the opening of the new year gives promise of better financial conditions.

It seems somewhat strange that the bulk

Independence	100 00
Little Prairie	25 50
Marlboro	75 00
Milton	209 82
Milton Junction	190 00
New Auburn	10 50
New York	63 52
Pawcatuck	1,000 00
Piscataway	208 60
Plainfield	129 95
Richburg	10 00
Riverside	143 91
Roanoke	15 00
Salem	292 50
Shiloh	2 00
First Verona	120 00
Walworth	35 00
Welton	50 00
Reta I. Crouch	5 00
Lucia M. Waldo	10 00

\$3,541 65

Forward Movement:	
Shiloh	106 48
Ministerial Relief:	
Riverside	16 55
Woman's Board:	
Little Prairie	5 30
Milton Junction	55 00
Fouke L. A. S.	20 00
Walworth H. H. S.	17 00
Shiloh Mite Society	42 51

Sabbath School Board:	
Milton Junction	\$ 5 00
Denominational Building:	
First Alfred	8 00
Georgetown:	
Adams Center	40.00
Missionary Society:	
Adams Center	10 00
For Liuho:	
First Brookfield Sabbath school ...	10 15
Second Alfred Junior C. E.	3 00
Dodge Center	25 75
First Genesee	6 65
Farina	18 00
First Alfred Primary Sabbath school	5 00
Salem (for China Relief)	85 16
For Susie M. Burdick:	
New York	1 00
For Drs. Crandall and Palmborg:	
Richburg	11 11
For Near East Relief:	
Shiloh Sabbath school	26 00
For Alfred University:	
G. M. Cottrell	100 00

WM. C. WHITFORD,
Treasurer.

February 1, 1925.

So thick do heaven's mercies fly that the arrow of prayer can never be shot aright without bringing down some blessing. If it bring not what we seek, it shall bring us that which we need.—Mark Guy Pearse

of the endowment subscribed in this campaign has been given by the younger people, though it is true that no widespread effort has been made among the rank and file of those interested in the college. Practically all the intensive work thus far has been done among the alumni.

No one doubts the value of this great work, but many seem to hesitate to share their savings with it. The endowment subscribed last year will help some on the deficit, but there will be a very large sum yet needed if the school is to get through this year without greatly enlarging its indebtedness. It sometimes seems to those who are wrestling with these great problems that the gravest dangers come after we have sighted the promised land. The friends of education have always helped in the past, and we have faith to believe that they will do so again.

A separate communication from a member of the College Aid Society will tell the readers one way in which they may assist in lessening the financial embarrassment, which has been greatly aggravated by the emphasis put upon securing endowment. However, there must be some gifts of larger proportions if the present deficit of \$10,000 is to be met.

SALEM COLLEGE AID SOCIETY A MEMBER OF THE AID SOCIETY

The Salem College Aid Society is nearing the close of its third year of service. It was organized, as many RECORDER readers know, in February, 1922, a time when trustees and officers of the school were being sorely tried because of the rapid increase in the cost of operation and the serious decrease in the number and size of gifts from friends of the college. This decrease was due not to loss of interest in the work but rather to general financial conditions.

This society grew out of plans proposed by its first and only president, Mrs. J. W. Worley, of the local Baptist Church. Its name explains its aim. It welcomes to its membership people of all denominations and those of no denomination. Women, only, are admitted to active membership; but there is on the roll a long list of names of men who are glad to pay the annual dues of \$1 and to be classed as honorary members. There are those also, both men and women, who pay \$5 per year and are called

contributing members. Fifty dollars pays for an individual life membership.

One dollar per year seems like a small sum, but during the year just closing the aid has paid into the college treasury \$1,600. This help was needed, perhaps as never before, because the endowment drive which has been in progress for several months past has precluded the making of any special effort to raise funds for running expenses.

Every cent of each dollar paid as dues is used for the support of the college. A bazaar held in November, to which many RECORDER friends kindly contributed, added more than \$300 to the treasury. The necessary expenses of the society are cared for by the local members through the occasional serving of Kiwanis luncheons and alumni dinners. The residue from this work also goes to the college. Probably no organization with membership so widely scattered has been able to function so effectively with such small expenditure.

At present, nineteen different states, the District of Columbia, and China are represented. It is hoped that at the close of the annual membership drive, which is scheduled for Tuesday, February 17, there will be represented upon the roll of the Salem College Aid Society each of the forty-eight states, the District of Columbia, and at least two foreign countries. Among those who read this article there will doubtless be many who, through this organization, will desire to help an institution whose only purpose is to serve the present and the future through the channels of Christian education.

Dues may be sent to Mrs. Fred Diddle, treasurer, or to Mrs. Frances Edwards Davis, secretary.

NEAR EAST RELIEF—SLIDES FOR OVERSEAS

Any one who has sets of old slides showing pictures of foreign travel, life and events in America, or slides used for teaching good health and sanitation, can confer a very great favor by donating them to Near East Relief for use in the orphanages, where they will aid in the education of the children. Every picture should, if possible, be clearly captioned.

Address S. R. Vinton, 151 Fifth Avenue, New York City. Mark the packages *Slides for Overseas*.

MISSIONS

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

CAN WE?

Through the changes taking place in religious, social, economic and political spheres, guided by the hand of God, new doors are opening to us as a denomination such as were never thought of thirty years ago. The question is, "Can we enter these open doors? Can we?"

Two things should be kept in mind in answering this question. One is, we must make sure that that which seems to be an open door is one in reality. Unless a given call to a new field is prompted by high and holy motives, by those who make the call, it is not an open door; it is a snare. We are not going to accomplish anything for the Master and his cause by answering calls made by insincere people, and we must never employ such. This means that every request for help from a new field must be carefully and sympathetically scrutinized. The command to be "harmless as doves" is prefaced by the command to be "wise as serpents."

The other thing to be kept in mind is, if a given call is from God we can do much more than we ever thought possible. If God opens doors, he will enable us to enter them, provided we make the effort in Christ's name. When the Master calls to a work, it is wonderful what can be accomplished in answer to that call. He who said, "Go make disciples of all nations," connected with that command two declarations; namely, (1) "All power is given unto me in heaven and in earth," and (2) "Lo I am with you alway even unto the end of the world." We are overwhelmed by the many calls for men and means to enter the new open doors, and we are saying, "We can not." It is true we can not in our own strength; but he who said "All power is given unto me" can and will if we will humbly submit ourselves to him in complete abandon. The Master will work miracles, if need be, that we may enter the open doors. The working of miracles, however, will not be necessary if we dedicate our-

selves and substance to him. Seventh Day Baptists have barely commenced to do what they can do with the means already given them. We must not say "We can not," till we have used the means already placed in our hands.

Our love for Christ and men should constrain us to go forward. If we will undertake to enter the open doors to which Christ is calling us, the work will grow with leaps and bounds and glorious results will be accomplished for the Master's kingdom.

MINUTES OF THE MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, January 21, 1925.

The members present were: Rev. Clayton A. Burdick, Rev. William L. Burdick, Rev. Paul S. Burdick, John H. Austin, Harlan P. Hakes, Mrs. Clayton A. Burdick, Rev. A. L. Davis, Frank Hill, Mrs. A. H. Langworthy, James A. Saunders, Herbert M. Swinney, Samuel H. Davis, Miss Amelia Potter, Albert S. Babcock, Walter D. Kenyon, and Dr. Edwin Whitford.

The guests present were: Mrs. Laura Witter, Mrs. Allen Whitford, Mrs. LaVerne Langworthy, Mrs. Abby Albin, Mrs. Charles Palmer, Mrs. A. P. Kenyon.

The meeting was called to order at 9.40 a. m., by President Clayton A. Burdick.

Prayer was offered by Secretary William L. Burdick.

The corresponding secretary read his quarterly report which was voted approved and ordered recorded and is as follows:

REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that in addition to the usual work of the office I have spent much time, thought, and energy in trying to promote evangelism throughout the denomination, and find, as I review the field, many evidences of an increased interest in both evangelism and missions. Whatever the record of the Conference year may reveal it may be said to the credit of the pastors that they have shown a great interest in this work and a willingness to co-operate.

The last of October I made a visit to the Western Association to see if something could not be done to secure a worker for the Pennsylvania field. During that visit plans were inaugurated which have since resulted in the call-

ing of Rev. Elizabeth F. Randolph to serve the Hebron churches.

The last Sabbath in November I attended the Yearly Meeting of the New York and New Jersey Churches, held in Plainfield, and had a profitable conference with General Secretary Willard D. Burdick.

The Sabbath following Christmas I spent with the Shiloh and Marlboro churches, preaching twice at Shiloh and once at Marlboro to large and attentive congregations. The people in both these churches seem deeply interested in our missionary work.

Twice during the quarter I have been to Waterford, preached and conducted communion; Sabbath day, November 22, I presented our missionary work to our churches in Rockville and Hopkinton City; and the first week in January I assisted the pastor of our church in Ashaway in the services of the Week of Prayer, preaching three times.

At the October meeting you instructed me to go to Trinidad to investigate the needs and prospects of the field, indicating that I should visit Georgetown, S. A., while on that mission. This trip has not been undertaken, though I have spent a considerable time getting everything ready for the trip and its work; and unless released from undertaking this mission, I plan to sail on the steamship *Mayaro*, Trinidad Line, February 10.

Respectfully submitted,
WILLIAM L. BURDICK.

Ashaway, R. I.,
January 21, 1925.

The report of the Missionary Evangelistic Committee was read by Secretary Burdick and was voted received and the recommendation adopted.

REPORT OF MISSIONARY EVANGELISTIC COMMITTEE

Your Missionary Evangelistic Committee would report that it has had one meeting, at which time it went very carefully over the work of the various fields coming under its consideration.

Communications from Middle Island and Los Angeles churches, setting forth the need of increased appropriations for these fields, were presented; and your committee recommends that the appropriation to these churches for the year 1925 be increased at the rate of \$100 each.

At the October meeting, the matter of tents for the work in Jamaica, B. W. I., and Riverside, Calif., and vicinity was referred to this committee; and it would report that a tent for Riverside was provided by the people in California. Regarding a tent for the work in Jamaica, the committee thinks it best to postpone action for the present.

Before its meeting the committee had been furnished with a large amount of correspondence, both from India and the homeland, asking that our Seventh Day Baptist brother in India be employed in that country for a time for the purpose of investigating the extent of our interests in that land and the prospects for development; but the committee does not think best to recom-

mend at present that the plans adopted last April be changed.

Respectfully submitted,
WILLIAM L. BURDICK,
Chairman.

Mr. Frank Hill, chairman of the Georgetown Committee, gave a verbal report of progress.

The quarterly report of the treasurer was read by Treasurer Davis and was voted approved and ordered recorded. The report follows:

QUARTERLY REPORT

October 1, 1924—January 1, 1925

S. H. DAVIS,

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
Cash Received

On hand October 1, 1924	\$16,056.92
For General Fund	1,853.02
For Home field	11.60
For China field	980.64
For Boys' School	44.76
For Girls' School	35.43
For Java	2.00
For Georgetown Mission	10.59
For Jamaica	10.00
For Liuho Hospital Automobile Fund ..	72.00
For specials	5.00
From income Permanent Funds	2,400.00
From Memorial Board	482.53
For Debt Fund	17.34
	<u>\$21,981.83</u>

Disbursements

To corresponding secretary and general missionaries	\$ 1,377.82
To churches and pastors	774.99
To China field	2,577.07
For Liuho Hospital automobile	82.00
To South American field	250.00
To Holland field	175.00
To other fields	255.00
To specials	85.69
To treasurer's expenses	84.00

Total disbursements

Balance in bank January 1, 1925 ..

\$21,981.83

SPECIAL FUNDS

1. Boys' School Fund	
Amount on hand October 1, 1924 ..	\$ 8,806.81
Received during quarter	44.76
Total	\$ 8,851.57
2. Girls' School Fund	
Amount on hand October 1, 1924 ..	\$ 8,895.55
Received during quarter	35.43
Total	\$ 8,930.98

3. Georgetown Chapel Fund
Amount on hand October 1, 1924 ..\$ 1,030.72
Received during quarter

Total

Total

Balance in bank January 1, 1925

Net indebtedness of special funds,
Jan. 1, 1925

The matter of maintaining a pastor at the Welton, Iowa, Church was discussed, and it was voted to endorse the reply of the secretary to them, and that the matter be referred to the secretary, requesting that he visit the Iowa field at his earliest convenience.

It was voted that the president appoint the standing committees for the ensuing year.

Correspondence was read from Rev. J. W. Crofoot and Dr. Rosa L. Palmberg regarding conditions in China. A general discussion took place and the following resolution, presented by Mr. Frank Hill, was adopted:

That it is the sense of the board that no school building operations should be commenced by our mission in China until sufficient funds for completing such building are available, and until conditions in China are more settled. The board believes that its action in this regard is in harmony with the purpose of the Commission as expressed when these school funds were provided for in the denominational budget.

The following vote as prepared by Treasurer Samuel H. Davis was adopted:

Voted, that we appropriate the sum of \$500 from the General Fund toward the replacement of the missionaries' personal effects, repairs, and re-equipment of the Liuho Hospital.

Adjournment was made for the noon recess at 11.55 a. m.

Prayer was offered by Rev. Clayton A. Burdick.

The afternoon session was called to order by President Burdick at 12.45 p. m.

Correspondence was read in regard to the work on the Australia field and a general discussion took place. The board expressed itself as unanimously in favor of the work, provided a man could be found to meet the requirements. The matter was referred to the Missionary Evangelistic Committee, and they were instructed to report to the board at the earliest possible time.

A discussion took place in regard to the work in India, but no action was taken.

Secretary Burdick gave brief verbal reports in regard to the work in both Trinidad and Jamaica.

Following these reports, correspondence was read from the general missionary in the Southwest, from Middle Island, Hammond, Pennsylvania field, Stonefort, and from Robert B. St. Clair.

President Burdick presented the following list of standing committees for the year, and it was accepted.

Missionary Evangelistic	
Rev. A. L. Davis	Frank Hill
William L. Burdick	James A. Saunders
Albert S. Babcock	Edgar P. Maxson
John S. Austin	Mrs. C. A. Burdick
Herbert M. Swinney	
Georgetown, South America	
Frank Hill	Allen C. Whitford
I. B. Crandall	Mrs. A. H. Langworthy
Work in China	
Charles H. Stanton	Robert L. Coon
Dr. Anne L. Waite	Amelia Potter
Paul S. Burdick	Dr. Edwin Whitford
Alice Fisher Fund	
Samuel H. Davis	Rev. William L. Burdick
	Rev. C. A. Burdick
Ministerial Education Fund	
William L. Burdick	Samuel H. Davis
Auditors	
John H. Austin	Frank Hill

The minutes were read and accepted.

Prayer was offered by Rev. Paul S. Burdick and adjournment was made at 2.35 p. m.

Respectfully submitted,
GEORGE B. UTTER,
Recording Secretary.

"O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches." Psalm 104:24.

The Bible is a very old-fashioned book. It speaks as if God were doing things in the world, and taking care of things. Read this psalm through! Science has discovered a great deal about the work of nature, but after all, really nothing that contradicts what the Bible has to say about God's part in it. God really feeds the birds, and hears the ravens, and sends the rain, and checks the storms. It is a great joy to us to know that this is our Father's world.—J. R. Miller.

A TRUE CHRISTMAS STORY

CHRISTMAS EVE AT LIUHO, CHINA

DR. ROSA PALMBORG

[The following description of a Christmas eve surprise party was sent to the *China Press*, the American paper of Shanghai, China, by Dr. Palmberg. The editors of that paper gave it the following heading in display type:]

LIUHO, DEVASTATED BY WAR, RE-AWAKENS TO LIFE; SHANGHAI VISITORS STAGE CHRISTMAS FETE

Grace Hospital Scene of Merriment as Unexpected Guests Drop in and Bring Christmas Cheer

Then the editor introduced Dr. Palmberg's article with these words:

Devastated Liuho is reawakening to life, as evidenced by the following interesting account of a Christmas incident at Grace Hospital, told by Miss Rosa Palmberg of the Seventh Day Baptist Mission.

It was Christmas eve. The doctors of the Liuho Hospital had been very busy all day, and there had been no time to make any preparations for Christmas. I came back at dark from the town, where I had been working with the women and girls of my sewing class. I was weary, and the place seemed dark and dreary, and in such a turmoil, with the evidences of the work of carpenters, masons and painters all around. I said with a sigh: "It does not seem much like Christmas!"

LETTERS ARRIVE

However, there were letters from home which had arrived while I was in town, and some presents, too. The supper took longer than usual, as the letters were read aloud, so that both could enjoy them while eating. As the last one was opened, there came a hail from the yard below; and voices, instantly recognizable as foreigners', were heard.

Who could it be? Which of our friends had come from Shanghai so late and how had they come? Dr. Crandall went down to investigate. I thought from the joyful sounds that it must be some especial friends of hers. When she came back laughing and chatting with four happy looking people who were strangers to me I waited a mo-

ment for an introduction, and as none was forthcoming, I asked for one, only to find that they were strangers to her also. So they introduced themselves.

ALL SURPRISED

Still more surprising, they had brought with them a very inviting looking basket, with a large sprig of holly on it, which immediately brought the feeling of Christmas, which had been lacking before. And—would wonders never cease?—here was a tiny little package done up in the usual red and white which proved to be the proverbial "precious thing in a small package," a gift of money for the hospital!

To cap the climax, these friends from "out of the east" invited the two doctors to a Christmas dinner, on their beautiful house-boat. We felt as if it were all a dream as we walked over to the canal by the light of the lanterns, and came upon the large house-boat, all dressed up with red Chinese lanterns, evergreens and holly and a real Christmas tree, whose candles were lighted for our benefit. Surely fairyland had come to Liuho!

HOLIDAY SPIRIT

Then ensued an evening of such good cheer and fun and good things to eat, as one could never have imagined in this corner of the world.

More beautiful yet, these friends had loaded up with apples, oranges, and toys to distribute to the Chinese children whom they should meet on the way. Was ever a more beautiful Christmas holiday trip taken?

It has left a trail of joy and the very spirit of Christmas in its wake. The doctors came home feeling that they would like to go out and distribute all their remaining possessions to those more needy than themselves!

Then they found presents from other friends in Shanghai, prompted by the spirit of sympathy and love. Tears of joy came to our eye—joy in the thought of the friendship, love and kindness of so many people. Had I said it was not like Christmas? Never was there such a Christmas before.

Duty's path always opens for us as we go on: not before we start, but as we obey and move forward.—J. R. Miller.

EDUCATION SOCIETY'S PAGE

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

PRESIDENT WHITFORD SUCCEEDS DR. EVANS

ELECTED PRESIDENT OF WISCONSIN COLLEGE HEADS

President Alfred E. Whitford, of Milton College, was elected president of the Association of Presidents and Deans of Wisconsin Colleges at the annual meeting held in Milwaukee on Thursday, January 22, to succeed President Silas Evans, of Ripon College, who was the president for the last year. President Irving Maurer, of Beloit succeeds Dean Dancey, of Carroll College, as secretary of the association, and Dean George C. Sellery was elected vice president. President Whitford and Dean J. N. Daland attended the meeting, which was held in the Board Room of the Y. M. C. A. building in Milwaukee.

The program consisted of an informal meeting in which various subjects were discussed informally by different members, and questions asked, concerning problems of colleges. At the noon hour, the presidents and deans sat at separate tables, and the deans listened to Dean Flynn, of Marquette University, discuss such problems as, "What means are being used in your college to enable your faculty to grow culturally," and "How many members of your faculty expect to go abroad during the next summer?"

While the deans were having their discussion, the presidents held a meeting of the Wisconsin Colleges Associated, of which President Silas Evans, of Ripon College, was elected president to succeed President Plantz, who recently died. President Whitford was re-elected secretary of this organization. This meeting listened to a report of the special committee, appointed last fall, of which President Whitford was a member, concerning future plans for the association. It was decided to continue the joint advertising plan, now used by the colleges. It was also decided to unite in a simple exhibit with a rest room at the state fair.—*Milton College Review*.

SHALL WE COMMIT SUICIDE?

The following article on what may be expected in the event of a new war comes with authority from an Englishman who for many years has been actively identified with the war machinery of the British Empire. In 1914, when the war opened, Mr. Churchill was first lord of the admiralty, which office he held until 1915. In 1916 he saw service in France as lieutenant-colonel in command of the 6th Royal Scots Fusiliers. In 1917 he became minister of munitions, and from 1918 to 1921 he held the offices of secretary of state for war and secretary of state for air.

The story of the human race is war. Except for brief and precarious interludes, there has never been peace in the world; and before history began, murderous strife was universal and unending. But up to the present time the means of destruction at the disposal of man have not kept pace with his ferocity. Reciprocal extermination was impossible in the Stone Age. One can not do much with a clumsy club. Besides, men were so scarce and hid so well that they were hard to find. They fled so fast that they were hard to catch. Human legs could only cover a certain distance each day. With the best will in the world to destroy his species, each man was restricted to a very limited area of activity. It was impossible to make any effective progress on these lines. Meanwhile one had to live and hunt and sleep. So on the balance the life-forces kept a steady lead over the forces of death, and gradually tribes, villages, and governments were evolved.

THE NEW DEVELOPMENT

The effort at destruction then entered upon a new phase. War became a collective enterprise. Roads were made which facilitated the movement of large numbers of men. Armies were organized. Many improvements in the apparatus of slaughter were devised. In particular the use of metal, and above all, steel, for piercing and cutting human flesh, opened out a promising field. Bows and arrows, slings, chariots, horses, and elephants lent a valuable assistance. But here again another set of checks began to operate. The governments were not sufficiently secure. The armies were liable to violent internal disagreements. It was extremely difficult to feed large numbers of men once they were concentrated, and consequently the efficiency of the efforts at destruction became fitful and was tremendously hampered by defective organization. Thus again there was a balance on the credit side of life. The world rolled

forward, and human society entered upon a vaster and more complex age.

MODERN WAR AS A DESTROYER

It was not until the dawn of the twentieth century of the Christian era that war really began to enter into its kingdom as the potential destroyer of the human race. The organization of mankind into great states and empires and the rise of nations to full collective consciousness enabled enterprises of slaughter to be planned and executed upon a scale with a perseverance never before imagined. All the noblest virtues of individuals were gathered together to strengthen the destructive capacity of the mass. Good finances, the resources of world-wide credit and trade, the accumulation of large capital reserves, made it possible to divert for considerable periods the energies of whole peoples to the task of devastation. Democratic institutions gave expression to the will power of millions. Education not only brought the course of the conflict within the comprehension of everyone, but rendered each person serviceable in a high degree for the purpose in hand. The press afforded a means of unification and of mutual encouragement; religion, having discreetly avoided conflict on the fundamental issues, offered its encouragements and consolations, through all its forms, impartially to all the combatants. Lastly, science unfolded her treasures and her secrets to the desperate demands of men and placed in their hands agencies and apparatus almost decisive in their character.

In consequence many novel features presented themselves. Instead of merely starving fortified towns, whole nations were methodically subjected, or sought to be subjected, to the process of reduction by famine. The entire population in one capacity or another took part in the war; all were equally the object of attack. The air opened paths along which death and terror could be carried far behind the lines of the actual armies, to women, children, the aged, the sick, who in earlier struggles would perforce have been left untouched. Marvelous organization of railroads, steamships, and motor vehicles placed and maintained tens of millions of men continuously in action. Healing and surgery in their exquisite developments returned them again and again to the shambles. Nothing was wasted that could contribute to the process of waste.

The last dying kick was brought into military utility.

WHAT WAR IN 1919 WOULD HAVE MEANT

But all that happened in the four years of the Great War was only a prelude to what was preparing for the fifth year. The campaign of the year 1919 would have witnessed an immense accession to the power of destruction. Had the Germans retained the *morale* to make good their retreat to the Rhine, they would have been assaulted in the summer of 1919 with forces and by methods incomparably more prodigious than any yet employed. Thousands of aeroplanes would have shattered their cities. Scores of thousands of cannon would have blasted their front. Arrangements were being made to carry simultaneously a quarter of a million men, together with all their requirements, continuously forward across country in mechanical vehicles moving ten or fifteen miles each day. Poison gases of incredible malignity, against which only a secret mask (which the Germans could not obtain in time) was proof, would have stifled all resistance and paralyzed all life on the hostile front subjected to attack. No doubt the Germans too had their plans. But the hour of wrath had passed. The signal of relief was given, and the horrors of 1919 remained buried in the archives of the great antagonists.

The war stopped as suddenly and as universally as it had begun. The world lifted its head, surveyed the scene of ruin, and victors and vanquished alike drew breath. In a hundred laboratories, in a thousand arsenals, factories, and bureaus, men pulled themselves up with a jerk, turned from the task in which they had been absorbed. Their projects were put aside unfinished, unexecuted; but their knowledge was preserved; their data, calculations, and discoveries were hastily bundled together and docketed "for future reference" by the war offices in every country. The campaign of 1919 was never fought; but its ideas go marching along. In every army they are being explored, elaborated, refined under the surface of peace; and should war come again to the world it is not with the weapons and agencies prepared for 1919 that it will be fought, but with developments and extensions of these which will be incomparably more formidable and fatal.

THE PERIOD OF EXHAUSTION

It is in these circumstances that we have entered upon that period of exhaustion which has been described as peace. It gives us, at any rate, an opportunity to consider the general situation. Certain sombre facts emerge solid, inexorable, like the shapes of mountains from drifting mist. It is established that henceforward whole populations will take part in war, all doing their utmost, all subjected to the fury of the enemy. It is established that nations who believe their life is at stake will not be restrained from using any means to secure their existence. It is probable—nay, certain—that among the means which will next time be at their disposal will be agencies and processes of destruction wholesale, unlimited, and perhaps, once launched, uncontrollable.

Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. That is the point in human destinies to which all the glories and toils of men have at last led them. They would do well to pause and ponder upon their new responsibilities. Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peoples *en masse*; ready, if called on, to pulverize, without hope of repair, what is left of civilization. He awaits only the word of command. He awaits it from a frail, bewildered being, long his victim, now—for one occasion only—his master.

THE NEW CRISIS

Let it not be thought for a moment that the danger of another explosion in Europe is passed. For the time being the stupor and the collapse which followed the World War ensured a sullen passivity; and the horror of war, its carnage and its tyrannies, have sunk into the soul, have dominated the mind of every class and in every race. But the causes of war have been in no way removed; indeed they are in some respects aggravated by the so-called Peace Treaty and the reactions following thereupon. Two mighty branches of the European family will never rest content with their existing situation. Russia, stripped of her Baltic provinces, will, as the years pass by, brood incessantly upon the wars of Peter the Great. From one end of Germany to the

other an intense hatred of France unites the whole population. This passion is fanned continuously by the action of the French government. The enormous contingents of German youth growing to military manhood year by year are inspired by the fiercest sentiments, and the soul of Germany smoulders with dreams of a war of liberation or revenge. These ideas are restrained at the present moment only by physical impotence. France is armed to the teeth. Germany has been to a great extent disarmed and her military system broken up. The French hope to preserve this situation by their technical military apparatus, by their black troops, and by a system of alliances with the smaller states of Europe; and for the present at any rate overwhelming force is on their side. But physical force alone, unsustained by world opinion, affords no durable foundation for security. Germany is a far stronger entity than France, and can not be kept in permanent subjugation.

NEW METHODS OF WAR

"Wars," said a distinguished American to me last summer, "are fought with steel; weapons may change, but steel remains the core of all modern warfare. France has got the steel of Europe, and Germany has lost it. Here, at any rate, is an element of permanency." "Are you sure," I asked, "that wars of the future will be fought with steel?" A few weeks later I talked with a German. "What about aluminum?" he replied. "Some think," he said, "that the next war will be fought with electricity." And on this a vista opens out of electrical rays which could paralyze the engines of a motor car, could claw down aeroplanes from the sky, and conceivably be made destructive of human life or human vision. Then there are explosives. Have we reached the end? Has science turned its last page on them? May there not be methods of using explosive energy incomparably more intense than anything heretofore discovered? Might not a bomb no bigger than an orange be found to possess a secret power to destroy a whole block of buildings—nay, to concentrate the force of a thousand tons of cordite and blast a township at a stroke? Could not explosives even of the existing type be guided automatically in flying machines by wireless or other rays, without a human pilot, in ceaseless procession upon a

hostile city, arsenal, camp, or dockyard?

As for poison gas and chemical warfare in all its forms, only the first chapter has been written of a terrible book. Certainly every one of these new avenues to destruction is being studied on both sides of the Rhine, with all the science and patience of which man is capable. And why should it be supposed that these resources will be limited to inorganic chemistry? A study of disease—of pestilences methodically prepared and deliberately launched upon man and beast—is certainly being pursued in the laboratories of more than one great country. Blight to destroy crops, anthrax to slay horses and cattle, plague to poison not armies only but whole districts—such are the lines along which military science is remorselessly advancing.

NEW PERILS TO LIBERTY

It is evident that whereas an equally contested war under such conditions might work the ruin of the world and cause an immeasurable diminution of the human race, the possession by one side of some overwhelming scientific advantage would lead to the complete enslavement of the unwary party. Not only are the powers now in the hand of man capable of destroying the life of nations, but for the first time they afford to one group of civilized men the opportunity of reducing their opponents to absolute helplessness.

In barbarous times superior martial virtues—physical strength, courage, skill, discipline—were required to secure such a supremacy; and in the hard evolution of mankind the best and fittest stocks came to the fore. But no such saving guarantee exists today. There is no reason why a base, degenerate, immoral race should not make an enemy far above them in quality the prostrate subject of their caprice or tyranny, simply because they happened to be possessed at a given moment of some new death-dealing or terror-working process and were ruthless in its employment. The liberties of men are no longer to be guarded by their natural qualities, but by their dodges; and superior virtue and valor may fall an easy prey to the latest diabolical trick.

SCIENCE ON THE SIDE OF WAR

In the sombre paths of destructive science there was one new turning-point which seemed to promise a corrective to these

mortal tendencies. It might have been hoped that the electro-magnetic waves would in certain scales be found capable of detonating explosives of all kinds from a great distance. Were such a process discovered in time to become common property, war would in important respects return again to the crude but healthy limits of the barbarous ages. The sword, the spear, the bludgeon, and above all *the fighting man*, would regain at a bound their old sovereignty. But it is depressing to learn that the categories into which these rays are divided are now so fully explored that there is not much expectation of this. All the hideousness of the explosive era will continue; and to it will surely be added the gruesome complications of poison and of pestilence scientifically applied.

THE PERIL OF THE FUTURE

Such, then, is the peril with which mankind menaces itself. Means of destruction incalculable in their efforts, wholesale and frightful in their character, and unrelated to any form of human merit: the march of science unfolding ever more appalling possibilities; and the fires of hatred burning deep in the hearts of some of the greatest peoples of the world, fanned by continual provocation and unceasing fear and fed by the deepest sense of national wrong or national danger! On the other hand, there is the blessed respite of exhaustion, offering to the nations a final chance to control their destinies and avert what may well be a general doom. Surely if a sense of self-preservation still exists among men, if the will to live resides not merely in individuals or nations but in humanity as a whole, the prevention of the supreme catastrophe ought to be the paramount object of all endeavor.

THE PATH TO SAFETY

Against the gathering but still distant tempest the League of Nations, deserted by the United States, scorned by Soviet Russia, flouted by Italy, distrusted equally by France and Germany, raises feebly but faithfully its standards of sanity and hope. Its structure, airy and unsubstantial, framed of shining but too often visionary idealism, is in its present form incapable of guarding the world from its dangers and of protecting mankind from itself. Yet it is through the League of Nations alone that the path to safety and salvation can be found. To

(Continued on page 184)

WOMAN'S WORK

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

And when the victory shall be complete,
when there shall be neither a slave nor a
drunkard on the earth, how proud the title
of that land which may truly claim to have
been the birthplace and the cradle of both
those revolutions, that shall have ended in
that victory. *A. Lincoln.*

February 22, 1842

PILGRIMAGE TO HISTORIC SPOT

Shenendoah, Iowa, "where the tall corn grows," claims the honor of starting a patriotic program last summer that was followed by other cities and towns of that state as well as other nearby states. One day, as a citizen of that town was trying to teach lessons of patriotism to the school children, the idea of a pilgrimage to a historic spot presented itself. Now, while Iowa has many beauty spots and places of historical interest to her citizens, it seemed that a visit to some place of importance in our national history was required. Why confine this pilgrimage to their own state, when over the line in Illinois stands the tomb of that greatest of all Americans, Abraham Lincoln? So this plan was taken over to the Chamber of Commerce to be discussed, and it carried everything before it; and almost before this dreamer realized that it was a plan that could be worked, arrangements had been made with the railroads; and the school children were on their way to Springfield to visit the tomb of Lincoln. They were met at the train by the man who had gone on ahead to make arrangements for this visit and by representatives of patriotic societies of Springfield, and quite a little ceremony was made out of this visit. The Chicago papers found out about it and pictures were published telling of how the children were taken at no expense to themselves to visit this tomb. Other towns read these papers and sent their children on pilgrimages, until the weather became too unsettled for such trips. Without doubt this coming spring will see other children making this pilgrimage and receiving inspiration in patriotism.

This week we have an article reprinted from a paper published a number of years ago, picturing a side of Lincoln that is not usually mentioned in newspaper articles about him.

LINCOLN AND HIS RELIGION

Our English word "king" is derived from an old Anglo-Saxon word "cynig," meaning "one who can." In the old days he was king who had power. We do no violence to the right use of words or to the facts of history when we speak of Abraham Lincoln as a kingly man. It took power to rise from his lowly estate to the heights from which, in manhood, he spoke to the nation and to the world. It took power to smite ancient error as he smote it, and to restore order to a chaotic State. Like another Thor, he leveled mountains, raised pillars and erected temples. No mythical Scandinavian deity ever had a more unconquerable purpose.

No man—no mere man—has a surer claim to earthly immortality than Lincoln. What Stanton said of him is true: "Now he belongs to the ages." His biography is almost unmatched among the annals of men. Strange elements combined to produce a body, mind, and soul of mighty mold. It is a miracle of Providence that out of the humble cabin in Hardin County, Ky., came the ambitious boy, the studious youth, the self-taught surveyor, the skilful lawyer, the wise administrator, the sagacious diplomat, the far-sighted statesman, the tender-hearted philanthropist. He is our Alfred the Great, our Cromwell, our Chevalier Bayard *sans peur et sans reproche*, our Sir Philip Sidney.

"Nature, they say, doth dote,
And can not make a man
Save on some worn-out plan,
Repeating as by rote:
For him her Old World molds aside she threw,
And choosing sweet clay from the breast
Of the unexhausted West,
With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God, and true."

With all his greatness, due to traits which give unique luster to his name, Lincoln was human and lovable. His soul indeed was like a star, but it did not "dwell apart." He had dignity with humility; he was resolute, but gentle; firm, but always friendly. His face was seamed and sad. His was the earnestness of a great soul born to a great

destiny; and yet, like Hamlet's friend, he was a man of "infinite jest." Most practical of politicians, he was also an idealist. He dreamed dreams and saw visions. Rarely is a seer a close reasoner. This man of vast outlook into the eternal world, the world of lights and shadows which elude the sordid, selfish soul, had also the gifts of a philosophic mind. He was a poet as well as a logician. His was the eloquence of simple yet perfectly chosen words. His letters and addresses contain some of the most beautiful sentences in our literature.

What was this man's religion? In his childhood he became acquainted with the Bible. From it he derived his great rule of life, the Christian principle of equity. In all his dealings with men he adhered strictly to that rule. He was only a lad when it became evident he was in love with righteousness. He had borrowed a book from a neighbor. While in his possession the book was injured. Rain, beating through the cabin cracks, stained its pages. When he returned the book, he called the owner's attention to the damage, and was permitted to work for him until the book was paid for. Everyone knows about the incident of the money left in Mr. Lincoln's hands when the village post office was closed in the little Illinois town. When the balance was called for, he went to a trunk in his room and produced the money to the last cent, and in the very coins in which it had been deposited when the office closed.

Lincoln's honesty was simply the expression of a perfectly straightforward mind. He saw fact and truth with unclouded eyes. He added passion to his vision, enthusiasm to his virtue. He said: "Douglas does not care whether slavery is voted up or down; but God cares, and humanity cares, and I care."

It was a feature of Lincoln's character that he was incapable of cherishing the memory of an injury to himself. There seems to be little doubt that, years before Mr. Lincoln became a figure of national prominence, he was engaged as counsel in a lawsuit in Cincinnati, in which Mr. Stanton was an associate counsel. Stanton had never seen Lincoln before, and said to a friend, "What does that long-armed creature intend to do in the case?" Lincoln had expected to argue the case, but Mr. Stanton assumed that duty, though it is said that he made use of some of the notes the Springfield lawyer had prepared. It was not long

after this episode that the "long-armed creature" invited Mr. Stanton to become a member of his cabinet. This same Stanton later stood among the group of watchers at Lincoln's death-bed.

In his twenty-three years at the bar, Mr. Lincoln had not fewer than one hundred seventy-two cases before the Supreme Court of Illinois, and frequently appeared before the United States Circuit and District Courts. Moreover, he was often chosen to arbitrate important issues. In all this practice he came into contact, and often into conflict, with rude and hot-tempered men. Some of these were offended by Mr. Lincoln's words and acts, and often expressed their anger. But he never willingly made any man his enemy, never willingly allowed any man to consider him a personal foe. The true Christian speaks when Lincoln says: "I have read the Beatitudes of Jesus. I have sometimes thought I might claim the benefit of the one that pronounces a blessing upon those who hunger and thirst after righteousness; but if that fails me, possibly I may come in among the peacemakers. As a peacemaker a lawyer has a superior opportunity of being a good man."

Lincoln was a total abstainer, and among the earliest speeches he made were earnest pleas for temperance. There is great wisdom in his advice: "Do not worry; eat three square meals a day; say your prayers; be courteous to your creditors; keep your digestion good; exercise; go slow and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, these I reckon will give you a good lift." In many a business office Lincoln's motto hangs on the wall: "I do the very best I know how; the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."

Character has its basis in convictions. The justice, courage, sincerity and moral wisdom of this man were rooted in his faith. Of it he spoke when he said:

"I know that there is a God and that he hates injustice and slavery."

"I see the storm coming, and I know his hand is in it. If he has a place and a work for me, and I think he has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I

know that liberty is right, for Christ teaches it."

"The time for the enactment of the emancipation policy can be no longer delayed. Public sentiment, I think, will sustain it, many of my warmest friends and supporters demand it, and I have promised God that, if General Lee was driven back from Pennsylvania, I would crown the result with the declaration of freedom to the slaves."

"When I left Springfield, I asked the people to pray for me; I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. *But when I went to Gettysburg and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ.*"

Of course Lincoln was maligned, grossly caricatured and bitterly calumniated. Blind prejudices assailed him as few public men have been assailed. It was a part of the price he had to pay for the peerless privilege of the leadership of a nation in its greatest crisis. He must have suffered keenly—all the more so because himself conscious of utmost rectitude. But his experience did not embitter him. He carried with him into the eternal world "the triumph of a soul serene." Thus he illustrates the ancient words, "Great peace have they that love thy law, and nothing shall offend them." Lincoln was on friendly terms with God, and "when God giveth quietness, who then can make afraid?"

Since Lincoln's martyrdom, since the scales of prejudice have fallen from our eyes, the nation sees what those who stood near the great President and knew him intimately had always seen: That he was as rich in goodness as in common sense; that no selfish motive or petty pride had place in his heart, and that no stain of dishonor mars the beauty and wonder of his career.

EDMOND FREMONT ALBERTSON.

Clifton Springs, N. Y.

CAPE VERDE ISLANDS

ELDER R. B. ST. CLAIR

These islands lie off the west coast of Africa and about seven hundred miles north of the equator.

For many years the state religion has been Roman Catholic as the islands were possessions of the Crown of Portugal. Since the downfall of the monarchy, the

Catholic Church has been disestablished by the republic, and the religious situation is somewhat in a chaotic condition.

Various Protestant evangelical bodies have maintained stations in the islands and one denomination in particular had in its employ Rev. Joaquim Manael Tourinho, a native of that country, who conducted a mission there for some years until a retrenchment made continuance impossible. This I have from Rev. George Ferguson, of Detroit, one of the leading members of the denomination.

While at a session of the City Council of Detroit in an effort to secure full Sabbath exemption in a proposed ordinance which has since been enacted, I met Rev. Mr. Tourinho, who is also the president-general of the Philanthropic Army, an international association for the promotion of the development of African civilization. Mr. Tourinho was addressing the City Council on the situation in the Cape Verde Islands. His African Board of Trustees includes Loao Baptista Medina, Antonio Pedro Sousa, Jacinto Estrella, Joao Pedro Sousa and five other members, all residing in Saint Antao, Cape Verde Islands; while Arsenio Jose Froes, 220 Broadway, N. Y.; Dr. George McNeely, 17 Lyon Avenue, Newark, N. J.; C. Swedburg, 129 West Eighty-ninth Street, N. Y.; and Dr. James F. Moon, of 551 Central Avenue, East Orange, N. J.; are given as some of the American Board.

Later on, I again met Mr. Tourinho and gave him literature and invited him to our meetings. He has been in quite regular attendance ever since. Possibly two months ago, he made a public confession of his belief in the Sabbath, and he has been observing it since that time. He is anxious, when the time is opportune, to see Sabbath truth proclaimed in the Cape Verde Islands.

The Cape Verde Islands are European rather than African so far as civilization is concerned. Everywhere, in education, architecture, social habits, religion, etc., is this to be seen. Portions of the islands stand in need of irrigation and it is the object of the Philanthropic Army to bring this about. Mr. Tourinho was naturalized as an American citizen at Taunton, Mass.

If I could hear Christ praying for me in the next room I would not fear a million enemies. Yet the distance makes no difference; he is praying for me.—*McChyne.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

COST OF FRIENDLINESS

Christian Endeavor Topic for Sabbath Day,
February 28, 1925

DAILY READINGS

Sunday—Friendliness costs time (Acts 18: 24-28)
Monday—Friendliness costs sacrifice (John 15: 13-17)
Tuesday—Friendliness costs service (Luke 10: 38-42)
Wednesday—Friendliness costs charity (1 Pet. 4: 8)
Thursday—Friendliness costs understanding (Job 19: 13-21)
Friday—Friendliness costs sympathy (Prov. 11: 13)
Sabbath Day—Topic: The cost of friendliness (John 15: 13, 14; 1 Sam. 20: 1-4, 16-42; 2 Sam. 1: 26, consecration meeting)

Friendliness costs, as do most of the worth-while things in life. It cost the Good Samaritan his time, his convenience, his supplies, his money, and his prejudices, "for the Jews have no dealings with the Samaritans." It cost Jonathan his hope of a kingdom, but he stood by his friend. It cost Christ his life to demonstrate for all time his friendliness to us.

In becoming a friend one takes on new responsibilities and, as some one has suggested, makes of himself a larger target for the shafts of sorrow. For friends sometimes wound each other, and always we suffer in the sorrows of our friends.

But there are compensations far above the cost. If we suffer with a friend's sorrow, we also have his sympathy in our own; and we can rejoice in his joys and be the happier in our own because he shares them.

What Cowper says of solitude applies equally well to most affairs of life:

"How sweet, how passing sweet is solitude!
But grant me still a friend in my retreat,
Whom I may whisper, solitude is sweet."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The story of the friendship of David and Jonathan is a beautiful one. They loved each other devotedly and were willing to sacrifice anything, even their lives, for the happiness of each other. In 2 Samuel 1:

26. David says, in lamenting over Jonathan, "Thy love to me was wonderful, passing the love of women."

Paul's friendship for Christ caused him to sacrifice everything, from a worldly standpoint. It caused him to suffer persecution, and to finally give his life. Why was he willing to do this? Because he loved his Master. What did he get in return for his friendship with Christ? He got the greatest of all rewards—eternal life. So it paid him to suffer for the friend he loved.

Young people, Jesus wants our friendship. Friendship with him means the sacrifice of worldly pleasures,—it may even mean the sacrifice of your lives. But the reward is great. Are you willing to pay the cost?

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, FEBRUARY 28, 1925

China's new women. John 4: 19-26, 39.

MRS. ANGELINE PRENTICE ALLEN

Christianity has brought a new era to China. One of the greatest of the things which are coming about is the liberation of women.

In the Chicago Training School for Missions, one of my classmates for one term was Miss Tang, a delightful Christian Chinese girl. She was the first woman in China to have her feet unbound. When she was a young child her parents were converted to Christ, and promptly unbound their baby's feet.

Miss Tang had taken work in colleges in New York and Minneapolis, and was taking some special work in the training school to prepare her to go back to China to teach in the mission. Her life was a living sermon, always so brave, happy and thoughtful of others; earnest and sincere always. Her room was on the same floor as mine and I became much attached to her. We were more than mere acquaintances, and yet we expected soon to go to our fields of labor in opposite ends of the earth. She called us "transient friends."

SUGGESTIONS

In the meeting one might contrast a heathen and a Christian wedding in China and describe the home atmosphere.

YOUNG PEOPLE'S PROGRAM

Program given at the Quarterly Meeting of the Southern Wisconsin and Chicago Churches, at Milton, Wis., January 17, 1925:

TOPIC—DENOMINATIONAL LOYALTY

Song Service—Faith of Our Fathers; Lead On, O King Eternal,—led by Carroll L. Hill.
Devotions—James 2: 14-25; Matt. 6: 24—followed by prayer—Miss Mildred Robbins.
Male quartet—M. C. Sayre, C. L. Hill, P. L. Ewing, and L. D. Seager.
Introduction—G. M. Sayre.
"Early Training in Home and School"—Leland W. Hulett.
"Factors Undermining Loyalty"—Miss Oma Pierce.
"Choice of a Vocation and Denominational Loyalty"—J. Paul Green.
Girls' quartet—Misses Dorothy Burdick, Marjorie Johnson, Lura Burdick and Elizabeth Johnson.
"Excuses vs. Reasons"—Miss Glenita Williams.
"Need of Education for Denominational Leaders"—Paul G. Davis.
"Denominational Loyalty—How to Express it; How to Conserve it"—Miss Miriam Shaw.
Male Quartet.
Chalk talk—Rev. Edwin Shaw.
Song.
Mizpah benediction.

CHRISTIAN ENDEAVOR NEWS NOTES FROM ASHAWAY

The last Monday night in December we elected the following officers and chairmen of the various committees.

President, Tacy Crandall; secretary, Gladys Baker; treasurer, Clarence Crandall; corresponding secretary, Mrs. Blanche Burdick; Junior superintendent, Elisabeth Kenyon; assistant Junior superintendent, Gladys Baker; Tenth Legion and Quiet Hour superintendent, Edna Coon; librarian, Mrs. A. L. Davis; chairman, Prayer-meeting Committee, Mrs. A. L. Davis; chairman, Lookout Committee, Rev. A. L. Davis; chairman, Missionary Committee, Elisabeth Kenyon; chairman, Music Committee, Mrs. Blanche Burdick; chairman, Information Committee, Barbara Kenyon; chairman, Good Literature Committee, Tacy Crandall; chairman, Finance Committee, Rev. A. L. Davis; chairman, Transportation Committee, Clara Hoxie; chairman, Social Committee, Elsie Jordan, Tacy Crandall, Mrs. Blanche Burdick, Inez Jordan, Helen Kenyon, Elisabeth Kenyon.

This coming six months we are trying out a new plan on Social Committee work. We could find no one who would be responsible for the committee work for the entire six months, so we have chosen a chairman for each month who is to see that a social is held during that month. Each chairman

Another might contrast child life under the two systems.

Another might mention the professions open to the "new woman" of China, especially emphasizing the opportunities for service as teachers and nurses.

Contrast the effect upon the body, mind, and soul of a life of fear, hopelessness, and suffering, to one of love, peace, joy, health, faith in the living God, and hope of eternal life.

Fouke, Ark.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC FOR FEBRUARY 28

On page three of the little booklets (see RECORDER of January 12 for description), have the juniors paste a picture of a church cut from blue paper, unless a real picture of the church can be had for each junior. It would make the lesson far more real if pictures of their own church could be used. Under the picture write, "Following Jesus on the Sabbath Day," and under the topic the tenth verse of the thirteenth chapter of Luke. In the middle of the left side of the page write the word "Sabbath" placing a long bracket in front of it. At the top of the bracket write, "Following Satan" and in the lower part, "Following Jesus"; in the middle write, "Which?" Then draw brackets in front of the top and bottom words and in these brackets write ways in which we follow Satan by not keeping the Sabbath as we should and in the other things we will do if we follow Jesus on the Sabbath day. It will work out something like this:

Following Satan:

Picnics
Ball games (attending)
Work
Playing games
Shopping
Seeking our own pleasure

Following Jesus:

Attending church
Attending Sabbath school
Attending Junior
Visiting the sick
Singing hymns
Reading good books or stories
Reading or singing to shut-ins
Studying the Bible.

has the privilege of calling on any one in the society to help with the work. Elsie Jordan has charge of the social for January, which is to be held January 31.

We have started the plans for Christian Endeavor Week. The Christian Endeavor meeting of January 24, was led by Pastor Davis. He gave out slips to different members asking for short talks on denominational interests. On Friday evening, January 30, the society is to have a special part in the prayer meeting; there will be short talks and special music. Sabbath morning, January 31, Pastor Davis will preach a sermon for young people. The Christian Endeavor meeting in the afternoon will be led by Elisabeth Kenyon, who wants to make it an "Old Home Day," having every present member attend, and trying to get former members to come. There will be special music by a quartet and she also promises us that there will be a surprise for all who attend. Christian Endeavor Week will close with a social in the parish house. Each member is to invite one friend. We are to use the social put out by the Young People's Board, an indoor track meet, and we are looking forward to a fine time.

The Missionary Committee is planning to start a mission study class, and will study the book, *The Land of All Nations*. They are also soon to form a reading circle, using two home and two foreign mission books.

We are now looking forward to the annual State Christian Endeavor Convention to be held at Westerly on February 23, when Dr. Daniel Poling is to be the speaker for the afternoon session. There will be other able speakers throughout the day, and a banquet between the afternoon and evening session.

MRS. BLANCHE BURDICK,
Corresponding Secretary.

MEETING OF YOUNG PEOPLE'S BOARD

The Young People's Board met in the college building at 7.30 p. m.

The president called the meeting to order. Egmond Hoekstra offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Ruby Babcock, E. H. Clarke, Mrs. Frances Babcock, Aden Clarke, Ivan O. Tappan, L. E. Babcock, Egmond Hoekstra, Dr. L. S. Hurley, Lyle Crandall, Mrs. Nida Siedhoff, Marjorie Willis.

Visitor: Mrs. Hurley.

The treasurer presented a quarterly report which was received and ordered placed on file. It follows:

TREASURER'S REPORT FOR QUARTER ENDING DECEMBER 31, 1924

Dr.	
Amount on hand October 1	\$423.80
Conference treasurer	
Onward Movement	210.94
Forward Movement	10.19
Marlboro Christian Endeavor	10.00
Farina Christian Endeavor	10.00
Nile Christian Endeavor	5.00

Total\$669.93

Cr.	
Mimeograph stencils	\$ 5.00
Field representative, salary and expense	118.00
Corresponding secretary, salary and expense	9.00
Fouke School	200.00
Balance	337.93

Total\$669.93

The following bills were allowed:

Corresponding secretary, supplies	\$5.00
L. S. K. superintendent, supplies	.80

Total\$5.80

The corresponding secretary presented a monthly report which was received. It follows:

REPORT OF CORRESPONDING SECRETARY FROM DECEMBER 4, TO JANUARY 8

Number of letters written	15
Number of letters mimeographed and sent out	150

Correspondence was received from the following: Miss Fucia F. Randolph, Mrs. Blanche Burdick, Miss Helen Clarke, Merton Sayre, Lester Osborn, President S. O. Bond, E. P. Gates, Mrs. Edna Sanford, Miss Hazel Langworthy, Miss Maybelle Sutton, Carroll Hill.

Semi-annual reports have been received from the following societies: Albion, Little Genesee, White Cloud, Milton Junction, Ashaway.

The corresponding secretary has visited the Christian Endeavor at Farina, Ill., since the last meeting. She finds the society getting along very nicely. It has a membership of about 15. Miss Olive Furrow is president and Miss Flora Zinn is secretary. They are starting an expert class. Pastor Hill is to have charge of the class. Several plans have been made which they expect to carry out soon.

Reports have been received from the following nonresident members: Mrs. Blanche Burdick, Miss Hazel Langworthy, Miss Helen Clarke, Miss Fucia F. Randolph, Merton Sayre, Mrs. Edna Sanford. FRANCES FERRILL BABCOCK.

Correspondence was read and discussed from the following: Helen Clarke, Fucia F. Randolph, Edna Sanford, Maybelle Sutton,

Merton Sayre, Lester Osborn, President S. O. Bond, E. P. Gates.

The corresponding secretary gave a detailed report of her recent visit to Farina, Ill.

The Committee on Programs for Christian Endeavor Week reported that the material is all ready to send out and will be forwarded to all societies in a few days.

This report was adopted.

Good and welfare discussion.

Reading and correction of the minutes.

Adjournment.

Respectfully submitted,

MISS MARJORIE WILLIS,
Recording Secretary.

Battle Creek, Mich.,

January 8, 1925.

RESOLUTIONS AND AIMS

DEAR BROTHER GARDINER:

In accordance with the request of the Detroit Seventh Day Baptist Christian Endeavor society, I am handing you for publication in the RECORDER, a copy of Resolutions and Aims which were adopted by the society at the beginning of the year 1925.

COMMITTEE.

RESOLUTIONS FOR 1925

We, the members of the Detroit Seventh Day Baptist Christian Endeavor society, realizing our need for advancement and renewed effort do hereby resolve:

That during the coming year we will strive to take a greater interest in our meetings.

That we will strive to promote a greater interest and spirituality in prayer.

That we will seek through a more strict adherence to our Christian Endeavor pledge to broaden our influence that other lives may be reached and brought to Christ.

That we may co-operate more fully with other societies that we may help to advance the work of Christian Endeavor throughout the world.

That the program to be outlined by the Executive Committee be given our strong support.

AIMS FOR 1925

1. To increase our activities in Christian work.

2. To increase our membership.

3. To show a greater friendliness to other societies.

4. To carry out the following program: First week of each month as a consecration meeting.

Second week of each month as a friendship meeting (bring a friend).

Third week of each month as a prayer week; sick, needy, special causes.

Fourth week of each month as a prayer week for our missionaries and workers.

ROYAL CROUCH,

W. E. BISHOP,

R. L. BROOKS,

Committee on Resolutions.

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

We are indebted to Dr. Sinclair for the following description of a Chinese farm home:

"The house is bungalow style with thatched or tile roof which has small holes in it here and there for light. The main room has its front wall all open. In it is a table; on the wall hangs a picture of some Chinese god or demi-god. Below it is a shelf on which are two red candles and perhaps an incense burner and incense. In one corner of the room is a spinning wheel, and either the grandmother or a very young girl is spinning. A little distance from her the wife or one of the wives of the head of the family are weaving. She weaves a very nice, coarse cloth from which most of the garments as well as the shoes and headgear of the family are made. The floor is of mud, and the walls unplastered.

"Two doors, one on each side, lead to dark bedrooms, lighted only by a small hole in the roof about four by eight inches in size. The bedroom floors are of mud, but several planks are placed along the floor by the bed, much as a mat in American homes. Crops of beans and vegetables, baskets of grain, and boxes of clothes are deposited in the corners and beneath the bed, which is always curtained, in summer on account of mosquitos and in winter to keep out the cold. It is indeed bitterly cold in these loosely built houses, and there is no fireplace and no fire except in the kitchen stove, which gives almost no heat.

"That brings me to a description of the kitchen. It also has a mud floor. There is a table on which vegetables are prepared for cooking. The stove is built of brick,

having two or three round holes above for iron basins, much like large washbowls in shape. In one is cooked the rice, in another the meat and vegetables, and in a third the water is boiled. The Chinese never drink any except boiled water, a wise precaution in a country like this where filthy things are washed in the same canal from which they obtain their water for household purposes. The fuel for the stove is bundles of rice straw or cotton stalks. It takes all of one person's time to feed the fire while another does the cooking. On the stove is the kitchen god with its mouth smeared with molasses so it can only say 'sweet, sweet' when reporting the deeds of the family to the heavenly judge.

"Joined to this house on each side and at right angles to it are the homes of the two elder sons, which are built in the same fashion."

QUESTIONS AND SUGGESTIONS 1840-1850

1. When did interest in foreign missions develop among our people?
2. What was the text of Elder Solomon Carpenter's sermon before the Missionary Association the following year?
3. How was Mr. Carpenter encouraged in the idea of the ministry as his life work?
4. What probably influenced Mr. Wardner to enter the ministry?
5. When did the Carpenters and Wardners sail for China?
6. How long was the trip?
7. When were the first Chinese converted?
8. What are some of the difficulties of the Chinese language? Supplemental work: Look up in encyclopedias and other books accounts of the climate, customs, etc., of China, especially of Shanghai. If files of the RECORDERS are available, read the articles about Chinese life, beginning in April, 1905.

(To be continued)

Success must mean what many business men find lacking in our youth today: reliability, dependability, punctuality, regularity, honest work, willingness to do hard work, the ability to understand and to do exactly what one is told to do. The man who can be the king among men.—Dr. H. H. Horne.

RAILROADERS' RELIGION

At ten o'clock every morning in the Railroad Branch of the Y. M. C. A. in New York City, a couple of scouts from the secretary's office go down the hall and invite the boys to "Come to the morning meeting!" Presently a group begins to file in for what is known as the railroad men's "Every-Day-In-The-Year Club." A dignified passenger trainman heads the procession. The club is sixteen years old and he has been president ever since it started.

This simple religious meeting is famous from Buffalo to Boston, from Jacksonville to Montreal. Men of every shade of religious belief attend. Many of them have no opportunity to go to religious services of any other kind, for the trains must be kept moving seven days a week.

First, a portion of the Bible is read responsively and the leader picks a thought for the day and talks about it for five or seven minutes. Then some one offers a brief prayer for those present and for the boys out on the road, and the group unites in the Lord's Prayer. The men chat for a few minutes informally, then file out some to the day's work and some to the dormitories to rest before going out on the trains. The influence of this meeting is one of those pervasive things that help to give the spiritual touch to all the work done in the Railroad Branch.—*National Y. M. C. A.*

SHALL WE COMMIT SUICIDE?

(Continued from page 176)

sustain and aid the League of Nations is the duty of all. To reinforce it and bring it into vital and practical relation with actual world-politics by sincere agreements and understanding between the great powers, between the leading races, should be the first aim of all who wish to spare their children torments and disasters compared to which those we have suffered will be but a pale preliminary.—*Rt. Hon. Winston S. Churchill in Nash's Pall Mall Magazine.*

Prayer is the forerunner of mercy. You have found this true in your own personal experience. If we had the blessings without asking for them, we should think them common things, but prayer makes them precious.—*Charles H. Spurgeon.*

CHILDREN'S PAGE

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

JESUS AND THE SABBATH DAY

Junior Christian Endeavor Topic for Sabbath Day,
February 28, 1925

DAILY READINGS

Sunday—Preaching God's Word (Luke 4: 16-21)
Monday—Healing the sick (Matt. 12: 9-13)
Tuesday—With friends (Mark 2: 23-28)
Wednesday—Happy Sabbaths (Isa. 58: 13)
Thursday—Attending church (Matt. 9: 35)
Friday—Beginning a new life (Matt. 28: 1-6)
Sabbath Day—Topic: Following Jesus on the Sabbath day (Luke 4: 16; 13: 10-17, consecration meeting)

[The following, Mrs. Davis gives as suggestions for the superintendents, but it would be nice for the leader of the meeting to do the blackboard work; don't you juniors think so? The little song at the end Mrs. Davis wrote several years ago for her own children to help them to realize the fact that "no clock is necessary to tell us when the Sabbath begins, we have only to watch the sun sink in the west." We are glad she has sent it so that we can learn it, too.—E. K.]

FOLLOWING JESUS ON THE SABBATH DAY ELIZABETH FISHER DAVIS

For the Junior meeting, I would suggest that the superintendent have a junior draw upon heavy cardboard or blackboard seven ascending steps. Let the juniors give together the numbers of the days of the week, while a small junior puts the figures on the steps—figure "1" on the bottom step, etc.

Bring out the thought that the Sabbath day is the *best* day of the week, and how kind and thoughtful of our heavenly Father to give man and beast that day for rest, and that human beings, having higher natures than the animals, have a *special* privilege beside—the privilege of worship.

Then let the figure "7" be made in colored crayon. Let a junior place the capitals as follows, noticing that there are seven (the perfect number) letters in the name:

Services attended. Luke 4: 16; Heb. 10: 25.

Attentive to the service. Matt. 13: 19.

Be cheerful. Isa. 58: 13 (second clause).

Be kind to the sick. Matt. 12: 9-13.

Apply yourself to the study of God's Word. 2 Tim. 3: 15; John 5: 39.

Talk of good things. Isa. 58: 13 (last part of verse).

Help make home happy. Rom. 12: 10.

Have the juniors read the references and then bring out the thought given after each letter and write on the blackboard as given above.

Close with the thought that *every* day there are opportunities for following Jesus, and the things that are good for the Sabbath should underlie *every* day's living; and have a junior place the letter "S" under figure "1" of the first step, and so on, to the end.

A SABBATH HYMN FOR THE CHILDREN

The sun is sinking in the west
And the Sabbath day has come.
May it be true day of rest,
Reverently begun.

When breaks the morning bright and clear,
To the house of God we go;
Worship there with friends so dear,
And learn our Lord to know. E. F. D.

[The music came with this little song, but, being made with blue ink, it can not be photographed for a cut.—Ed.]

WINTER

When all the world is still and white,
And fairy pictures come at night
Upon the frosty window-pane—
It's truly winter-time again.

Oh, then hurrah for many a lark!
For chestnuts roasted after dark!
For snowball fights and snow men, too!
I love the winter-time, don't you?
—Rose I. Greely.

LAURA MAY'S VALENTINE

Gertrude pasted a tiny red heart on to the lace in the center of the valentine, then held it up with a sigh of satisfaction.

"There, Laura May," she said, "that is a lovely valentine, and I don't see why you shouldn't have one, even if you are 'only a French doll,' as Gerald says sometimes."

She put it carefully in an envelope and directed it to Miss Laura May Banks, Craigsville, and put it with the others she already had in a neat pile before her.

"I guess the postman will be surprised," she said, as later she dropped them all in the big box on the corner, "It isn't often they leave valentines to dolls; but I don't know why not, as well as cats, and Arline Dennis always sends her big black Sam one."

Gertrude could hardly wait the next day for school to be over that she might hurry home and see Laura May's valentine, but although there was a big pile of white en-

velopes, and valentine postcards, there was nothing for Laura May who sat smiling and unruffled as if to say, "Never mind, little mother, I can be patient."

"Dear me," sighed Gertrude, "I suppose the postman has so many to give out he has not found Laura May's yet. It will surely come this afternoon."

The afternoon brought no valentine for Laura May, and with a sober face Gertrude sought mother, who always knew what to do about everything.

"You, know, dear," said mother when she had heard the whole story, "that the mail is apt to be very heavy on Valentine's Day but I will telephone the post office and see if any one remembers about it there; and when you come home from your music lesson, perhaps it will be here."

Gertrude tried hard to put her mind on her lesson, but sometimes her fingers went astray as well as her thoughts. Miss Blake knew what day it was, however, and when the lesson was over never scolded a bit.

"I suppose you are in a hurry to get home and see how many valentines have come for you," she said, "so I will not keep you any longer."

"I don't care for myself," explained Gertrude, "it is for Laura May," and somehow she found herself telling Miss Blake all about it.

"What kind of a valentine was it?" asked Miss Blake when she had finished her story. When Gertrude told her, she smiled and said, "I think I will ask you to make a little call with me next door before you go home, and see a little girl who has only lived here a few weeks."

Gertrude wondered why Miss Blake took her up stairs when they reached the house, but in a minute found herself smiling bashfully at a little girl who lay in a snowy white bed, with a big plaster cast on her leg.

"I broke it the first day we came to live here," she said as she saw Gertrude looking at it, "so I don't know anybody here except Miss Blake. But see, somebody must have known about me, for they sent me this," and she drew from a box beside her bed, Laura May's valentine.

"Why, why, why—" exclaimed Gertrude, but Miss Blake interrupted her.

"This is Laura May Banks, Gertrude," she said laughing; "and this," taking Ger-

trude's hand and addressing Laura, "is Gertrude Mabel Banks, and I hope you will be friends. Gertrude must not stay this time because her mother will wonder where she is."

Gertrude fairly flew all the way home and into the room where mother was.

"Oh mother," she cried, "I know where it is. Laura May's valentine. And I am so glad." Then mother heard the whole story.

"And, mother dear," said Gertrude when she had finished, "don't you think Laura May ought to go and see her namesake? I could lend her a little while you know; just until she gets well and has a chance to know the girls."

So Gerald carried Laura May in a big box to the house next to Miss Blake's, and came back with his face beaming with satisfaction.

"What do you think!" he said, "She has a dandy brother, named Jack; and her father says our father and he must be second cousins, and he is coming over to see father this very evening; and Laura May's much obliged for the doll and will be very careful of her."

"Oh, it is ever so much nicer than if Laura May had got her valentine herself," said Gertrude. "But I'm so glad I thought to make her one."

And even Gerald who always poked fun at Gertrude's presents to her dolls, acknowledged that this time it had been of some use after all.—*Storyland*.

A VALENTINE

I made a funny valentine for somebody today,
I made it with red paper that I'd put aside for
play;

I'll tell you how I made it, for I made it all
alone,

And you might like to make one, too, all for your
very own.

I cut a square of paper, and I folded it in half,
An' then I cut a half a heart an' tried to make
it laugh;

I cut a curly smiley mouth, one little nose, one
eye.

An' when I opened out the heart it did laugh—
so did I.

For there was a smiling, merry heart—as gay
a one as mine—

An' so I gave this happy heart to my own val-
entine! —*Exchange*.

MY GRANDMA USED TO SAY

"A stitch in time saves nine."

Ask your grandma what she thinks my
grandma meant. MRS. T. J. VAN HORN.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE SABBATH SCHOOL IN PIONEER DAYS

Last Sabbath, as I sat in our class, my mind wandered back from the present very favorable conditions for Sabbath school work, to what they were in my early boyhood. My people were pioneers of the Seventh Day Baptist community at Dakota, near the central part of Wisconsin. Several of those who settled there came from Persia, Cattaraugus County, N. Y.—the Babcocks, Prentices, Thorngates, Crandalls, and others. It was their purpose to establish there a Sabbath-keeping community; so they began at once to hold meetings, first in one another's homes, and a little later in the newly-built schoolhouse.

The church there was organized in 1853, and this schoolhouse became also the meetinghouse, as it continued to be until the time when, because of removals, deaths, etc., the church there ceased to exist. This was about 1875.

In the early days of the settlement it was thought there should be a Sabbath school, and it was begun with two classes—Uncle George C. Babcock, father of the late Rev. Oscar Babcock, of North Loup, in charge of the grown-ups, and my father taught the children. I do not know just how long this school continued, as no record of its existence was kept. I do not remember very much about it, for I was too young. When our folks went to meeting it was two miles and a half, with an ox team. I do not recall much about our lessons. I know that what we were required to do was to recite one after another, the ten Bible verses we were supposed to have committed to memory, and that's all there was of it—not a word of explanation to help us to understand the meaning. So it was neither very interesting, instructive, nor entertaining. It was a common custom to begin upon the first chapter of John. What could we get by merely saying over the first ten verses, and let that be the end of it? I must confess that I had very little notion of what it was about. Scholars, good think-

ers, may yet find there something to argue about; but we were not there to talk about the verses or to hear instruction—just to say the words. I do not remember that for much of the time we had any Sabbath school at all. It was not the custom in those days to pay so much attention to the little folks; and what was done had little or no system about it. It was a great deal different from what is undertaken now. Our church people then were good folks, yet were not trained to good Sabbath school work. They did as well as they knew how.

There are now, no doubt, some elderly people who can give a better account of such work than this of mine. Elizabeth and I have been comparing experiences. In her neighborhood, a good, yet rather ignorant Mr. Curtis got the children together two summers at the schoolhouse in Sunday school. Only a very few older people came. She enjoyed going so that she could see folks, as hers was a rather shut-in life. She speaks much as I have done about the lesson in the first chapter of John, and says she wondered what it all meant. She enjoyed in particular the singing, and she now sings some of the hymns learned there. Also, she enjoyed the games she and the other children played before and after the school. As soon as she came home, her little brother George would get up beside her in the rocker and beg her to sing the hymns she had learned and tell him all about it. We never in those days saw, up in our country, a book of children's songs. She says that some of the hymns she learned were of the doleful kind. What a contrast to the songs our children sing now. In the years that have passed there has been much change for the better; and we are trying to make yet further improvement.

Lesson VIII.—February 21, 1925

GOOD CITIZENSHIP

Golden Text.—"Thou shalt love thy neighbor as thyself." Rom. 13: 9.

DAILY READINGS

Feb. 15—Good Citizenship. Rom. 13: 1-14.
Feb. 16—The Highest Good. Rom. 14: 13-23.
Feb. 17—Law-abiding Citizens. Titus 3: 1-11.
Feb. 18—Paul's Citizenship. Acts 21: 37-40.
Feb. 19—A Citizen of Zion. Psalm 15.
Feb. 20—Walking Wisely. Eph. 5: 6-21.
Feb. 21—Righteous Judgments. Psalm 72: 1-8.
(For Lesson Notes, see *Helping Hand*)

OUR WEEKLY SERMON

THE MANHOOD OF THE MASTER—AN ABSTRACT

REV. WILLIAM M. SIMPSON

Second Alfred Church, Alfred Station, N. Y.

Text: John 18:28; 19:16.

The great world religions center about personalities. Zoroastrianism had its Zoroaster; Buddhism, its Buddha; Confucianism, its Confucius; and Mohammedanism, its Mohammed. But if we should add in the same sentence, "and Christianity, its Christ," we would imply what is not true. Christianity indeed has its Christ, but in a manner so superior, in a relationship so intimate, that it is not in a class with the other religions. Zoroastrianism cultivated a conscience against sin, but left no savior from sin. Buddhism's quest was peace, but it afforded no peace-maker. Confucianism would teach righteousness, but could not point to a God of righteousness. Mohammedanism declares there is but one God, but does not know the love of God.

Jesus Christ, the man of Nazareth, came into the world to save sinners. Truly did he say to troubled hearts, "Peace I leave with you; my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled; neither let it be afraid." So adequate a revelation of the true God was he, that he could say, "He that hath seen me, hath seen the Father." And "Father" was his usual name for God. He constantly manifested an intimate loving relation with his "heavenly Father." "Son of God" was Jesus Christ, and "Son of man."

Today we look at him as Son of man. We do not forget his divinity, but for the present we are centering our attention upon his humanity. Our scripture lesson presents him as a man on trial in a court of justice. We are familiar with the growing opposition of the Scribes and Pharisees against him as he proceeded in his mission of proclaiming his gospel of righteousness, peace, and good will, and salvation. At length his opponents became bitter, formed a plot, bribed a disciple to betray him, arrested him, falsely accused him, condemned him.

The verses just before our scripture lesson tell of the trial before the Jewish authorities. Because they wish him put to death but have not the legal authority, they bring him to Pilate, the officer under the Roman government. Pilate would gladly avoid the necessity of passing sentence; but they press him. "If thou release this man, thou art not Cæsar's friend," they say. "I find no crime in him," several times Pilate insisted. But Christ's enemies prevailed. Pilate yielded, and they led him away to crucify him.

The man Jesus is always on trial. Men are always passing judgment upon him. And always, as in this instance in our scripture lesson, just when he seems to be defeated, behold, he rises triumphant. Men may crucify him, entomb him, set a seal, and guard the tomb—he lives to speak peace and comfort and assurance to troubled souls.

A study of the humanity of Jesus raises the question of the virgin birth, and that other question, "When did Jesus begin to be conscious of his divinity?" These questions are worthy of our serious consideration, but we do not have to answer them now. That is also a deep saying in the first chapter of John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us. . . . full of grace and truth" (John 1:1, 14).

But when I read in the Epistle to the Hebrews, that Jesus was "tempted in all points like as we," there is a quick response in my heart. I listen eagerly to the glad song at his birth, watch the outcome of the flight into Egypt, wonder about his boyhood about Nazareth, thrill at the enthusiasm he manifests on his first attendance at the Passover, and long for a glimpse at that carpenter shop in Nazareth. What "sealed the lips of that evangelist," that we may not know more about him who was "tempted in all points like as we, yet without sin"? I like to read how at the beginning of his public career he resisted the temptations common to ambitious young manhood. With what heroism he began his preaching in the capital city of his nation! When they proved themselves unready to receive his gospel of the kingdom of righteousness, undaunted, he turned to familiar places in

Galilee. When the people in his home town would not receive his teaching, he courageously turned to Capernaum. He called fishermen, tax collectors, men of humble walks in life, to become his disciples, and he trained them and sent them out as apostles of the kingdom of heaven. He did not turn aside from the plain path of duty for ease or safety or favor. We say that he was kind, loving, wise, charitable—but words are too weak to characterize him. He was perfect in every virtue, and he had no vices.

The Hebrews had Samson as their hero of physical strength; but when we think of the strength of character in Jesus, we are sorry to have mentioned Samson. They honored Solomon for his wisdom; but when we think of the wisdom of Christ, we wish we could forget Solomon. Our children sing:

"Jesus, friend of little children,
Be a friend to me;
Take my hand and keep me ever
Close to thee.

"Teach me how to grow in goodness
Daily as I grow;
Thou hast been a child, and surely
Thou dost know."

—W. J. Mathams.

And we grown-up children who have known him repeat the words, "Thou hast trod all our pathway, and surely, thou dost know."

Jesus is the exemplary man. One morning recently I awoke early. A very bright star shone in at my window. Nowadays we live too much indoors to appreciate those words in the Eighth Psalm: "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him? And the Son of man that thou visiteth him? For thou hast made him but little lower than the angels, thou crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; thou hast put all things under his feet." The answer to the psalmist's question is in Jesus Christ. Man is the crown of creation, and the example of manhood is Jesus Christ. It is a laudable ambition in youth to attain the highest in physical, intellectual and spiritual achievement. We rejoice at the rapid advance being made in certain branches of

scientific study. In some college classes, textbooks published three years ago are not good enough, for important discoveries are set forth in textbooks published last year. Since the Man of Nazareth said, "He that is of the truth heareth my voice," inquiring minds have echoed Pilate's question, "What is truth?" The answer is in Jesus Christ.

He is the example to all. Once when the promotion of missionary work in the Orient was being discussed, some one raised the question whether Christianity was adaptable to the Oriental mind. What! was Nazareth an American city? No; but the Christ is so human, that we Americans quickly claim him as our very own. But the simple gospel story finds itself at home in the Chinese language, and in Chinese hearts. The human Christ is humanity's Christ.

Jesus of Nazareth is not only for people of every race, he belongs to people of every station. "Art thou a king, then?" asked Pilate. "As thou sayest, I am king." The Christ was no less a king when he girded himself with a towel and washed his disciples' feet. And he was no less a servant when he rode triumphant into Jerusalem. He could grace the wedding feast or cleanse a leper. He could bless little children, or raise Lazarus from the dead. He was as willing to instruct the Samaritan woman as to train the beloved disciple John. What matter to Jesus whether it was Nicodemus, the ruler of the Jews, or Matthew, the publican? All could come to him, and all could receive help. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

If Christ is all this, and so much more than all this, then what ought we to be?

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

But warm, sweet, tender, even yet
A present help is he;
And faith has had its Olivet,
And love, its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

O Lord and Master of us all,
What e'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.—J. G. Whittier.

AMOS R. WELLS AND HIS GRANDSON, THE EDITOR OF THE CHRISTIAN ENDEAVOR WORLD

ELDER R. B. ST. CLAIR

In a recent letter from Amos R. Wells, Litt. D., LL. D., Editor-in-Chief of the *Christian Endeavor World*, to the writer the following appears:

"The Amos R. Wells, about whom you ask, is undoubtedly my grandfather, after whom I was named. He was a Baptist minister, preaching at different times for the Seventh Day Baptists and for the Baptist Denomination, and he made many missionary trips through the West. You say that you have many interesting historical notes concerning him. My own knowledge regarding him is so meagre that I should be deeply obliged to you if you would give me the information you have. He died eleven years before I was born, and I have no book which gives genealogical details or any other information except a mere mention of him in a volume on home missionary work in New York State. From our family Bible and from the records mainly made by himself, I learn that he was born in Hopkinton, R. I., on November 17, 1794, and died in Glen Falls, N. Y., June 10, 1851. He married Sarah Whitehead, who was born in Arlington, Vt., April 25, 1800, and died in Glen Falls, N. Y., November 27, 1864. They were married in Hoosac, N. Y., October 13, 1824. They had three children: Harriet Elizabeth, born in Petersburg, N. Y., 1825; Sarah Maria, born in Hopkinton, R. I., 1828; and Mary Hannah, born in West Stonington, Conn., 1834. The last named, who was my mother, married her first cousin, Amos P. Wells, in 1862, so that I am a Wells on both sides of my family."

I am sending Dr. Wells all the information I can glean from *Seventh Day Baptists in Europe and America*, Vols. 1 and 2; but it occurred to me that in addition to the twenty references to Elder Amos R. Wells to be found in those volumes, certain information might be forthcoming from friends in Rhode Island who could supply definite information as to his church connections, and bridge over the years from 1825 until the time of his death, 1851. Nothing ap-

pears to be said in our books concerning Amos R. Wells' activities after about 1825, with the exceptions below noted.

From the above mentioned volumes, I glean that in 1816 the Board of Missions chose Elder Matthew Stillman as leading missionary, with Brother Amos R. Wells as his assistant; in 1819, he was again recommended to the Mission Board by the General Conference to be employed in missionary work. This time he is described as a general missionary. He made a trip from Rhode Island to Virginia, West, visiting also Pennsylvania, Ohio, and New York. In 1820, he again traveled (1,566 miles), preached sixty-nine sermons, baptized twenty-four persons and assisted in organizing two churches, viz., Verona and Scott. In 1822, he visited Rhode Island, Connecticut, New Jersey, Pennsylvania, Virginia, Ohio, Indiana and New York states, occupying ten months and twenty-two days in his tour, preaching two hundred five times. It appears that Amos R. Wells received his religious training in the First Hopkinton Seventh Day Baptist Church of Christ and was ordained by it to the Christian ministry, and was pastor of the Second Hopkinton Church, 1835-1837. In 1835, Amos R. Wells was a member of a General Conference Committee to advise concerning the formation of associations.

From the above we would infer that at least from 1818 until 1837, Amos R. Wells was an ordained Seventh Day Baptist minister, and while it is quite likely he may have preached, at times, for First Day Baptists, we have no evidence of his having severed his relations with the Seventh Day Baptists.

"Walking with God is the best way to confute them that think religion to be but a notion. Living the Christian religion will prove that there is a Christian religion."



DEATHS

KENYON.—In Westerly, R. I., January 14, 1925, Mrs. Harriett Potter Kenyon, widow of the late Henry Gillette Kenyon, in the seventy-fifth year of her age.

Harriett Potter Kenyon was the daughter of John S. and Abigail Spicer Champlin, and was born in the town of Hopkinton, R. I., February 23, 1850. She was united in marriage to Henry Gillette Kenyon, February 21, 1873. Mr. Kenyon died in 1906.

Many years ago Mrs. Kenyon united with the Second Seventh Day Baptist Church of Hopkinton, of which she remained a faithful member until about three years ago when she united with the Pawcatuck Church of Westerly.

Of the seven children who were born to Mr. and Mrs. Kenyon, six are still living: John S. of Tomaquog, Elwin A. of Ashaway, Erwin A. of Westerly, Harry G. of Hopkinton, Mrs. Zoe L. Crosby, and Miss Essie L. Kenyon. One brother also survives her, Thomas Champlin of Hopkinton. Mrs. Kenyon, since coming to Westerly, had been living with her daughters, who had cared for her in the most faithful way.

Mrs. Kenyon was a real Christian—strong in faith, faithful in exhortation, constant in prayer. She was an example of unceasing thought for others, even to the closing moments of life. She was a help to her pastor and beloved of many friends.

Funeral services were held Sabbath day at 1:30 p. m., conducted by the pastor, Rev. C. A. Burdick.

STILLMAN.—George Russel Stillman was one of six children born to Sanford Burdick and Sarah Ann Irish Stillman. He was born May 23, 1846, and entered into rest on the morning of January 21, 1925, thus lacking just two days of being 78 years and 8 months of age.

Fifty-six years ago this month, he, with seventeen others, was baptized at Lincklaen Center, and united with the Seventh Day Baptist Church there. He has been a faithful member of the faith all of these years. He was married three times. First, he married Miss Teluma Coon of Lincklaen, who lived about ten years. Later he married Miss Phoebe Saunders who lived for five years. On December 18, 1886, he was united in marriage with Olive M. Church of South Otselic, who survives him. He spent much of his life in Lincklaen and near DeRuyter. Owing to poor health, a year ago last October, he gave up farming and came to DeRuyter, to live among old friends and neighbors.

He is survived by his wife and four children: G. Galen of Wilkes Barre, Pa., Louie C. of Cortland, N. Y., Charlotte O. of DeRuyter, and Lyndon R. of South Otselic, N. Y.

J. F. R.

"I have learned in whatsoever state I am therewith to be content." Philippians 4:11.

These words show us that contentment is not a natural propensity of man. Contentment is one of the flowers of heaven, and if we would have it we must cultivate it.

Brother, hush that murmur, and continue a diligent pupil in the College of Contentment!—Charles H. Spurgeon.

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SPECIAL NOTICES

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

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in 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

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L. H. North, Business Manager

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THE NEW STANDARD

I.
I can not sing the old songs,
Of college and the gym;
Their int'rest has departed,
For themes of greater vim;
The world calls to its service,
Strong men with hearts of steel,
Character is now the watchword,
With God the common weal.

II.
I can not write the old lines,
Of graft and greed and gain.
Christ has advanced the standard,
Through war with blood and pain;
The day is fast approaching,
When wealth shall be debased;
Manhood shall be exalted,
With blots and scars erased.

III.
Soon across the sky we'll see,
Inscribed in lines of gold:
"Arise ye poor, sad mortals
From every lowly fold."
God calls on all his faithful,
To drink his nectar sweet;
And live hereafter overhead,
In heaven with fruitage meet.
—Alfred Chase Fay, Harvard, '93.

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