

# The Sabbath Recorder

The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.

Will you have part in it and  
so make known your faith?

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

## 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 ev'ry 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.

## CONTENTS

Editorial.—The Old Hiscock Chair Revives Interesting History.—Mrs. Tenney Speaks for Australia.—Biblical Seers vs. Pessimistic Prophets.—What Must Happen Before "Hell Will Be for Rent"?—Much Depends Upon Us.—Important and Suggestive "Statements" From the Council.—In Puzzling Over the Puzzle Don't Forget the Main Thing.—Gleanings From Milton, Wis., Church Year Book . . . . . 193-197	Woman's Work.—If You Stay on the Main High Road.—Extracts From Diary of Elder Nathan Wardner . . . 203
He Knew Doctor Maxson of Utica . . . 198	Tract Society — Meeting Board of Trustees . . . . . 203
Christian Co-operation . . . . . 198	To Burdicks and Descendants . . . . . 210
Seventh Day Baptist Oward Movement.—In Michigan.—Alone . . . . . 200	Young People's Work.—Christ Winning Followers.—A Thought for the Quiet Hour.—Intermediate Christian Endeavor Topic.—Junior Work.—"China's Real Revolution" by Paul Hutchinson.—A Study of Seventh Day Baptist Missions in China . . . . . 211-214
A Revival at White Cloud . . . . . 201	Children's Page.—Christians Every Day.—Who Did It?—Right or Wrong.—My Grandma Used to Say . . . 215
Missions.—A Great Missionary Convention.—Interesting Mission Work at Fairview, Wis.—Treasurer's Monthly Statement . . . . . 202-206	Home News . . . . . 216
Home Coming and Annual Meeting of the Salem, W. Va., Seventh Day Baptist Church . . . . . 206	Sabbath School.—Some Old Sabbath School Helps.—Lesson for February 28, 1925 . . . . . 219
	An Examination Paper . . . . . 220
	The Church is Still the Greatest Force . . 221
	Deaths . . . . . 222
	In Memoriam . . . . . 224

# 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.  
**First Vice President**—Rev. Willard D. Burdick, Plainfield, N. J.  
**Vice Presidents**—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; Fred B. Maris, Nortonville, Kan.; Herbert C. Van Horn, Lost Creek, W. Va.; Curtis F. Randolph, Alfred, N. Y.; C. Columbus Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.  
**Recording Secretary**—J. Nelson Norwood, Alfred, N. Y.  
**Corresponding Secretary**—Rev. Edwin Shaw, Milton Wis.  
**Treasurer**—Rev. William C. Whitford, Alfred, N. Y.  
**General Secretary**—Rev. Willard D. Burdick, Plainfield, N. J.  
**Treasurer of Onward Movement**—Rev. William C. Whitford, Alfred, N. Y.

### COMMISSION

**Terms Expire in 1925**—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.  
**Terms Expire 1926**—Rev. Alva L. Davis, Ashaway, R. I.; Rev. James L. Skaggs, Milton, Wis.; D. Nelson Inglis, Milton, Wis.  
**Terms Expire in 1927**—S. Orestes Bond, Salem, W. Va.; J. Nelson Norwood, Alfred, N. Y.; Rev. Gerald D. Hargis, Little Genesee, N. Y.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Cor. Secretary**—Rev. Willard D. Burdick, Dunellen, N. J.  
**Treasurer**—F. J. Hubbard, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Rev. C. A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—Rev. Wm. L. Burdick, Ashaway, R. I.  
**Treasurer**—S. H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Rev. W. C. Whitford, Alfred, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—J. Nelson Norwood, Alfred, N. Y.  
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. A. B. West, Milton Junction, Wis.  
**Recording Secretary**—Mrs. Edwin Shaw, Milton, Wis.  
**Corresponding Secretary**—Mrs. J. H. Babcock, Milton, Wis.  
**Treasurer**—Mrs. A. E. Whitford, Milton, Wis.  
**Editor of Woman's Work, SABBATH RECORDER**—Mrs. George E. Croaley, Milton, Wis.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Willard D. Burdick, Dunellen, N. J.  
**Southeastern**—Mrs. M. Wardner Davis, Salem, W. Va.  
**Central**—Mrs. Jay S. Brown, Brookfield, N. Y.  
**Western**—Mrs. Walter L. Greene, Andover, N. Y.  
**Southwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.  
**Pacific Coast**—Mrs. C. D. Coon, Riverside, Calif.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—H. M. Maxson, Plainfield, N. J.  
**Vice President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—W. C. Hubbard, Plainfield, N. J.  
**Treasurer**—Frank J. Hubbard, Plainfield, N. J.  
 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.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Frank J. Hubbard, Plainfield, N. J.  
**Advisory Committee**—William L. Burdick, Chairman.

## SABBATH SCHOOL BOARD

**President**—Prof. Alfred E. Whitford, Milton, Wis.  
**Recording Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—L. A. Babcock, Milton, Wis.  
 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.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Miss Marjorie Willis, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Frances F. Babcock, R. F. D. 5, Battle Creek, Mich.  
**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.  
**Trustee of United Societies**—Benjamin F. Johanson, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.  
**Junior Superintendent**—Miss Elisabeth Kenyon, Ashaway, R. I.  
**Intermediate Superintendent**—Duane Ogden, Alfred, N. Y.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Blanche Burdick, Ashaway, R. I.  
**Central**—Miss Hazel Langworthy, Adams Center, N. Y.  
**Western**—Miss Helen Clarke, Little Genesee, N. Y.  
**Northwestern**—Aden Clarke, Battle Creek, Mich.  
 G. Merton Sayre, Milton, Wis.  
**Southeastern**—Miss Eunice Rood, North Loup, Nebr.  
**Southwestern**—Miss Fucia F. Randolph, Fouke, Ark.  
**Pacific**—Gleason Curtis, Riverside, Cal.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

**General Field Secretary**—Mrs. Angeline Abbey Allen, Fouke, Ark.  
**Assistant Field Secretary**—Miss Lois R. Fay, Princeton, Mass.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, 3446 Mack Avenue, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; E. S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Cal.; John H. Austin, Westerly, R. I.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.  
 For the joint benefit of Salem and Milton Colleges and Alfred University.  
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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

VOL. 98, No. 7 PLAINFIELD, N. J., FEBRUARY 16, 1925 WHOLE No. 4,172

*"Our Father, help us to be helpers of others. May we be very severe with sin but most tender toward sinners. Help us to be zealous for the purity and health of thy Church, but tender-hearted and compassionate toward all those who have strayed from thee. May we by our conduct remind men of the Good Shepherd who laid down his life for the sheep! We ask it in his Name. Amen."*

**The Old Hiscox Chair** A letter from Mrs. L. J. Burdick, Lincklaen Center, Chenango County, N. Y., an aged descendant of Elder Thomas Hiscox, fourth pastor of the First Hopkinton Church in Rhode Island, brings to the front some interesting historic data.

Mrs. Burdick wrote about the old chair now in our Historical Society Room at the



The Old Thomas Hiscox Chair

publishing house, that was once owned by Elder Thomas Hiscox, probably two hundred years ago or more. The chair was secured from Mrs. S. Crandall, of Waterford, Conn., a great, great, great-granddaughter of Elder Hiscox.

Mrs. Burdick's father was the son of Kenyon and Nancy Hiscox Burdick; and as a descendant of Elder Hiscox, having his picture for a long time, she makes special request for a picture of his old chair, "If it will not be asking too much."

Sister Burdick will be eighty-seven years old in April, a long-time reader of the SABBATH RECORDER.

In response to her request I brought the dear old chair up to the editorial room and

made it stand for its picture with the result as seen on this page.

Mrs. Burdick also enclosed an article regarding the "Burdicks and Descendants," which will interest many others among our readers.

You will find it on another page of this paper.

## Mrs. Tenney Speaks For Australia

Our good friend, Mrs. George C. Tenney, of Battle Creek, Mich., is deeply interested in the correspondence between Brother St. Clair and people in Australia, and she writes to say so. Sister Tenney is certainly a competent witness upon the matter, for she with her husband spent ten years in Australia as missionaries.

Brother Tenney was one of the most sincere, conscientious, and sweet spirited ministers who ever found a congenial home among our people. We shall never cease to mourn over his untimely death by accident. His influence abides like a benediction in the hearts of Seventh Day Baptists who met him at Conferences and associations and in our churches during the years in which he was so happy in his new-found church home.

I know our readers will enjoy the following words by Mrs. Tenney regarding the work in Australia—a work which became very dear to them:

My husband and I spent two periods of five years each in that country. We learned to love the country and people dearly. We were in our prime and worked about the hardest we ever did. The people were appreciative and responded splendidly. They are a loyal people, clear thinkers, and conscientious.

When we became Seventh Day Adventists the work of Mrs. E. G. White was in its infancy. We were never asked to subscribe to her teachings. My husband was not one to preach anything but the Bible. He was reprovved several times because he did not stress other things. But he believed, if one were really converted, that God by his Holy Spirit would lead into all light.

I wish I might say something that would hasten the reply to their call for help. They are a true people and will do all that they promise. I feel utterly helpless in suggesting or ad-

vising in any way. But I know that there is a big field there ready for harvest.

Though my husband sleeps, one will find many staunch friends of his there, who still believe in him and in the truths for which he stood.

May God direct and bless all efforts to help them.

#### Biblical Seers

In many ways of late I have been impressed with the striking difference between the spirit of Bible seers and that of millennialistic prophets who see nothing in every tragedy or calamity but signs of hopeless doom for the world.

For more than nineteen hundred years, every period of trouble or depression, every conflagration, every epidemic, every war, every earthquake, has been used as an alarm signal,—the immediate forerunner of earth's destruction and the bodily return of Christ to overthrow evil and to start a new era of holiness by a complete revolution.

We all believe in the second coming of Christ. The New Testament has too much to say about it for it to be ignored or denied. But we are not all entirely sure that we fully understand the *modus operandi* of his coming, or the full spiritual significance of some of the apocalyptic descriptions thereof. People who have imagined that they knew all about the matter have many times come to grief by attempting to fix the date. As for me, I am willing to abide Christ's time of coming, in the assurance that I shall be satisfied with his own fulfillment of the marvelous plan which he has not seen fit to make clear to men. "I shall be satisfied when I awake in thy likeness."

Meantime, while I live, I must continue to preach his gospel of salvation for sinful men, rather than a pessimistic message of hopeless fore-doom for the race!

One thing we do know: for more than sixty generations he has been coming for his own and taking them from earth. Soon he will come for us, and we must go hence to reap the harvest of our sowing and to occupy the place he has gone to prepare for us.

I have no controversy with others over the fact of a second coming. My only issue here is with the spirit in which the millennial propaganda is carried on. To me it seems hopelessly pessimistic. The Bible is frankly and openly *hopeful* from beginning to end. The Bible seers of old preached and suffered in the full confidence that they

were *doing something to make a better world*. They looked forward hopefully to days of righteousness and true holiness, of which they constantly spoke and for which they prayed.

In the New Testament, Jesus and his followers were constantly preaching the gospel of a *better time to come*—a new social order—which should be attained by winning men to God through preaching and teaching. Indeed this was the very essence of the divine message in both testaments. The seers were hopeful of the coming of Elijah and looking forward to the dawning of a better day under the glorious Sun of righteousness. This was the spirit of the Bible seers. To hasten the coming of this good day Christ sent forth his disciples to preach. To them the gospel was "the power of God unto salvation."

From personal communications which I can not publish, and from other sources, the impression seems unavoidable, that the millenarians regard the efforts to bring the world to Christ through preaching as utter failures, and that nothing but failure can be expected. To them the world is too evil to be saved, and no one need hope for its salvation!

One writer went so far as to say that we are all wrong in trying to save the world through missions. The only thing now to be done is to hurry up and preach the gospel in all the world so that the catastrophic end may come! Tragedies on sea and land are hailed in a sort of "I-told-you-so" spirit as proofs that the end is right at hand. Hurry up and send the message into all the world, not to save the world; but to make the way clear for the inevitable impending cataclysm! This is all too much their one message!

When we think of the stress the Lord placed upon preaching the gospel of *salvation*, when we understand the view Paul took of that gospel as the *power* of God unto salvation, it seems well nigh unbelievable that any group of evangelical men can be so skeptical about the value of the gospel still, to *save the world*.

When Jesus went away, leaving his disciples to preach the gospel of the kingdom, he told them frankly that it was better for them that his bodily presence be withdrawn, in order that they might realize his spiritual presence—his other self—even unto the end of the world. His spiritual presence must

still be better for he still remains away as to his bodily presence. Yet our millennialist friends insist that his bodily return is the only thing that can bring the day-dawn of good.

Somehow I can not help feeling that there is still a great work of missions at home and abroad, not in order to hasten the cataclysm of a fore-doomed world; but in order that countless souls may yet be won to Christ through his gospel.

I can not believe that the gospel Jesus sent his disciples to preach in order to save the world has been such a complete failure that he has had to change the purpose of preaching to that of dooming those to whom his message was sent to utter and hopeless ruin.

#### What Must Happen Before "Hell Will Be for Rent"?

When Billy Sunday heard of the adoption of the Eighteenth Amendment, out of the joy of his heart he exclaimed, "Hell will be for rent!"

I am not surprised that Mr. Sunday, who had watched the fight for years until the victory came, was gloriously optimistic over the prospect. We all rejoiced over the wonderful strides of the prohibition movement and entertained great hopes, many of which have not yet been realized.

There has been a mighty advance in lines of human betterment since prohibition came in. This is so clear that no sane man can wish for a return to the old saloon methods of the liquor traffic. Nevertheless, it is painfully true that Billy Sunday's words lack a good deal of being realized. Hell is not yet for rent, if hundreds of jails are! And no question presses to the front today more persistently than the question: Who is to blame for the corruption and immorality, for the persistent outlawry so rampant in these days? I suppose many will say it is all due to the depravity of wicked men who have no respect for law or purity of life. In this way the better element of society seems to shirk its own responsibility for the many evil conditions for which it tries to lay aside all blame.

Under this spirit of inactivity and indifference on the part of the Church, every evil influence takes new courage. Not only the bootlegger, but the promoters of the most stenchful literature reeking with salacious details of sin and immorality will

flourish under the deadening influences of an indifferent Church.

The one great thing called for today is a united, thoroughly-organized, and persistent moral crusade on the part of the combined Christian churches of America.

If the churches really care for the future welfare of their children and for the prosperity of their country; if the denominations are truly concerned about the bodies and souls and minds of the boys and girls who are to make our future citizenship; if they really long to make Billy Sunday's words, "Hell will be for rent," to come true by and by; then they had better quit their unprofitable, spirit-killing quibbling over matters of doctrine that have never been settled and that never can be settled, and go to work unitedly, and in the Christ spirit against the practical wickedness that gnaws at the very vitals of social life and that undermines all religion.

In the face of many institutions for pleasure which are corrupting our youth and educating them in evil ways that threaten our homes and tend to ruin our families, the Church can not escape its responsibility by closing its eyes to the evils. It can not remain indifferent while the enemy entertains the children with shows that discount the marriage vow, make heroes of gamblers and bandits, and that ridicule the best men for their efforts to enforce laws, without itself becoming responsible.

The one thing most needed today, if the world is to be made better, is a thoroughly aroused Church to stand as one body in practical activity against the evil machinations of irreligious men who seek the ruin of Christianity.

**Much Depends Upon Us** In a letter from our Onward Movement director to one of the pastors, in which it was shown that the churches for the first third of the year had come far short of meeting the budget requirements, I found these closing words: "I trust that you are educating and stimulating your congregations about the greatness of our work, and the desirableness of financially supporting it, by showing them the various interests, and their possibilities and needs."

I was deeply impressed with these words; for they reveal in a forceful way the great responsibility of the pastors in regard to the success of our good causes this year.

If the leaders are indifferent, the followers are sure to be so. The great majority in our churches can not be expected to be any more enthusiastic in the work of the denomination than their pastors are. Most of them need "educating and stimulating" by careful instruction regarding the greatness of the work. The imperative need of systematic and sufficient financial support, and the certainty of failure if this is withheld, must be kept constantly in mind and tactfully presented if our good cause is to succeed. If our Pulpits can successfully educate and stimulate the Pews, if the leaders can lay upon the hearts of their followers a true and wholesome interest in the Master's work, there can be no such thing as failure. Interested people will respond. Enthusiasm for the causes we love will bring victory. With captains loyally leading and enthusiastically calling to go forward, the rank and file of the Lord's army can be depended on to do consecrated service until victory comes. Without such leadership sure defeat awaits the army of the Lord.

Come on, dear fellow ministers, let us lovingly and freely do our part in leading the Lord's host. Come on, beloved soldiers of the Cross—rank and file of the Church—let us all rally in loyal service, marching together as one man with a single purpose, to make our Onward Movement a complete success in this Conference year.

Will it not be grand to come up to Conference with true and ringing songs of victory!

#### Important and Suggestive "Statements" From the Council

Dean Main, in his report of the Atlanta meeting in this RECORDER, has hit upon an excellent way to show the real spirit and purpose of "Christian Co-operation" by the Federal Council. Each one of the more than twenty "statements" made by the speakers, as given by Dr. Main, contains an important gem for thought and careful study.

If the entire Christian world shall, with united voice and co-operative efforts, stand together on the vital points of evangelical and national progress, the outcome must certainly be a movement onward and upward for humanity.

One good friend writes at length upon a remark mentioned on page 111 of Christian Co-operation II, where one speaker con-

tended for the Christian Sabbath or Lord's day in strong terms.

Our friend thinks there should have been a strong protest against him by the dean. To this I may be allowed to say: Had the remark been made at the Atlanta meeting, it certainly would have been out of order according to the rules of the council. At the present stage in the progress of the organization such a remark, discriminating against one of the constituent denominations, could not have been allowed with propriety.

But the good friend who criticizes it, evidently overlooked the fact that the remark reported by the dean was not made in the Atlanta meeting, but came out in the Philadelphia meeting seventeen years ago.

It was in that very meeting that Dean Main and Dr. Platts did put in brave, strong, and faithful protests against any action of the council, discriminating against one of its co-operating denominations. And so far as my memory serves me, that protest has been heeded all these years.

To my mind this fact shows something of the gain that has come in the co-operative spirit of the council since that Philadelphia meeting.

#### In Puzzling Over the Puzzle Don't Forget The Main Thing

A good friend in the Western Association writes regarding the Cross Word Puzzle on the back cover of the RECORDER for January 26, as follows:

#### SABBATH RECORDER:

I enjoy reading the RECORDER very much and read it almost from cover to cover—and usually do not find anything to criticize—but recently there have appeared two inaccuracies which I can not refrain from calling to your attention. One is the cross word puzzle on the back of the last RECORDER, January 26th issue. The maker of the puzzle disregarded three of the four rules for constructing cross word puzzles, besides attempting to "convey a message" to the readers. I do not think it is the aim of the cross word puzzle, to convey a message. How should one read a puzzle to get the message—up and down, or horizontally, or alternate the two? The maker ought to say: "Here are the rules for the construction of the puzzles." The pattern shall interlock all over; only approximately one-sixth of the squares shall be black; only approximately one-tenth of the letters shall be unkeyed; the design shall be symmetrical.

Evidently the puzzle-maker is not a crossword puzzle fan, which is nothing to his discredit; but he is unwise to attempt to construct one when he knows so little about them.

February 1, 1925.

The RECORDER allowed Brother Hubbard to make his own explanation, which he did as follows:

DEAR DR. GARDINER:

Thank you for bringing me the letter of your friend regarding my crossword puzzle on the back of a recent RECORDER.

Of course the lady is right in all she says about the "rules of the game"; and while I confess that I am not a crossword puzzle fan, still I did know something of the supposed plan of such puzzles; and I own that I never before saw one that attempted to convey a message. If this puzzle had not carried a definite denominational appeal, I should not have presumed to print it on the back cover of the RECORDER, for it was the message that seemed to me to be paramount to the technique of the popular diversion.

There have been so many of our people interested in working this out and finding the "message" that it has been quite an inspiration, and I trust that our critic will overlook the technical differences for the sake of the cause so dear to all of us.

Very truly yours,

February 6, 1925.

F. J. HUBBARD.

We are glad to know that many readers found the real message our treasurer was so anxious to give, and that quite an unusual interest has been aroused, if we can judge by the kindly responses that have come from those who really made it read as follows:

THE DENOMINATIONAL BUILDING WILL STAND TO THE WORLD AS AN EVIDENCE OF THE SABBATH TRUTH.

WILL YOU HAVE PART IN IT AND SO MAKE KNOWN YOUR FAITH?

In view of our past record, so full of real heart yearnings on the part of our fathers for the welfare of their children, in view of the efforts put forth more than seventy years ago to secure a much-needed denominational building, and in view of the good work now begun, what better or more important message could be found to interest Seventh Day Baptists? Every word in it means something. Even the little word "so" is significant.

It is significant that true answers come by studying the *white* spots rather than the black.

Life, like the puzzle board, is made up of bright spots and dark. Its problems, however, are not all *cross* word problems; for there are many cheering words and pleasant duties connected with the hardest undertakings.

Every gift added to the new building fund, every pledge made toward its com-

pletion, certainly makes a bright spot for us. What could make our people happier than to see this question answered in the affirmative and in the spirit of unity and good cheer?

If we are only true to the "rules of the game" as explained by our friend in her letter, there will be many more bright spots than dark ones as the days go by; and the final answer—always traceable in the light spots rather than in the dark—will stand a thousand years, enduring as granite, to tell the world of our loyalty to the faith of our fathers, and to bear perpetual witness to our love of truth. Its golden legend will be: *Seventh Day Baptist Memorial Building.*

#### Cleanings From Milton, Wis. Church Year Book

The Quarterly Bulletin and Year Book of the church at Milton, Wis.,

contains some interesting data which we glean for the good cheer of our readers.

Pastor James L. Skaggs in his first annual report refers to the hearty welcome given him and his family on Sabbath day, August 2, in which the Milton Junction Church took part. The blessings that came to the church and community through the General Conference were spoken of, and his efforts to become acquainted with his people and to supply them with food for spiritual living received appropriate mention.

The October quarterly meeting brought them lasting good, and there has been an effort to strengthen the evangelistic spirit in their devotional meetings.

In the secretary's report we find that twenty-three have been added to the membership—fifteen by letter and eight by baptism. There have been eight deaths and twelve have united with other churches, making a net gain of five members.

Special effort is being made to raise the full amount called for from that church in the Onward Movement budget.

The Sabbath school had an average attendance of one hundred thirty-five members. There are ten officers and twenty-one teachers.

The Endeavor societies have made a good record, and so have the three Circles, and the Brotherhood. The church made Milton College a Thanksgiving gift of \$285.43.

## HE KNEW DOCTOR MAXSON OF UTICA

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

It became necessary for the present writer to call a meeting of a committee of which he was chairman at the meeting in December of the Federal Council of the Churches of Christ in America. A list of names was handed him, and a list of names it *was* to him, and nothing more. The committee consisted of two bishops, two reverends and one minister. The only member he knew in the slightest was one of the bishops, and he had gone before the meeting was called.

But this article has nothing to do with the business of the committee. What concerns us here is an incident that followed the meeting. I had learned something concerning each member, or in certain instances had recalled past knowledge concerning them, but felt an impulse to make a little further friendly inquiry of the layman as to his denominational connection, or something of the kind.

He informed me that he was a Baptist, and asked me to what denomination I belonged. When I told him, he replied: "Oh, yes, I know . . . ." and immediately I began to get ready to say: "You mean . . . but we are Seventh Day Baptists." I have had to do that so often and I take great pains to try to make myself very clear. For there are various sorts of Sabbath keepers, and each particular sort is anxious, I suppose, not to be mistaken for another. But I had no explanation to make. What the good brother said was: "Oh, yes, I know Dr. S. C. Maxson of Utica, I am in his Bible class." We not only became better acquainted at once, but I had the satisfaction of knowing that this man knew what I meant when I said I was a Seventh Day Baptist.

And I have thought about that incident a great deal since that day we met each other in the Central Presbyterian Church in Atlanta, Ga. We have decried and bemoaned the tendency of Seventh Day Baptists to scatter, and have felt that our good families ought to stay in the vicinity of one of our own churches, where their lives would count more effectively for the cause. Well, there is much to be said even yet on that side of the subject, and I am not going to set up an argument here in favor of "scatteration."

But I must say that the cause of Seventh Day Baptists has been rendered an inestimable service by some of our good loyal families who have seemed to find it necessary to live alone and apart from any of our churches. I would not undertake to give a list of all such here. Such an undertaking would be hazardous indeed. There come to my mind immediately Mr. Walton H. Ingham, of Indiana; Rev. G. M. Cottrell, of Kansas, and Dr. Ben. Crandall, of California, just to skip across the continent in three jumps, and not to extend the list further and tempt someone to odious comparisons. There are others just as loyal and just as true, and every such family is a denominational asset whose value to the cause of Sabbath truth is beyond computation. Every pastor knows a number of such families, and any one of our general missionaries on the home field could furnish a long and inspiring list.

I wish every L. S. K. might appreciate his privilege and opportunity to witness to the Sabbath truth, and to demonstrate the quality of life which true Sabbath keeping produces. I shall not try to define it here. It is being exemplified right along in such men as Dr. Sands Carr Maxson of Utica, N. Y., and many others.

### CHRISTIAN CO-OPERATION

DEAN A. E. MAIN

#### III

The fifth Quadrennial Meeting of the Federal Council of Churches of Christ in America, met in Atlanta, Ga., in December, 1924. Circumstances quite beyond the writer's control made an earlier report impracticable.

It was the privilege of Reverend A. J. C. Bond, President B. C. Davis, and the writer to be in attendance.

There were said to be more than five hundred delegates present. These represented nearly thirty communions and over twenty millions of communicants. The council is, I think, the largest Protestant co-operative body in the world. There were about sixty speakers. Most of these, of course, were from the United States. But England, Japan, Egypt, Brazil, Germany, Switzerland and Jerusalem were represented.

This report will consist, for the most part, of statements that seem to fairly set forth the leading thoughts and feelings expressed in the many addresses.

The Church of Christ has too long allowed herself to be associated with those who glorify war.

The American churches are called to lead the way in outlawing aggressive war.

It may require another generation before prohibition enforcement is all that we wish it to be, but it is coming along in a really satisfactory way.

Great Britain had a right to assert her authority in Egypt and Sudan, but she did this in a too imperialistic manner.

A united Christian effort against the tremendous power of Islam is needed.

About fifty-three million converts were won in Africa during recent years, for the Prophet.

Mohammedans are telling the people of Africa that under the Crescent they will be better off than under the Cross.

Mohammedanism is spreading in England, France, Germany, and Russia. London, Paris, and Berlin have their mosques.

The Mohammedans are divided politically, but religiously they are indivisible.

Kemal Pasha is a liberal, but he aims to have Turkey return as a great power among the nations of Europe.

Churches are dissatisfied at the attitude of Congress toward America's relations to international peace.

The responsibility for pressing a crusade for a warless world rests upon the churches.

War is not a legitimate method of settling international disputes.

There are signs even in America that militarists are preparing for another war.

Colonel and Chaplain Axton says that no one desires peace and goodwill among men more than soldiers. The colonel paid a high tribute to 3,500 chaplains, many of whom lost their lives in the World War.

The Church in Jerusalem ought to serve as a unifying factor in Christendom. That city may well be a rallying center in the interests of peace.

Prohibition, war, the Japanese problem, evangelism, and a world league are leading issues.

"The soviet has no time for religion, and frowns on any religious demonstra-

tion," said the Bishop of Jerusalem. The Bishop was in this country to raise funds to help preserve sacred places in the Holy Land from destruction by the soviets.

A minister from Japan presented to the convention a testimonial of thanks from the children of Japan for America's interest and help. He said: "The ties which bind America and Japan are indissoluble. I have great hopes for the future."

It is the business of the churches to make the soldier's business impossible.

It is inconsistent to assemble for a disarmament conference one year, and have a national defense day the next.

When once aroused, no agency can mold public opinion as can the Church.

The Federal Council protests against the use of pictures that do not promote good religion and pure morals.

To avoid war we need to cultivate a strong anti-war sentiment and devise needed machinery for the settlement of international differences.

"The will to peace" is a happy phrase.

The commandment, Thou shalt love thy neighbor as thyself, is a just foundation on which to build world peace.

No other influence can surpass the two commandments enjoining love to God and love to our fellowmen.

Governments have more quickly provided for war than they have constructed machinery for peace, such as the World Court, and the League of Nations.

Such are the conditions in Europe, that for the next fifteen years the American churches must take the lead in missionary work.

Protestant churches in a large part of Europe still need the financial aid and the Christian sympathy of American churches.

There should be some sort of organized co-operation between the evangelical churches of America and Europe.

(To be continued)

"Abide in me, and I in you!" John 15:4.

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its enclosure or beneath its shelter, though you are not always thinking about the house itself. But you always know when you leave it!—F. B. Meyer.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### IN MICHIGAN

When I stepped from the train at Battle Creek, on Friday afternoon, January 30, I found Pastor and Mrs. G. E. Fifield and Dr. B. F. Johanson awaiting me. I had already accepted the invitation of Dr. Johanson to make my headquarters at his home, but gladly spent a night and day in the home of Pastor and Mrs. Fifield.

The congregation that met for worship on Sabbath morning in the sanitarium chapel, was, to me, unique for while it consisted of members of the church and society, it included among these, people whom I had formerly known in fifteen or twenty other places as well as former members of three of the churches that I have served as pastor.

As several from the sanitarium were in attendance, I reserved for an evening meeting the discussion of several questions concerning our denominational work. This meeting was held on Wednesday night with an attendance of about fifty.

On Thursday night I attended the meeting of the Young People's Board. In addition to their regular business there was presented a program for a pre-Conference young people's meeting that promises to be very helpful.

Considerable discussion arose over the proposition for the Sabbath School Board, the Young People's Board, and the Sabbath Tract Society to publish a children's and young people's paper, but action was deferred to the next meeting.

The week was busily spent in calling, in visiting the sanitarium, and in necessary correspondence. It was my privilege to have several opportunities while there to talk over with Pastor Fifield many questions of great interest to us.

The friends of Chaplain Henry N. Jordan will be pleased to know that his health is good. His services in the institution are much appreciated.

A visit to the Battle Creek Seventh Day

Baptist Church always impresses one with the many advantages that our people have there, and of the importance of building up the work in that place.

On Friday I went to Detroit, and was met at the depot by Pastor R. B. St. Clair and Brother Royal Crouch. The afternoon was spent in calling and in driving about the city. The last place visited was the splendid city library, in which Brother St. Clair has placed many Seventh Day Baptist books.

An interesting Christian Endeavor meeting was held that night at the home of Brother Beers. As the Christian Endeavor societies of the city were exchanging leaders that week, a young man from another society had charge of the meeting, speaking interestingly and helpfully.

On Sabbath afternoon forty-four people gathered for worship and gave close attention while I spoke along the lines of our denominational work. While in Detroit, I saw many evidences of the activity of Pastor St. Clair, both in persons encouraged and helped and in correspondence that he carries on with people in many lands.

In all public meetings and in the board and committee meetings that I have attended on this trip, as well as in conversation, I have found our people interested in, and sympathetic with, our ever enlarging work.

### ALONE

Lashed and battered by wind and wave,  
Helpless and doomed, no power to save,  
A ship at sea

Alone.

Midst wide, clear reaches, far from his kind,  
Battling with lightning and torrent and wind,  
A grand old tree

Alone.

Broken and heartsick from life's demands,  
With no human being who understands,  
A mortal man

Alone.

Abused, reviled, rejected, betrayed,  
His loved ones asleep, in a garden he prayed,  
Christ, our Savior,

Alone.

Still above the storm and pain,  
Filled with compassion forever doth reign,  
God, the Father

Alone.

—G. F. R.

The above poem was taken from the North Loup *Loyalist* and given to me by "Uncle Oliver" with the understanding that I should have it printed in the SABBATH RECORDER.

### A REVIVAL AT WHITE CLOUD

The readers of our great family paper will be glad to hear we have had a gracious revival here at White Cloud. For weeks we have been praying and working in preparation for the special meetings which began the twenty-first of January.

Pastor Sutton of Milton Junction came to our assistance and did all the preaching, and God wonderfully blessed him in the preaching of the truth. His messages were simple, direct and were given with a power that carried conviction to many hearts. He had good audiences from the start, though not so large as we hoped for. He had the co-operation of pastor and church members from the start and good personal work was done both in and out of the meetings. Autos were used to bring those who otherwise would or could not have come.

I am sure God was pleased with the work from the beginning and his blessing attended every effort. Early in the meetings decisions for Christ were made and before the meetings closed there were some notable conversions. Some backsliders were reclaimed, reconciliations were effected, and the church prayed and warmed into a new place of power and service. In all eighteen decisions were made, and I am sure that influences were started that will bear fruit unto righteousness for years to come.

We shall have baptism in the spring when we can get to a lake, but in the meanwhile there will be conducted a pastor's preparation class in which the new converts and candidates for baptism will be given careful instructions regarding the Christian life.

There has been great rejoicing in the homes of White Cloud, as God has poured out his blessing upon us. The ties of love have been drawn closer in many instances and new workers lined up for Christian work.

On Sunday afternoon Pastor Sutton addressed a men's mass meeting and spoke on different phases of good citizenship. His address was full of passion for righteousness, and many hearts were stirred as he poured out facts and made his appeal for one hundred per cent manhood. Many who have not been inside a church for a

long time came to hear his message, and were deeply impressed. "Pastor Sutton is a good evangelist" was a remark often heard, and he left here with many admirers. I mention this so that other churches who need an evangelist may feel that they are making no mistake in securing his services.

We feel very grateful to our heavenly Father for these wonderful blessings and pray other souls may be saved before this revival season passes. We are also praying that other churches may experience just such a season of revival.

EDGAR D. VAN HORN.

February 10, 1925.

### CHALLENGING QUESTIONS

A recent report of the Commission on Standards of the Student Department of the National Y. W. C. A. contains what the Cleveland *Red Triangle* calls "one of the most natural and challenging outlines for discussion among young people." It throws the light of practical religion on such questions as college fraternities, race prejudice, industry, war, sex relations, and the basis of earning a living. Some of the problems it brings up might well serve as topics for young men's clubs or discussion groups as well as for young women's. One question reads:

"What is my attitude toward war? Is it conceivable that a practical world could be operated without war? What can I do to prevent war? What would I do if war were declared?"

Others which might profitably be debated concern the economic side of life, such as "On what basis am I going to decide the way of making my living? Financial security? Recognition? Service? Self-expression?" and "Have I a right to spend my own money the way I want to? Is money ever mine? Am I justified in attending a college endowed by accumulated wealth or by the State while another girl (man) of my age is producing wealth in a factory?"

This practical fashion of facing life problems and life decisions straightforwardly is "very wholesome, and religious in the finest sense."—*National Council, Y. W. C. A.*

A laugh is worth a hundred groans in any market.—*Charles Lamb.*

## MISSIONS

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

### A GREAT MISSIONARY CONVENTION

FOREIGN MISSIONS CONVENTION OF THE  
UNITED STATES AND CANADA

In Washington, D. C., January 28 to February 2, inclusive, was held the greatest missionary meeting in twenty-five years. It was a convention in behalf of foreign missions arranged by the Foreign Missions Conference of North America. Delegates were present from all the world, the total number of registered delegates being in the neighborhood of five thousand. More than one hundred foreign mission boards of the United States and Canada were represented. These mission boards are expending on various foreign fields over forty-three million dollars and have over eighteen thousand missionaries in foreign lands.

Mr. Fennell P. Turner, secretary of the Foreign Missions Conference, is the man to whom credit should be given for inaugurating and carrying through the plans for this great convention. He was aided by many other Christian statesmen in the field of missions; and everything was not only well planned, but all plans were carried out in a splendid way. So far as the writer could see, every one filled his place on the program and no one overran his time. There were three long sessions each day. No session was late in opening, and with one exception all sessions closed on time. Mr. Turner did not preside at any session and had no part on the program. There was a different presiding officer for every session, no one being allowed to preside at more than one meeting. Everything was conducted with the utmost quietness and dignity. No time was taken in giving notices, and as a rule the speakers were introduced without comment. In two or three instances presiding officers broke over this rule a bit, but no one seemed to approve. The delegates were asked not to cheer, that no time be wasted that way. This rule was sometimes broken; but, for the most part, applause when given lasted for only a few brief seconds, though at times it was hard

for the delegates to suppress their enthusiasm. All this order and dignity seemed most fitting on the part of men and women gathered from all over the world to consider the colossal task of Christian missions; it was a real relief not to have to endure the palaver sometimes witnessed on the part of presiding officers and committee men who wished to spread themselves; and if there is any work an earth that requires serious thought and conduct it is the work of evangelizing the world and establishing Christ's kingdom. In the place of the notices which usually consume so much time, a bulletin was handed out each day; and in place of the fulsome praise, so commonly indulged in when introducing speakers, we were given a booklet entitled "Who's Who Among Speakers and Leaders at the Convention."

The only criticism that the writer heard in regard to the arrangements was that the convention was not better advertised. The publicity given to the convention was in no way commensurate with the greatness of the gathering. Doubtless many more would have been in attendance had the convention been better advertised, and this too in face of the fact that every delegate was required to pay a registration fee of six dollars. But not withstanding what seemed to be a failure in advertising, several thousand of the noblest men and women on earth, keen and devout, cultured and consecrated, thronged the great auditorium session after session for six days, all being admitted by their registration tickets.

The purpose of the convention was not deliberation and legislation, but information and inspiration; and if space permitted to give the list of speakers, who numbered over fifty and among whom was the President of the United States, it would pass without saying that those present were both instructed and inspired. It is impossible to give any idea of what was said or to convey to others much of the inspiration received. Throughout the convention emphasis was placed on the fact that the triumph of Christian missions depends upon a real Christian experience on the part of Christ's followers. The fact that the world has been awakened by Christian missions and that a crisis has been reached in regard to Christ's kingdom was stressed time and again. It was plainly shown that the hour demands not alone intelligence, culture, and

special training, but Christian statesmanship as well. Throughout the sessions the cry went forth that Christians must see to it that war cease and that there be established social and industrial righteousness. Dominant in almost every address was the thought of loyalty to Christ, our Savior, and King of the universe.

#### GLEANINGS FROM CONVENTION ADDRESSES

What of a church that is one hundred years old and has never produced a missionary? We are so closely knit together now that there is nothing foreign. In early days the oceans divided the nations; now they unite them. If Buddhism and other oriental religions are good enough for the heathen, why are they not for us? There is no reason why we should help those near us that does not bind us to help all. Has the kingdom of God ever before been so near to grasp? We have created a world in which no one can suffer without all suffering. Foreign missions are not mere sentiment; they have reached the point of Christian statesmanship. I see no nation around the world who is getting along well without Christ. All other enterprises will fail without the missionary enterprise. The budget planned is the best, but every budget should be elastic enough to allow for special appeals. Any program of a foreign mission board must have the approval of the people.

Mission motives and aims are often misunderstood in the East. Sometimes we are thought of as furnishing the religious side to imperialism. Many of the non-Christians suspect that we are in the pay of governments, others that big business is behind us as the forerunners of later exploitation. It is well therefore that we clarify the issue and make known our aims and motives. First, we are not there to westernize the East. I would not turn over my hand to westernize the East. Again, we are not there to implant western forms of Christianity in the East with no other alternative but to accept them whether or no.

The finished product of the different faiths might be stated as follows: Greece said, "Be moderate—know thyself." Rome said: "Be strong—order thyself." Confucianism says: "Be superior—correct thyself." Buddhism says: "Be disillusioned—annihilate thyself." Hinduism says: "Be

separated—merge thyself." Mohammedanism says: "Be submissive—bend thyself." Judaism says: "Be holy—conform thyself." Modern materialism says: "Be industrious—enjoy thyself." Modern dilettantism says: "Be broad—cultivate thyself." Christianity says: "Be Christlike—give thyself."

If the end in view of the Christian missions is the production of Christlike character in the world, we have no apology to make for that aim, for we know nothing higher for God or man than to be Christlike.

We are clamoring for leaders; the great need is not leaders, but followers. Those who are the most humble followers become the best leaders. What is needed is a leadership in men and women who have had a real Christian experience. The man who feels unworthy will always be kept receptive to the power of Christ. God chooses very ordinary men and lifts them to the performing of extraordinary tasks.

We are inoculating the world with a mild form of Christianity till it is fast becoming immune against any form. To many, God is a comfortable God. What kind of congregation would your congregation be if all were like you? We shall never be able to build a new world till we have rebuilt ourselves. We have been ready for reconstruction and politics, industrial and theological reconstruction, but we have not been ready for personal reconstruction. We must keep the school Christian. The curriculum does not make the school Christian. It is the teachers. We talk about lawlessness. How can the son or daughter be anything but lawless if the parents are not law abiding? A large part of the lawlessness of the young is attributable to the home. There is no other department of life that needs religion as much as politics.

There is no more reason why the races should fight because they are different than there is why husband and wife should, or why I should fight you because my eyes are black and yours are blue. The Christian and the Christian Church can no longer dally with this matter of war.

If you take the cross out of the New Testament, you have taken the heart out, you have taken Christ out. Nobody is seriously bidding for the heart of the world except Christ. Is the Christian Church big enough to carry Jesus to the East?

### INTERESTING MISSION WORK AT FAIRVIEW, WIS.

REV. W. D. TICKNER

I believe I have never given to the readers of the SABBATH RECORDER any account of the mission station at Fairview. Fairview is the name of a community church in the Township of Forest, Vernon County, Wis. Brother Claud Hill graphically described his experiences when accompanying me nearly three years ago; but, further than that, no first hand information has been given to the general public.

This Fairview church is located in one of the most hilly and beautiful regions of western Wisconsin. Standing, as it does, upon a high hill, it commands a view of the country in several directions for miles. It reminds me of what Jesus said, "A city that is set on a hill can not be hid." From a point a few rods from the church, boys have been known to coast in winter a distance of two miles. North of the church, while still standing on the church lawn, one can look down into a deep, broad valley, beautiful beyond any power of mine to describe.

The soil, for miles in every direction, is rich, producing bounteous crops of corn, wheat, oats, barley, and hay, and anything else that the farmers may plant or sow.

Back in the woods about a mile from the main road and a quarter of a mile from any road, between two high bluffs, there lives a family of lone Sabbath keepers, Murriel Moon, and wife, Jennie, and two very interesting children, Morris, aged thirteen, and Carrie, aged eleven. Not a neighbor's house is in sight. Tall oaks and maples cover the bluffs, on three sides and a similar growth of trees hides a neighbor's house about a quarter of a mile to the west. Brothers Hill and Van Horn will find it difficult to recognize the home of Brother Moon, unless when they were there, they went down to the spring in the woods, where at the base of the hill a stream of cold water, clear as crystal, continually issues forth. A house partly logs and partly frame shelters this most estimable family.

How they became Sabbath keepers is a story by itself, too long to be inserted here. The story is stranger than fiction.

How they came to know about Seventh Day Baptists is still another chapter which

shows the peculiar ways and means that God uses to lead his children.

Following the recommendation of Brother Edwin Shaw, then secretary of the Missionary Society, I accepted the invitation of Brother Moon to visit them. I went by train from Adams to Elroy, where I stayed all night; the next day by auto stage to Mt. Tabor. From there Brother Moon took me to his home, where he lived until little more than a year ago.

I arrived Friday afternoon about the middle of October, 1919. I began meetings with a very small congregation. The next evening some young men bombarded the building with blocks of wood, but the next evening they were inside the building and were very orderly. Not the least disturbance has been experienced since. Sunday afternoon quite a number gathered at Brother Murriel Moon's home. Almond Moon (Murriel Moon's uncle) took occasion to interview me thoroughly. I was under fire probably an hour or more. This man hated anything called Christian. He thought that every minister was a deep-dyed rascal. He hadn't been to church for twenty years. I didn't even suspect his motive. He told me, a year or two afterward, that he had bragged that he was "going to make the old man mad," and then he was going to have some fun. As it was, the company was assembled, but the show was postponed indefinitely. He came to scoff but returned to adore.

At the close of the examination the unanimous decision was, "I believe that the old man is honest."

In order that this account be not too lengthy let me pass lightly and swiftly over the history from that never-to-be-forgotten Sunday afternoon.

The next day (Monday) I had the blessed privilege of burying in the baptismal waters, Brother and Sister Murriel Moon.

Tuesday morning, as I was to return home, Almond Moon wanted to take me to town. As we talked, I discovered that a change was coming into this hardened man's life. As I bade him good-bye, he choked back a sob and fervently invited me to come again. From that day I have loved him.

The next spring I baptized Morris and Carrie. Later, Brother Moon and wife, Morris and Carrie, asked for admission to

membership in the Grand Marsh Church. They were unanimously welcomed. Still later they came to Grand Marsh, and one beautiful Sabbath afternoon received the right hand of fellowship.

Sister Moon is the daughter of Mr. and Mrs. Peter Stretsbery, who when I first visited there, were known as atheists; but if evidences count for anything, are atheists no more.

A year ago last summer, when I was there, Mr. Stretsbery hitched his team onto the farm wagon, and the entire family came to church. Before I left for home, Mr. Stretsbery invited his friends to come to his home to eat ice cream. Of course I was invited with the rest. When the guests were seated, he asked me to "talk to them." The theme which I chose was the text, "Sirs, we would see Jesus." After the services he furnished all the ice cream and cake that we could eat.

At one time in talking to Almond Moon he said, "If they will organize a church of that kind (Seventh Day Baptist) and will put the church on my land, I will give the land and furnish the lumber."

At the last service in the church last August there were fifty present. The last service was held in Almond Moon's new house, which he is building. This was held because of the earnest plea of Almond and his wife. A goodly company were present. I preached from the text, Matthew 7:26, 27. At the close, quite a number signified by the uplifted hand, that they desired a new home not made with hands, eternal in the heavens. After the benediction, a young man said to me, "You went deeper than you know. You *must* come back." His sister stood near and emphasized his words.

But what about Almond Moon? He is struggling onward and upward. Though sometimes it seems to him as though he must give up, still he perseveres. Habits of a long life are not easily overcome. He said to me, "I want to tell you *I am trying*."

At another time, nearly three years ago, he said, "We have been in the gutter so long we need some one here all the time to teach us."

Another very gratifying result of this work is that Mrs. Theodore Waldon, daughter of Mr. and Mrs. Stretsbery, has taken, in public, a definite stand for Christ.

I spent a day very pleasantly with this family last August, Mr. Waldon coming after me in his auto early in the morning, a distance of about two miles. They have two small but interesting children, a girl aged three and a half years and a sturdy little boy twenty-one months old. Mrs. Waldon has begun teaching the little girl to pray.

This field should not be neglected. Brother Claud Hill assisted about a week in the work with this people in the fall of 1921. Brother E. D. Van Horn was with me in the spring of 1922. The labors of both these brethren were greatly appreciated by the people and myself. At other times, Milo Green and wife, Myron Green, wife and son, Mrs. Sarah Collier, and my daughter, Cora (Mrs. A. H. Atkins), were with me, paying their own expenses. I believe that none of this labor has been in vain, although we are all unprofitable servants.

To God be all the glory.

Jackson Center, Ohio.

#### TREASURER'S MONTHLY STATEMENT January 1, 1925-February 1, 1925

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand January 1, 1925.....	\$16,320 26
Plainfield Sabbath School, Liuho Hos- pital	5 00
Riverside Church, Liuho Hospital.....	35 00
Memorial Board:	
Charity L. Burdick .....	9 05
Utica Church .....	15 00
D. C. Burdick Bequest .....	246 46
D. C. Burdick Farm .....	13 23
E. L. Babcock .....	146 66
E. K. and F. Burdick .....	23 12
Harriet Burdick .....	1 98
Mary E. Rich .....	33 75
Missionary Society .....	33 83
Penelope Harbert .....	30 83
S. P. Potter .....	24 26
South Hampton .....	3 09
Estate E. W. Burdick .....	32 13
Mrs. George W. Lamphere, Missionary Society .....	5 00
Washington Trust Company, interest credit .....	78
Adams Center Church, Missionary So- ciety .....	40 00
First Brookfield Church, Liuho .....	10 15
Second Alfred Junior Christian En- deavor, Liuho .....	3 00
Dodge Center Church, Liuho .....	25 75
First Genesee Church, Liuho .....	6 65
Farina Church, Liuho .....	18 00
First Alfred Primary Sabbath School, special for a bed .....	5 00
Salem Church, China relief .....	85 16
Onward Movement, Missionary Society.	1,026 47
Forward Movement, Georgetown Chapel	09
Adams Center, Church, Georgetown Chapel .....	35 00
Forward Movement:	
Boys' School .....	32
Girls' School .....	32
Missionary Society .....	2 72

\$18,238 06



Cr.	
T. L. M. Spencer, January salary.....	\$ 83 34
R. J. Severance, December salary.....	83 34
William L. Burdick, December salary, traveling expenses, clerk hire and postage.....	177 34
L. J. Branch, December salary.....	25 00
C. C. Van Horn, December salary.....	41 67
Ellis R. Lewis, December salary.....	50 00
R. B. St. Clair, December salary.....	50 00
George W. Hills, December salary.....	50 00
G. H. F. Randolph, December salary..	25 00
Angeline P. Allen, December salary...	25 00
H. Louie Mignott, December salary....	35 00
Elizabeth F. Randolph, December salary	25 00
Rev. G. Velthuysen, October-December salary.....	175 00
Charles W. Thorngate, October-Decem- ber salary.....	50 00
Mrs. Lena G. Crofoot, October-Decem- ber salary.....	25 00
Rev. William Clayton, October-Decem- ber salary.....	25 00
Alfred Loan Association, account H. Eugene Davis.....	12 00
William L. Burdick, fees to British consulate general.....	9 64
William L. Burdick, traveling expenses	50 00
Treasurer's expenses.....	42 00
	<hr/>
	\$ 1,059 33
Balance on hand.....	17,178 73
	<hr/>
	\$18,238 06

Bills payable in February, about.....\$1,500 00

Special funds referred to in last month's report now amount to \$18,859.59, bank balance \$17,178.73, net indebtedness \$1,680.86.

S. H. Davis,  
Treasurer.

E. & O. E.

**HOME COMING AND ANNUAL MEETING OF THE SALEM, W. VA., SEVENTH DAY BAPTIST CHURCH**

(A statement and condensed report of the home coming and the annual church meeting of the Salem Seventh Day Baptist Church, held January 4 and 5, 1925.)

The roll call and communion service was held January 4. There were 113 who answered present and 22 who sent a response. There were 164 who partook of the communion.

The meeting on Sunday began at 11 o'clock. The obituaries were read of Dr. I. S. Kennedy, Mrs. W. W. Randolph, Evander M. Randolph, Fay Chedister and A. Colwell Ford. Letters were read from Mrs. Milton Davis, Mrs. Thomas Lowther, Wilena Lowther, E. Jean Lowther, Mrs. Nannie S. McClary, Mrs. Gertrude Pettit, Hannah Davis and family, Mrs. James Randolph and family, and Miriam Shaw. Letters were received too late to be read from Mrs. Glen Ford, Helen Ingham Edwards, and T. H. Wise. Music for the day was furnished by a chorus of men. One hundred fifty ate dinner together at the church. Business meeting at 2 o'clock—E. D. Lowther, moderator—M. W. Davis, clerk—routine business, 110 present.

The pastor reported 37 sermons in our church and 43 other sermons and addresses. Our prayer meetings averaged 40 in attendance. He reported 9 funerals, 3 weddings, 10 baptisms, 2 additions by letter. Losses were by death 4, by letter 2 and by dismissal on request 2. Net gain 4. A service is held by pastor on the second Sabbath afternoon of each month at Clarksburg. Has taught a class in study of the Bible in Salem College the entire year. Visited Ashaway, Leonardsville, Nile, Milton Junction, Milton, and Verona on the King's business.

**REPORT OF TREASURER FOR YEAR ENDING SEPTEMBER 30, 1924**  
Balance from 1923, collections and overdrafts, \$2,223.18.  
Expenses paid, \$2,223.18. Church indebtedness December 31, \$605.

**FORWARD MOVEMENT**  
Balance and collections, including Parallel Budget, \$1,497.20. Onward Movement, \$50.50. Parsonage Fund on hand, \$442.43. Balance in Cemetery Fund, \$32.83.

**TRUSTEES REPORT BY F. J. EHRET, CHAIRMAN.**  
The work of the trustees has been: keeping the church grounds in order, rebuilding wire fence at the upper side of the cemetery to prevent trespassing, repairing vestibule and tower of the church, and repairing and repainting small dwelling on parsonage grounds.

**SABBATH SCHOOL REPORT BY A. G. BRISSEY, SUPERINTENDENT**

Forty-eight sessions during the year; ten organized classes part of the year and eight the remainder; other classes three; year's average attendance 113; average collections \$6.60; white Christmas entertainment was held, with cash gifts from classes for the war sufferers in China.

**LADIES' AID**  
Mrs. Ray Randolph reported for the Ladies' Aid society: members 61, meetings 12, average attendance 18, spent for Forward Movement, Onward Movement, and Parallel Budget \$325, redecorating church auditorium \$249.78, College Aid society \$25, gifts to missionaries \$49.25, repairs on church property \$95.10, other items, making a total of \$771.74. Money was raised by serving meals and by contributions.

**CHRISTIAN ENDEAVOR**

The report for Young People's Society of Christian Endeavor was by Belle Davis. Active members 24, honorary members 10, experts 16, Tenth Legion 6, Quiet Hour Comrades 8. Officers at present are: president, Miriam Davis; vice president, Gordon Ogden; secretary, Belle Davis; corresponding secretary, Anita Davis; treasurer, Howard Childers.

Mrs. Nellie E. Shaw, superintendent of the Junior Christian Endeavor, reported a year's work with 40 members divided into four classes. Officers at present are: president, Sanford Randolph; vice president, Wilson Davis; secretary, Delburta Davis; treasurer, Elmo Randolph. Teachers are: Eleanor Davis, Avis Randolph, Kenneth Hulin, and the superintendent. Juniors lead meetings. Memory work is done. Money has been raised. Seven have been baptized and have united with the church.

**REPORT OF CHORISTER**

The chorister, H. O. Burdick, made report for the year and supplemented it with remarks about the music for the church.

**LOCAL CHAPTER OF THE DAUGHTERS OF THE AMERICAN REVOLUTION, REPORTED BY MRS. G. H. TRAINER**

Membership 46, of which 34 are Seventh Day Baptists, 28 being members of our own church. The Executive Committee consists of nine, of which eight are members of this church. Two of our members are conducting an Americanization school, backed by the local chapter.

**DEAN M. H. VAN HORN REPORTS FOR THE COLLEGE**

Our members constitute 60 per cent of the Board of Directors; 40 per cent of the faculty; 12 per cent of the academy students and 8 per cent of the resident college students. Members of our church contributed \$2,233 to the college during the year.

**COMMUNITY BOARD OF RELIGIOUS INTERESTS REPORTED BY F. J. EHRET**

Our pastor, Sabbath school superintendent, and other members, have unofficially affiliated with the Community Board, composed of like members of the churches and other organizations of the city. This board meets once in each month.

Mrs. M. Wardner Davis reported for the

Red Cross that ever since the organization of the local chapter, members of our church have been active in this work. At present about 20 members are from our church, including the chairman of the last roll call committee.

Mrs. Cora R. Ogden reported for the W. C. T. U. that 29 of our women are members (there are doubtless others among our non-residents). One is vice president for the state, one a superintendent of department for the state. Five others hold official positions. Two of our men are honorary members.

Ernest O. Davis reported that nine men from our church are members of the Kiwanis Club, that the president of the club is one of these. This club is doing a real service to the city in many ways.

Carroll R. Ogden reported in the matter of teachers. There are seven members of our church who teach at the college, twelve who are connected with high schools or who are principals, eighteen others who are teaching, and several teachers not now teaching.

Avis Randolph reported the work of members of our church in the Christian organizations of the college and academy. The moderator was instructed to appoint the General Committee for the entertainment of Conference.

Officers for the ensuing year were elected as follows: moderator, L. D. Lowther; clerk, L. R. Polan; treasurer, T. A. F. Randolph; chorister, H. O. Burdick; assistant chorister, Margaret Trainer; organist, Hallie Van Horn; assistant organist, Maybelle Sutton.

Committee to condense and publish the report of the meetings, George B. Shaw, M. Wardner Davis, F. J. Ehret.

What is grace? Grace is more than mercy. It is more than tender mercy. It is more than a multitude of tender mercies. Grace is more than love. Grace is holy love, but it is holy love in spontaneous movement going out in eager quest toward the unholy and the unlovely, that by the ministry of its own sacrifice it might redeem the unholy and the unlovely into its own strength and beauty. The grace of God is holy love on the move to thee and me, and the like of thee and me.—J. H. Jowett.

## WOMAN'S WORK

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

### IF YOU STAY ON THE MAIN HIGH ROAD

If you stay on the main High Road, my son,  
You'll win to the goal at last,  
But you'll know, as you see the warm sun go,  
That the best of life's things were passed!

On the winding bypaths thro' vale and dell,  
You'll find Song and Flower and Fay  
And sweet woodland bower, where for an hour  
You may dream at the close of day.

If you stay on the straight High Road you'll  
reach

The end of the trail full soon;  
But you'll never have known the rose-scent  
blown  
Or the mysteries of the moon!

If you stay on the hard High Road, my friend,  
You may save yourself many a jar,  
But, when everything's weighed, the fellow  
who strayed

Will be richer than you by far!

—G. H. C. in *Clinical Medicine*.

The journal of 1850 records the organization of the Seventh Day Baptist Church in Shanghai and it has seemed to us fitting that during this seventy-fifth anniversary year we publish (with the consent of Mrs. Wardner) extracts from this journal of 1850, that we of the present day may have a glimpse of the beginnings of that important work and be inspired by the devotion and ideals of one of the first of the group of four consecrated missionaries on that important field.

H. E. W.

Some years since when the Woman's Board was securing biographical material with reference to former missionaries there was placed in my hands by Mrs. Martha Wardner, the journal of her deceased husband, Rev. Nathan Wardner. The first date is that of December 31, 1846, at which time the entry begins as follows: "This day examined, accepted and set apart to the gospel ministry." It continues, through many closely written manuscript pages to September 10, 1857, and closes with the following entry: "Here we are at last in Boston Bay and about eight miles from Cape Cod,

moving with a light breeze and some indications of a calm by noon, as yesterday and day before."

### EXTRACTS FROM DIARY OF ELDER NATHAN WARDNER

*Written in Shanghai, China, 1850*

1st.—Thanks to our heavenly Father that we are permitted under such favorable circumstances to welcome the return of another new year. Received by ship *Candace* several letters and papers, bringing the very welcome news that Garret Smith has also become a staunch Sabbath keeper.

4th.—Got a box of clothing, etc., which came by the *Candace* from Independence, Andover and Almond.

6th.—Attended the dedication of the American Episcopal Mission chapel in the city. The exercises were conducted in Chinese in the presence of a crowded house. Nearly all the missionaries and many other foreigners were present.

11th.—Read a letter from Mr. Muller, secretary of the British and Foreign Bible Society, concerning the proper term to use for God in the translation of the Scriptures.

13th.—Oh, that this day had been a blank, yet the Lord may overrule what I have experienced for my good. Father, grant me patience and a spirit of forgiveness.

14th.—About 10 p. m., Mrs. W. gave birth to a son. Both doing well.

19th.—Put into the office ten of Mr. Morton's Sabbath circulars for the missionaries at Canton and Hong Kong.

21st.—One of our neighboring women called today with a niece of hers about fourteen years old, whom she wished to sell me for \$16, because she said the girl's parents and friends were too poor to support her. I tried to reason with her on the sinfulness of making chattels of human flesh, and to devise some better expedient.

23rd.—Sent copies of Mr. M. address to all the missionaries in Shanghai.

31st.—Mr. Syle called to leave a copy of the Ten Commandments which had been prepared with view of securing unanimity, and as though he thought we cared more for the fourth than for any other, said they had got that right, as they felt as much interested in it as we. I replied if they would keep it their professed interest would appear rather more consistent. He said he did not

wish to get into any discussion on the subject. Just as he was leaving the door he turned around and said, "I see that Mr. Morton has pledged himself to keep the whole law of Moses." I replied that it was not necessary to infer all that simply because he had resolved to imitate his Savior in keeping the Fourth Commandment.

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 11, 1925, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Willard D. Burdick, Frank J. Hubbard, Henry M. Maxson, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Lavern C. Bassett, Ahva J. C. Bond, Holly W. Maxson, George R. Crandall, Arthur L. Titsworth, and Business Manager L. Harrison North.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

The corresponding secretary called attention to the meeting of the Commission in Pittsburgh, December 29 and 30.

He referred to interesting letters received during the month, including a request for literature telling the difference between the beliefs of Baptists and of Seventh Day Baptists.

A debate upon the question, "Resolved that the law, commonly called the Ten Commandments, is binding on all men in 1925," has been arranged between Dr. C. A. Hansen, of Riverside, Calif., and Mr. E. C. Fuqua of Los Angeles, Dr. Hansen taking the affirmative.

Another letter has been received from Mr. W. Allport of Muswellbrook, N. S. W., Australia, in which he tells how he has carefully read the Seventh Day Baptist literature sent to him, as he writes, "to satisfy myself of the belief and doctrine taught by your denomination," and which he "thoroughly believes and preaches."

He tells of different groups of Sabbath keepers in Australia who find themselves in harmony with Seventh Day Baptist beliefs.

Mr. Allport is a coal miner, but is longing to devote all of his time to Christian work.

Treasurer Frank J. Hubbard presented his report for the second quarter, duly audited, which was received and ordered placed on file.

Director A. J. C. Bond reported.

By vote a bill of \$4 for stenographic services rendered Director Bond was ordered paid.

#### REPORT OF ADVISORY COMMITTEE

We propose a Seventh Day Baptist Young People's Monthly, with departments for children, to be published by the Tract Society, with associate editors representing the Sabbath School Board and Young People's Board. We propose an eight page issue, with three columns to the page, size of page 9½ x 12 inches. We estimate the cost of publication for an edition of 1,000 copies to be \$750 per year, subscription price seventy-five cents a year.

If the above resolution is voted: We are asking Rev. W. D. Burdick to present, in person, the above proposal to the Young People's Board and to the Sabbath School Board, and also to ask them to secure pledges for subscriptions and contributions for the monthly.

We do not propose to begin publication of this monthly until sufficient subscriptions are received to warrant it.

We favor the purchase of "plate matter" to be used by the editor in filling in when other contributions are not available. This will reduce cost of publication.

January 11, 1925.

Report adopted.

The Committee on Distribution of Literature reported sending out 1676 tracts in November, and 1347 in December, a total of 3023 for the two months.

The Committee on Investment of Funds reported an increase on mortgage loan to M. L. Krewson from \$2,000 to \$2,500. They also reported a new loan to the Neddah Realty Co., of \$6,000.

Voted that the board request Rev. Ahva J. C. Bond, Sabbath Reform leader, to attend the meeting of the "Universal Christian Conference of Life and Work" in Stockholm, Sweden, in August, 1925, and that we appropriate \$300 toward the expenses of such attendance.

A card was received from Mrs. Sarah Babcock Titsworth expressing for her brothers and herself their appreciation of the letter of sympathy sent them from the board at the time of the death of their father, Henry D. Babcock.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH.

*Recording Secretary.*

The sins of the past have little power over the achievements of the future—if they are forgiven.

### TO BURDICKS AND DESCENDANTS

Permit me to announce to you that I am compiling, for publication, a genealogy of the descendants of the "first Burdick in America"—Robert Burdick, one of the original purchasers and pioneers, in 1661, of Westerly, R. I., a deputy several terms in the Rhode Island Colonial General Assembly, and an early member and a deacon of the Seventh Day Baptist Church. He died early in 1692.

As a result of a boundary dispute between Massachusetts and Rhode Island, Robert Burdick, his brother-in-law, Rev. Joseph Clarke, Jr., and Tobias Saunders were arrested on their lands in Westerly, in November, 1661; and Burdick and Saunders were taken to Boston. At his trial Burdick stoutly upheld Rhode Island's charter rights to Misquamicut (now Westerly), and he and Saunders submitted to over a year's imprisonment rather than by payment of a fine of £40, seem to concede Massachusetts' authority over themselves and the region in which they had settled.

They were finally released in exchange for some Massachusetts officials who had been captured in Westerly by Rhode Island men in retaliation for the outrage upon their fellow colonists.

Robert Burdick was married November 2, 1655, at Newport, R. I., to Ruth Hubbard, then fifteen years old. She was the first white child born in Springfield, Mass. Her father, Samuel Hubbard, was one of the founders, at Newport, December 23, 1671, of the Seventh Day Baptist Church. He was born in 1610, at Mendelsham, Suffolk County, England, and was the son of James and Naomi (Cocke) Hubbard. His grandfather, Thomas Hubbard, was burned at the stake, May 26, 1555, in Essex County, England, for refusing to recant his Protestantism. His fate is related in Fox's *Book of Martyrs* (Book III, Chapter 14), under the name of Thomas Higbed.

Samuel Hubbard came in 1633 to Salem, Mass. At Windsor, Conn., January 4, 1636, he married Tasy Cooper. They were both in the party that marched through the wilderness in the hard winter of 1635 from Watertown, Mass., to become the founders of Connecticut. On account of persecution for expressing Baptist views, Mr. Hubbard finally, in 1648, sought refuge in Rhode Island.

Tasy (Cooper) Hubbard, the mother of Robert Burdick's wife, was, in 1664, the first convert in America to the doctrine that no authority existed or could exist for altering God's decree establishing the seventh day as the Sabbath by the substitution of another day.

Hoping that the preceding sketch of your early American ancestors will interest you, I ask your assistance in making a record of them and their descendants, by sending me what information you have of births, deaths, and marriages among members of the branch of Burdick's to which you belong, from your remotest known ancestor of that name.

The facts desired can best be arranged in this order: 1. Full name of Burdick; 2. His or her date and place of birth; 3. Date and place of death (or if living, postoffice address); 4. If married, the date and place, full name of person to whom married; 5. That person's date and place of birth (also of death if not living) and parentage.

Interesting incidents of personal history are also requested; as, educational course, vocation (industrial or professional), political and religious affiliations, military or naval record (company and regiment, or ship, and period of service.)

Relatives whose addresses you can furnish may send additional names or dates not in your possession.

Believing that you will be pleased to comply with this request, I am,

Very truly yours,

WILLIAM M. B. HARCOURT,

Compiler of "Burdick Genealogy."

Raspeburg, Baltimore County, Md.

"I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke 18: 14.

We shall do well to ask ourselves before we go to church, What am I likely to bring back with me? Can there be room for blessing if I am already full of pride? Might we not hope that we should return from worship as the publican did if we but felt as he did? There would be cause for cheerfulness after worship and prayer if we humbled ourselves when we knelt down.—*Selected.*

## YOUNG PEOPLE'S WORK

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

### CHRIST WINNING FOLLOWERS

Christian Endeavor Topic for Sabbath Day,  
March 7, 1925

#### DAILY READINGS

Sunday—Christ winning Zacchæus (Luke 19: 1-10)  
Monday—Christ winning Nicodemus (John 3: 1-16)  
Tuesday—Christ winning the Samaritan woman (John 4: 1-26)  
Wednesday—Christ's invitation (Matt. 11: 28-30)  
Thursday—Christ's promise (Rev. 3: 20-22)  
Friday—Christ's challenge (Matt. 16: 21-28)  
Sabbath Day—Topic: The Master's method of winning followers (John 1: 35-51)

The Master's method of winning followers offers many examples for us.

He won Zacchæus by showing him that he was not ashamed to associate with one ordinarily despised by men. Let us remember that one of our Christian Endeavor slogans is "Social to Save."

He showed Nicodemus, a ruler of the Jews, a deeper and more spiritual meaning of the knowledge upon which that class of people prided themselves.

He rebuked the Samaritan woman, but he did it in a way that did not antagonize her.

A personal "Follow me," won his apostles. He did not hide the hardships from them. A worthwhile thing that is hard to do always challenges true manhood and womanhood.

He knew and used the Bible in dealing with questioners, as when the lawyer asked, "What shall I do to inherit eternal life?" Luke 10: 25-28.

He ministered to the physical need of the people, as in his many healings and in the feeding of the multitudes.

He blessed little children and showed their importance in the kingdom of God.

And through all his life, he "went about doing good." The more closely a life is patterned after his, the greater the influence it will have in winning souls to him.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One of the methods which Jesus used in winning followers was that of invitation. In the lessons this week we find the expressions, "Come and see," and "Follow me," used in calling his disciples. The disciples responded to the call, and followed him. But they were not satisfied with this step alone, they went and told others of Jesus, and brought them to him.

Jesus is giving you and me the invitation to follow him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and "Go ye into all the world and preach the gospel." He wants us to first give ourselves to him, and then to bring others into his kingdom. This is a challenge to us, young people. Are we willing to meet it?

Battle Creek, Mich.

### INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, MARCH 7, 1925

China: Beneath the smoke stacks.

1 Chron. 29: 10-13

CLIFFORD A. BEEBE

You have probably never thought of China as an industrial country, but it is fast becoming one of the leading manufacturing nations of the world. Within the last few years factories have sprung up all over the land, and many of the people of the farms are coming into the cities to take up industrial work.

Let us look for a moment into one of these factories—silk mill, for instance,—as silk manufacture is one of the greatest industries of China. We find that the workers in this factory are mostly women and children. We may go there at any time we please, from before daylight in the morning until after dark at night—the same workers are there. Twelve hours is a short working day in China; fifteen or eighteen hours is more common. On a pile of cocoons in the corner perhaps we may see several babies, whose mothers are working at the looms. As soon as these babies are large enough they will begin to learn to sort the cocoons, and when they are perhaps five years old they will begin the long dreary days at the looms. Perhaps that is all of life that they will ever know. And there

are no vacations, no Sabbaths for rest; it is only work, work, with barely time enough off to eat and sleep. The wages, even for skilled workers, are only a few cents a day, and many of the children receive no pay at all.

How can we expect that these poor workers can hear the gospel preached, and become Christians? They never have an opportunity to go to church, or anywhere else. The children do not know what play means. And yet these people are looking to the Church—they want the Christian gospel—because they know that the Church is the only agency which is interested in them, and which is trying to better conditions for them.

Already there have been some changes for the better. Labor unions have been started, and in some cities, through Christian influence, labor laws have been passed. There are some Christian factories where conditions are better. But the growth of the principles of Jesus is the only thing that can ever bring lasting relief. Should not our hearts go out for the poor workers of China in their joyless life?

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC FOR MARCH 7

This is a topic that no superintendent ought to let slip by without any thought or preparation, for it is the beginning of a series of topics before Easter, aiming to teach the boys and girls God's promise that "those that seek me early shall find me." This is our chance to make our Junior teaching count for something in the lives of each and every one of our juniors, and not only in the Junior meetings but separately outside the meetings. Don't let this opportunity go by of trying to win especially your older juniors to your Savior and guide. We may never have another chance for we never know when God is going to call one of his little ones home or one of us from our work, then how sad these words, "We *might* have done differently." You know how you can interest your juniors best, it may be a story or a blackboard talk or an object talk or a Bible study; but don't fail to make the most of this lesson.

### "CHINA'S REAL REVOLUTION" BY PAUL HUTCHINSON

L. E. BABCOCK

Superintendent of Religious Education  
(A Review of One of Our Mission Study Books)

The revolution in China means to us that recent political upheaval in which China does away with monarchy and sets up a republic in its place. But China's real revolution is far deeper. It is the change of old institutions and the introduction of new ones which resulted in the political revolution so evident to all.

We are introduced to this interesting study by imagining what Marco Polo, who was the first western traveler to leave a record of his travels in China, would see if he returned to China today.

Chapters two and three deal with the way ancient phases of China's life have been adapted to meet modern conditions. In China's scale of social values the scholar stands at the top and the soldier at the bottom. This gives the action of the student unusual influence. At a mass meeting of thirty thousand students in Peking, a reform movement was started which practically saved the country. The students saw that the hope of China was in educating her people; but the language was so difficult that only a few could learn it. So they changed the language to make it easy. And here we have an interesting comparison of the Chinese and American language which explains to us why the language of China is so difficult.

Chapters four, five, six and seven show us how China's real revolution is coming to pass in social customs, womanhood, industry and religion.

The Chinese have a logical mind. They apply cold reason alike to honored traditions and new innovations and relentlessly cast out every thing which will not stand the test. While the lot of the Chinese woman in the past was not as bad as some times pictured, she had little interest outside of feeding and clothing her family. Now co-education is common in the schools; most of the industries and professions are open to her; and she is rapidly acquiring political rights. Chapter six pictures in a graphic way the unsatisfactory conditions which arise when a country changes from farming to factory life. Many serious problems arise due to the clash of Christianity

with Confucianism, Taoism and Buddhism. China is grappling with these problems in her characteristic way.

The practical application is in chapter eight, America's part and duty in China's revolution. Many Chinese have been educated in America. The Chinese look to America for an example. China must work out her own solution but America must help.

1. By giving Christian enterprise a backing which it never has had in the past.

2. The Chinese leaders are highly educated. We must send those who can help as brothers, but not boss them.

3. Pass over the work to them as soon as they can handle it.

4. Correct the evils which western civilization has given to China.

5. Live lives in America which are in harmony with the teachings of Christ.

6. See that our government and commercial interests do not offend China by exploiting her and taking unfair advantage of her.

Finally we must remember that China's problem is our problem. Our happiness depends on her prosperity. We are all brothers working for each other's good.

### A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

1850-1860

In July, 1850, the Shanghai Seventh Day Baptist Church was organized with seven members. Early in the decade a chapel with a dwelling above it was built in the native city, and another dwelling was erected just outside the West Gate. An insurrection in 1853 drove our missionaries to the foreign settlement for shelter, and practically destroyed the house at the West Gate. The chapel was little injured and work was resumed in it in March, 1885.

Because of illness, Mrs. Wardner and her children returned to America in 1856. Mr. Wardner came in 1857 and, because of Mrs. Wardner's continued ill-health, they never returned to China. Mr. Wardner served as pastor of several churches—Second Alfred, Westerly, West Hallock, Milton Junction, and Utica, besides spending the years from 1875 to 1877 in Scotland in Sabbath Reform work.

Mrs. Wardner died on October 5, 1888. Mr. Wardner was married to Miss Martha

Harvey on December 4, 1889. Mr. Wardner's death occurred very suddenly, April 6, 1894, "while seated at the breakfast table reading from the Word of God of which he had been such a faithful exponent for so many years."

In November, 1858, failing health forced Elder and Mrs. Carpenter to return home, and the little church of eleven members was left without leaders. Mr. and Mrs. Carpenter brought with them to America two little Eurasian girls, who grew to womanhood in the home of Mrs. Carpenter's sister in New York, and a native convert Dza Tsung Lan, whose visits to the churches greatly increased their interest in the China Mission.

While in America, Mrs. Carpenter submitted to an operation from which she had little hope of recovery. With the return of her strength, she made this entry in her journal: "I shall not die, but live to declaim the glory of God. I was brought low and he helped me. Praise waiteth for Thee, O God, out of Zion. And now, O Lord, accept the life which thou hast preserved. I give myself anew to Thee, with all that I have and am."

In February, 1860, the Carpenters returned to China.

1860-1870

Efforts were made at once to reinforce the mission. Mr. Carpenter relieved the Missionary Board of part of his salary by acting as interpreter at the United States Consulate. In 1863, five persons were baptized and in 1864, just before the Carpenters were forced again to return to America because of poor health, Mr. Carpenter baptized two more. In spite of efforts in the homeland, no one had been secured to go to the mission, and the native church was again left alone. The board paid four native preachers a small sum for looking after the church services.

Continued calls for help for the mission brought no response. Extracts from Mrs. Carpenter's journal show how anxious they were to return to what they considered their work and their home, but it was not until 1873 that they were enabled to do so.

During this time, one of the elders of the church, Kiang Quang, had located as a missionary at Lieu-oo [Liuho], about thirty miles from Shanghai, where six

members of the church resided. These members had hired a chapel room where they held services and dispensed medicines, thus beginning the Lieu-oo [Liuho] Mission.

1870-1880

In March, 1873, the Carpenters returned to China, where they found the members of the native church faithful and active. To assist Mr. Carpenter, one of the native preachers continued to preach on each alternate Sabbath, and another acted as Bible reader in homes, tea-shops, market places, etc.

On May 24, 1874, a new chapel was dedicated. It had been built at a cost of about \$400, American money.

In September of this year, death claimed Mrs. Carpenter in the sixty-fourth year of her age. She was buried in the new cemetery in Shanghai.

Mr. Carpenter continued his work in Shanghai until June, 1876, when a severe illness made it necessary for him to leave the field. With his second wife, who was Miss Mildred Black of London, England, he reached America in August, 1876; and for the third time the little flock in China was left without a shepherd.

The Missionary Board made continuous efforts to reinforce the mission and finally secured the services of Rev. and Mrs. D. H. Davis then of Shiloh, N. J., and Miss Eliza Nelson, a teacher at Alfred, N. Y.

David Herbert Davis was born at Verona, N. Y., November 25, 1844. His education was secured at DeRuyter Institute, Milton College, and Alfred University. He was graduated from Alfred in 1874. He was converted and joined the church when he was about eighteen years of age. He served as pastor of the church at Verona, N. Y., for a time, and was pastor at Shiloh, N. J., when the call came to enter the missionary field.

He was married in 1872 to Miss Sara Gardiner. Miss Gardiner was born at Little Genesee, N. Y., December 12, 1849, and moved to Nile, N. Y., at the age of eleven. She attended school at Alfred, and taught school for several years.

Miss Eliza Nelson was born in Erie county, N. Y., April 22, 1847. Her education was secured at Griffith Institute, Springville, N. Y., and at Alfred Univer-

sity. She began teaching at sixteen years of age.

A farewell service was held at Alfred on December 10, 1879, and they sailed from San Francisco, December 27, arriving in Shanghai, January 29, 1880.

1850-1860

1. When was the Shanghai Seventh Day Baptist Church organized and with how many members?

2. When did the Wardners leave the mission and why?

3. How many members had the Shanghai Church when the Carpenters returned to America?

Supplemental Work—If possible, look up articles "From the Life and Letters of Mrs. Lucy Clarke Carpenter," by Mrs. Adelaide Brown, published in the RECORDER during the latter part of the year 1918.

1860-1870

1. How long was the mission left alone when the Carpenters returned to America the second time?

2. How was it cared for?

3. How was the way opened for the Lieu-oo [Liuho] Mission?

1870-1880

1. By whom was the mission finally reinforced and when?

"What I do thou knowest not now, but thou shalt know hereafter." John 13:7.

What you know not now you shall know hereafter. Wait, do your work lovingly, intelligently, sympathetically, and work till the last beam of the sun withdraws from the field and you can hardly see the furrow you have been ploughing. There is something more: let that be a balm to you! This world is not all. The air is full of farewells, but it is also full of salutations and benedictions.—*Joseph Parker.*

What impression of God do we give to men? That is the final question for the Christian in the matter of influence. It does not matter what men think of me; it does not matter what they think about the God I profess to believe in. The answer to this question is not to be found in what I preach or what I persuade, but in what I am.—*G. Campbell Morgan.*

## CHILDREN'S PAGE

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

### CHRISTIANS EVERY DAY

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
March 7, 1925

#### DAILY READINGS

Sunday—A Christian tongue (Jas. 1: 19, 26)  
Monday—Christian deeds (Jas. 1: 27)  
Tuesday—Christian thoughts (Phil. 4: 8)  
Wednesday—Christian meekness (Matt. 5: 5)  
Thursday—Christian charity (Luke 12: 33)  
Friday—Christian love (1 Cor. 13: 1-7)  
Sabbath Day—Topic: Being a Christian every day (Prov. 3: 6)

#### BEING A CHRISTIAN EVERY DAY

MRS. H. L. COTTRELL  
Superintendent Nortonville Junior Christian  
Endeavor Society

Our topic is, "Being a Christian Every Day." That does not mean go to church, Sabbath school, and Junior on Sabbath day, and then forget all about Jesus the other days of the week; but to ask Jesus to help us every day.

There is a story told of a minister who went into his church one day and heard a noise and upon looking around he saw some bundles. He picked one bundle up and said: "I wonder whom this belongs to," and the bundle said, "I am Johnnie Jones' religion." Another one said, "I belong to Tom Smith," and so on until all the bundles told to whom they belonged. Then Johnnie Jones' bundle said, "If Johnnie Jones had taken me with him he would not have told naughty stories this week." Another bundle said, "Tom Smith would not have lost his temper this week if he had taken me." While another said, "If Sam Johnson had only taken me with him he would not have said such bad words." Each little bundle told what would not have happened if they had only been taken instead of left at church. So we do not want to be good just while we are at church on Sabbath day, but on every day for

"You are writing a gospel,  
A chapter each day,  
By deeds that you do,  
By words that you say.

"Men read what you write,  
Whether faithless or true:  
Say, what is the gospel  
According to you?"

We should be very careful what we say. I think the first of our daily readings is very good for it says, "Let every man be swift to hear, slow to speak, slow to wrath." If we could learn that verse and also Proverbs 3: 6 and remember them, it would save us a whole lot of trouble all through our lives and help to make us happy. We can do this if we ask Jesus to help us. And then if we would remember

Our hearts are the gardens,  
And the fruit that we bear each day  
Are the things he sees us doing  
And the words he hears us say.

Nortonville, Kan.

#### WHO DID IT?

Who made the stars look out at night?  
Who gave the sun his heat and light?  
Who framed the moon so clear and bright?  
'Twas God!

Who gave each little bird a wing,  
And taught it how to fly and sing,  
And make the woods with music ring?  
'Twas God!

Who made each pretty blade of grass  
O'er which my little footsteps pass  
Wear drops of dew, like beads of glass?  
'Twas God!

Who filled the salt and stormy sea  
With water and with shells for me,  
And fishes bright, that bound with glee?  
'Twas God!

Who shaped my little hands and feet,  
And warms me with his life and heat,  
And gives me clothes and food to eat?  
'Twas God!

Who built a happy place on high,  
A glorious city in the sky,  
Where all may go, e'en such as I?  
'Twas God!

—Selected.

#### RIGHT OR WRONG

Bennie hurried home from the store with his spices. He left them in the kitchen and went to make his report to mamma.

"But I am afraid you have lost some of the change," she said, after counting it. "I find eight cents less than there ought to be."

"Oh, no! I didn't lose it, mamma," he said. "I bought this wheel with five cents. See, isn't it a beauty? And it goes whiz—in the wind."

"Do you mean," said mamma, gravely, "that you have been spending my money?"

"Why, mamma, I'm going to pay it back the first money I get. I thought you wouldn't care."

"The money was not yours."

"No, mamma, but—"

"What is it called when a person takes money which is not his own?"

"Why—mamma!" Bennie's face fell as he saw how seriously his mother took it. "I didn't think you would look at it so. You would have bought me one, I know, if I had asked you."

"Perhaps so. But the money would have been mine. You spent what was not yours."

"If I had any money I'd pay it back this minute," said Bennie, in great distress. "I will just as soon as I get any."

"Yes, but in the meantime you have taken money which you can not pay."

"I thought you'd think it such a little thing," said Bennie, after a pause.

"My dear," she said, putting a very tender arm around him, "I want you from now on, all your life, to see this thing exactly as it is. Right is right, and wrong is wrong. Either it was right and honest for you to take my money, or it was wrong and dishonest. And as to its being a little thing—most things begin with little things. A boy who is not honest in small things is very likely to grow to be a man who will be dishonest in great things. But you have accounted for only five cents."

"I gave three cents to poor little Susie Hart," said Bennie, brightening a little. "She hadn't any breakfast. You're glad I did that, aren't you, mamma?"

"I am always glad to have you be kind to others, dear. But you had no more right to spend my money on others than on yourself."

"I wish you'd give me something to do to earn the money. That's the only way I can make it up."

"I will," she said. "The carpenter has put a quantity of small sticks into the wood-house. You can sort them and pile them neatly. It will take you most of the afternoon."

"But Aunt Emily asked me to go nutting with the boys, this afternoon. Can't I leave it till tomorrow?"

"Yes, if you wish."

Poor Bennie looked as if he thought it a very hard question to settle.

"I want to go—dreadfully," he said. "But I don't want to be that thing they call it until tomorrow. I guess I'll stay."—*Sidney Dayre.*

#### MY GRANDMA USED TO SAY

"A penny saved is a penny earned."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

#### HER FATHER IN TROUBLE

Grover Cleveland once telephoned to the White House from Chicago and asked Mrs. Cleveland to bring his little girl to the 'phone. Lifting the little one up to the instrument, Mrs. Cleveland watched her expression change from bewilderment to wonder, and then to fear. It was surely her father's voice—yet she looked at the telephone incredulously. After examining the tiny opening in the receiver, the little girl burst into tears. "O mamma," she sobbed, "how can we ever get papa out of that little hole?"—*Publisher Unknown.*

#### HOME NEWS

FARINA, ILL.—Pastor's Report. This report is for four months of the year 1924, from August 27 to December 31. He would first of all recognize the goodness of the heavenly Father in sparing our lives and in granting strength of body and mind for the duties of life. It is our prayer that it may ever be the purpose of the pastor and members of the church to know and obediently follow his will.

He also wishes to thank the congregation for the expressions of interest and friendship that have made our stay so pleasant among them, and for the many Christmas cards and gifts that we have received. He yearns for a closer bond of sympathy among his parishoners and himself, one that shall bind us together in loving ties of Christian fellowship and sacrificial service. "The work is great and large, and we are separated upon the wall, one far from another"; let us build every man over against his own house, strengthening the home influence by a constant use of the family altar through Bible study and prayer. In these four months of service your pastor has made one hundred thirty-three calls, written eighty-three letters pertaining to church and denominational work, conducted fifteen

prayer meetings, taught the Baraca Class, been present at fifteen of the sixteen Christian Endeavor prayer meetings, and helped arrange and carry out three Christian Endeavor socials. With the help of the Baraca Class and the Ladies' Aid a splendid Father and Son banquet was enjoyed in the month of November. A program of local talent, supplemented by a speaker from abroad, and a bountiful two course supper were the attractions. Sixty-three men and boys were served. The financial canvass of the church was made the first Sunday in November, which resulted in pledges to the amount of \$2,342.50. Our proposed budget was \$2,700. Prior to the canvass, a church letter and financial statement was prepared and sent to all resident and non-resident members; the pastor was very ably assisted by Brothers Ross Seager and George Howard in the preparation of this communication. Twenty-seven sermons have been delivered, three of which have been funeral addresses. One convention of Religious Council of Education at Vandalia was attended in company with other members of our Sabbath school. At the request of the chorister he drilled the choir in preparation for the cantata given the night of December 24, and in all other ways that have been presented has tried to faithfully perform the duties of pastor. He is glad for the interest manifested by the attendance at the church and prayer meeting services and pleads for an effort among us that shall result as nearly as possible in one hundred per cent attendance. This report would be incomplete if mention were not made of the faithful consecrated service of the Ladies' Aid and the pastor's wife and daughter, which have gone far toward making the work possible. Mention should also be made of the many words of encouragement and appreciation that have come from numerous individuals, that have been a very bulwark of good cheer and strength. For all this he devoutly thanks God and takes courage. We have had two visiting brethren with us, Professor Leman Stringer, of Milton College, and Brother Ellis Lewis, of Stonefort, Ill. Mrs. Frances Ferrill Babcock, secretary of the Young People's Board, was with us over the holidays.

In the four months we have granted letters to eight and have received by letter six, net loss 2.

In looking to the future he makes the following suggestions:

1. A church budget to include church and denominational expenses, the budget to be fully met each year.

2. The church shall forward each year to the denominational secretary before June 30, the amount of money we propose to raise for denominational work for the succeeding year.

3. That we invite the Northwestern Association to meet with us for the 1926 session.

4. That we encourage the Ladies' Aid in their endeavor to build a parish house, and lend whatever aid possible that this ambition may be realized before our next annual meeting.

Respectfully submitted,

C. L. HILL, *Pastor.*

LITTLE GENESEE, N. Y.—The RECORDER ought to hear at least once each year from the church at Little Genesee, N. Y. Even though we have been silent there has been much ado in this part of New York State.

The program outlined for the church for the year 1924 was one of the biggest ever attempted. We are aware that we have made many mistakes but they are but warning signs for the years before us. God has been good and much has been done through his power and leadership.

During the year fifteen people have made the good confession of their faith in Jesus Christ as their Savior, and twelve of these were publicly immersed and taken into the fellowship of the church. Many others have expressed their interest in the new life and are waiting the proper time to act upon their convictions. It is a part of our plan, the Lord willing, to make the year 1925 the greatest evangelistic and soul-searching year in the history of the church.

The co-operation of the church has been splendid during the year. The prayer meeting is one of the wonders of this part of New York in the interest and loyalty manifested. We have had as high as fifty-five out to prayer service, and thirty to forty is not unusual.

The departments of the church are to be commended for carrying their part of the work so well. There are two organized classes that work mightily in our life here—the Berea and Bethel classes. The social life of these classes is real and inspiring.

They work definitely in such work as placing a large bulletin board on the front of the church, carrying in large letters the name and calendar of the church, building an offering chest which is placed in the vestibule of the church for offerings, giving to church budget as classes, and other services too numerous to mention here. The Sunshine Society is a working group of ladies doing many types of work, raising money by dinners, etc., and they report \$242.44 in the treasury at the close of the year. The Senior and Junior Christian Endeavor societies did well during the year. The Senior society urged the Quiet Hour pledge, and a total of sixty-four people signed the card. The juniors are a live group; they filled the Chinese shoe twice, held a penny supper, purchased Junior rings, and held real meetings. Nine of the members became Christians during the year. They have a very capable leader in Mrs. Edna Burdick. The W. C. T. U. is an organization determined in its stand for such policies as law enforcement, urging a universal, intelligent vote, etc.; and Miss Mary Bowler is known far and near for her enthusiastic interest in this work.

The Sabbath school is a powerful part of our program; the attendance has averaged over eighty for the entire year. We are now in a contest with Nile on a percentage basis as to enrollment, and the contest is warming up to a real battle for points. Already attendance, Bible daily readings, studied lessons, etc., are showing a decided stimulus. Nile may just as well get ready to entertain us.

The Vacation Day Bible School was a success in 1924, and much credit for that success is due Miss Gladys Hulett, our supervisor. She was tireless in her efforts, and over thirty enrolled for this first year. We are planning for another this year with an increased enrollment.

The church as a whole planned a big program and we came out of the year reasonably successful. The financial budget was placed at \$2,500 and \$3,050 was pledged. During the year \$2,760.99 was paid in, and a major portion of the balance will be paid in. Our Thanksgiving offering was given to China needs, amounting to \$52.69. At Christmas time we raised \$31.05 for the Near East Relief. The church attendance has been large and the people love the whole

gospel story. We have already started Sunday night meetings, and last week our first service had a well filled house and large choir. We hope for a great revival during these meetings. Pray for us.

Much has been done in reconstruction and construction during the year. Three days were donated by the men, teams and tractor; and the church grounds were graded, a ditch in V shape was cut to carry water off the hillside, a gravel driveway was built entirely around the church, making it possible for cars to go entirely around the church, overcoming the difficulty of cars trying to enter and exit the same way. The roof on the sheds was renewed, the ladies cleaned the church, and things generally took on a new aspect. A new rubber runner has been purchased for the full length of the church aisle, cork flooring has been placed in the church entry, and new rugs put in the Sabbath school room upstairs, also new flower baskets of large decorative type were donated to the church.

We feel good over the year, yet we see a vast field of service untouched, and we labor on.

Our prospective program is large. We adopted a budget of \$2,600, planned a series of evangelistic meetings, time was granted the pastor to go away and hold two evangelistic meetings, if needed, a large advertising program was planned, a building program of some size launched, and we are determined to make the religion of Jesus Christ felt in the hearts of lives of our neighbors and friends.

Dr. Hulett and wife offered the sum of \$500 to the church for construction, if the church would give \$500. Hence the building of new Sabbath school rooms on the rear of the church building is ahead. The construction of a porch and platform for church front is planned, and a new ceiling in the church will soon be realized.

You can see we are trying to do things to make the cause of Christ richer in the hearts of men, and even though we have not done all we might have done, we are going to strive to labor harder and do more in the strength and light he gives. Give us your prayers. Faithfully,

G. D. HARGIS.

P. S.—Do not think us boastful—we write humbly of things as they are, that you may know.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### SOME OLD SABBATH SCHOOL HELPS

It was a decided step in advance in Sabbath school work when there came to be enough of system in it to provide for lesson helps and the sending out of lesson leaves so as to have a connected plan of study. I can not recall just now when this kind of work began. For more than fifty years my occupation as teacher, and otherwise, caused me and my family to be nearly all the time "lone Sabbath keepers." So I do not know just when our own people began the use of uniform lesson helps.

#### A DETOUR

I will take occasion to say here that, while we thus lived away from our own church connections, I attended regularly some Sunday school where I thought I could be religiously helpful—nearly all the time as teacher or superintendent. For all that, however, I never had the least inclination to be anything but a Seventh Day Baptist. Though in every case it was known what we were, with only one exception—and that by one man—we were treated all the time with genuine Christian courtesy; and we undertook to live according to the golden rule. During those years I had in Sunday school classes many young people, the most of whom were also my pupils in the public school. I have been made happy by seeing in them a wholesome development of Christian character. It may be that some one reading this will shake his head and say to himself that I would better not have gone into Sunday school work but kept myself apart; or, if indeed I did go, I should have taken occasion to teach my boys and girls, while sitting among them, Sabbath truth. I chose, however, to exercise in the position to which I had been courteously chosen the some Christian courtesy that had been extended to me. So far as I am concerned, I wish all our young people who teach away from home would undertake in such

ways as are open to them to do Christian work, and—*stick to the Sabbath.*

#### THE LESSON LEAVES

Now, after making this detour, I may say again that our lesson leaves were much of a help in the way of connected Bible study, yet far behind what we get in our present graded system of study. We had then the same printed lessons for both old and young, and the help for study must be had from those little leaflets passed around in the classes after the opening of the school. Some of them had the questions printed with the answers under them. All that the children, both old and young, had to do was to read the answers after the questions read by the teacher. I remember one class of adults who were asked to read the answers in concert. And that's all there was of it. Now and then a teacher in a class of children who, because the printed lesson was not well suited to the understanding of little children, would, through her sympathetic touch with her little folks, and an engaging personality, get something for them out of the most abstruse lesson text. She was a real teacher, not a machine.

#### THE PICTURE CHARTS

We came by and by to have in school something to be made alike interesting to both young and old—large picture charts on a roller, one picture for every lesson. The picture—in colors—represented the particular feature of the lesson. The golden text, with some other related matter in connection with the lesson, was printed under the picture. After the class work was done the superintendent, or some selected teacher, stepped up to the chart, pointer in hand, and from the picture conducted a short review of the lesson. If he or she was bright and lively, and manifested at proper times a sense of good humor, this review was made instructive and interesting. During the exercise, free for all, a child might make a remark quite suggestive to a deacon, perhaps even to the pastor. A tactful leader at the chart could get out of this ten-minute general exercise what might be of real value to the soul mentally, morally, spiritually, and, mayhap, socially. It depended very much upon the spirit and tact of the person at the chart.

## Lesson IX.—February 28, 1925

## CHRIST BEFORE PILATE

*Golden Text.*—"He was wounded for our transgressions, he was bruised for our iniquities." Isa. 53: 5.

## DAILY READINGS

Feb. 22—Christ before Pilate. Matt. 27: 11-26.  
Feb. 23—Christ before the High Priest. John 18: 19-24.  
Feb. 24—Christ before Herod. Luke 23: 6-12.  
Feb. 25—A Vacillating Judge. Luke 23: 13-25.  
Feb. 26—Condemned to be Crucified. Mark 15: 12-20.  
Feb. 27—Behold the Man. John 19: 1-11.  
Feb. 28—Despised and Rejected. Isaiah 53: 1-6.  
(For Lesson Notes, see *Helping Hand*)

## AN EXAMINATION PAPER

(The following is a copy of an examination paper for the end of the first semester of Religious Education at Milton College. The paper is absolutely genuine. Not a word changed or left out.—Edwin Shaw.)

1. Why is the history of the Hebrew people a suitable starting-point in the study of universal history?

*Ans.* The history of the Hebrews has a moral and religious background. It gives to the providences of God the central place, so that history becomes indeed "His" story. With such a view the subsequent history can be viewed from the right perspective. The moral background will furnish an explanation for the successes and failures of the enterprises of men. The Hebrews had an important part in the life of the early civilizations, and we come through Jewish history in touch with the rising and falling of other empires.

2. Why is the Hebrew historian particularly interested in the eighteenth, nineteenth, and twentieth dynasties?

*Ans.* It is the general belief that Joseph came to Egypt during the eighteenth dynasty of Egyptian Pharaohs. He rose to power and influence through one of its benevolent rulers, and the tribe of Jacob finally moved into Egypt. During the subsequent nineteenth and twentieth dynasties the fortunes of the Israelites changed, and they were oppressed. Finally Moses arose as their leader and succeeded in escaping out of the bondage of Egypt with all Israel.

3. What is the element of greatest value to you in the first eleven chapters of Genesis?

*Ans.* The first eleven chapters of Genesis give the philosophy of a primitive peo-

ple regarding the creation of the world and of man in the form of stories. God is the creator and first cause of all things. The world is made by Him. Man is made in the image of God, with God-given powers. The Creator is interested in the creature and provides every thing needful for happiness. The origin of evil is found in the disobedient selfwill of man, and its evil consequences are told; yet God is merciful but he will not keep his anger forever, and the flood destroys a generation unfit for life. The personal relation of God to man is one of the outstanding elements.

4. What did Moses do for his people?

*Ans.* Moses was the organizer, law-giver and religious leader of the Israelites. He delivered them out of Egypt, and then put the wanderings in the desert to the greatest possible use. He instituted civil, moral and ceremonial law. Organized the loosely joined aggregation of fugitives into a solid tribe for offense and defense. But most of all Moses conceived the great vision of the mission of the Hebrew nation in the plan of God. He held them loyal to Jehovah in spite of the trials of the wanderings in the desert, and left them hoping strong in the promises of God.

5. Why was David better adapted to the real work of organization than Saul?

*Ans.* Saul was more of a crude tribal chieftain than a real king. He was brave and accomplished much in his early career, but he did not have the organizing ability of David. Saul's jealousy kept one of his most devoted men, David, away so that he could not be assisted by him. David, on the other hand, realized the value of able advisors like Joab, Nathan, and others. David showed great wisdom in choosing Jerusalem for his capital, and thus unifying the tribes more closely by giving them a central government and a place of religious interest as the abiding place of the ark.

6. Think back through the first ten books of the Old Testament and mention the two books to which you would assign the highest rank as literature. Select ten passages of greatest literary merit.

*Ans.* Genesis and Ruth.

1. Genesis I., the creation of the world.

2. Genesis III., the creation of man.

## THE CHURCH IS STILL THE GREATEST FORCE

Y. M. C. A. BUREAU OF INFORMATION

The score stands 1,113 to 401 in favor of the Church.

Much has been said of its weakness, but a dead or dying issue would scarcely have brought forth so vehement an article as the one by Rupert Hughes, published recently in the *Cosmopolitan*, on "Why I Do Not Go To Church." And it isn't likely that a magazine of the popular type, *Collier's*, would have made church membership the topic for discussion to which the readers of the periodical were asked to contribute, if it did not feel sure that the public would show an interest in the subject.

And the public did. In answer to the article by W. O. Saunders, "Why I Am Not a Church Member," the magazine received 1,514 replies from all sorts and conditions of readers. Of these replies 1,113 were for the Church and 401 against.

"All the letters were read by Webb Waldron," says the *Literary Digest*, "and he writes that he is 'amazed by the proof these letters give of what vital forces the Church and religion are in America today. The very denunciations of the Church show how large it bulks in the life in which the writer lives.'"

The prize winning reply to Mr. Saunders' article was written by Rev. Frank Arthur Butler, of Bellingham, Wash. It closed with these words:

"I, too, have been dragged through irreligious revival meetings as a boy. I, too, once left the Church. I, too, reread the words of Jesus. I, too, see the Church's weakness. I am a man, however, and a part of the world as it is, a recipient of its benefits as well as its problems. It is because of this I say, 'Give me a job—in the best institution for good in the world—the Church. Give me a job.' I say, 'Let me help lift.'"

"That's why I am a member of the Church."

"Be courteous!" 1 Peter 3:8.

Not merely polite, but friendly-minded. It is the way to keep friends as well as to make them. How can I have this feeling of friendliness for all men? If you would be courteous, be Christlike!

3. Story of Jacob and Esau.
4. Story of Joseph.
5. The life of Moses (his childhood).
6. The Ten Commandments.
7. Story of Gideon.
8. Story of Deborah (Song of Deborah).
9. Pleading of Ruth to accompany her mother-in-law.
10. Prayer of Samuel's mother.

7. Formulate the social difference between the Hebrews of the desert when wandering in the wilderness, and the Hebrews of Caanan in the times of David.

*Ans.* The Hebrews in the wilderness were a loosely organized tribe of nomads. Their religion was crude, and they lacked essential unity and vision. The Hebrews of the time of David had settled to a more organized and productive life. They had a national consciousness and also developed a national outlook and pride. Their belief in God was strengthened and extended from a tribal God to a more personal and moral being. They were capable of united action and remarkable achievements in the making of religious literature.

8. What great impressions does the study of these ten books of the Old Testament leave upon your mind?

*Ans.* God has a personal interest in the affairs of men and nations. His loving care extends to all his children. He does not force himself upon them, but reveals himself gradually according to their understanding. Thus we have a growing revelation. If any man will seek to do the will of God, and undergo the necessary training, he has a great work for that man to do. It is marvelous to see how the right man was ready when the work needed to be done. Its greatness was limited only by human weakness. Nations as well as individuals, who live according to God's moral and spiritual laws will profit accordingly.

(The last question, the ninth, was the drawing of a map of the regions of especial interest for the first ten books of the Bible.)

Experience is a good teacher, as every one knows, but experience teaches nothing to any one who will not remember its lessons.



## DEATHS

**DAVIS.**—Oscar Eugene Davis, son of Silas W. and Honor Evangeline, (Carpenter) Davis, was born in Berlin, N. Y., October 3, 1841, and died at the home of his son, Wardner C. Davis, at Walworth, Wis., January 28, 1925.

In 1856 he moved, with his father's family, to Walworth, Wis., where he has since spent his life. He was married to Lucetta Mulford Ayers, of Shiloh, N. J., in 1865. They were married at Walworth, and there made their home. A son and daughter were born to this union. The daughter has spent most of her life teaching. For the last seven years the father has been cared for by the son, and the mother has had her home with the daughter, who has been a teacher in the village school.

Brother Davis was baptized and united with the Walworth Seventh Day Baptist Church, April 7, 1897. He has been in feeble health for a number of years so that he could do but very little work of any kind.

Mr. Davis kept a warm place in his mind for the friends of the boyhood home and delighted to talk about them and the home village. There are left of his immediate family the widow; a daughter, Lottie Davis; a son, Wardner C. Davis, and two grandchildren; June Darline Davis and Joseph Leedle Davis, all of Walworth. The granddaughter, June, was a loved companion of grandpa. Burial services were held from the church Sabbath afternoon, January 31, conducted by the pastor, assisted by Rev. M. G. Stillman. Interment was made in the Walworth cemetery.

E. A. W.

**BARNES.**—Amantha A. Locke was born in Duncan City, Ill., October 10, 1846, and died in Boulder, Colo., January 28, 1925, aged 78 years, 3 months, and 18 days.

She was reared in the home of Dr. Duncan, for whom Duncan City was named. She fitted herself for teaching, and taught public school and music for some time. On January 20, 1867, at the age of twenty-one, she was married to James R. Barnes in Duncan City. Because of the condition of her health and the advice of her physician she and her husband moved to Colorado about fifty-two years ago. They set-

tled in Georgetown, where her husband passed from this life July 26, 1886. Most of the time since then she has lived in Boulder. To them were born three children, Evelyn, George, and Edward. George died at an early age. Evelyn Lilly, her widowed daughter, was buried the day before her mother's death. Her son, Edward, and a grandson, Harold Lilly, and his little daughter, all of Boulder, are the only immediate relatives left.

She was reared in a devout Methodist family, and early in life gave her heart to God and united with the Methodist Church. Twenty-five years ago next May, having been led to see the truth concerning baptism and the Sabbath, and being true to her convictions, she united with the Boulder Seventh Day Baptist Church. While health and strength permitted she was a regular attendant at the services of that church. She remained faithful unto death. Her funeral services were conducted by her pastor, D. Burdett Coon, from the Howe mortuary, January 30, 1925.

D. B. C.

**CRANDALL.**—Mrs. Amy K. Lackey Crandall, daughter of Palermo and Eunice Edwards Lackey, was born January 11, 1839, and died January 25, 1925, having reached the age of 86 years, and 14 days.

She was the second of four sisters and one brother all of whom are dead. She, also, had one half-sister who preceded her beyond.

Mrs. Crandall was educated in the public schools and Alfred Academy. She taught for a number of years in the public schools of New York and Pennsylvania and was successful as a teacher.

She was united in marriage to James A. Bond of Smithport, Pa., November 13, 1879. Mr. Bond died November 4, 1881.

September 16, 1886, she married E. Rogers Crandall of Little Genesee. November 20, 1915, Mr. Crandall died, leaving her alone a second time.

There were no children of her own by either marriage, but her step-children regarded her like their own mother.

Mrs. Crandall united with the First Genesee Church in her teens, during the pastorate of Rev. F. B. Brown. She was always active in the church and community, until declining health prevented her further service. She served as treasurer of the church for many years, teacher in the Sabbath school, and worker in the ladies' societies, and was greatly missed when unable to serve longer.



Mrs. Crandall leaves four nephews: Albert C., Elwyn, and Walter L. Greene, and Milton Cottrell; also three cousins, Miss Angeline Lackey, Mrs. Susie Ward and Edward Lackey; also other relatives and a large group of friends.

The entire community joins in grief in the going of one of its most respected and valued citizens. May God reward her worthy service.

Farewell services were held in the Seventh Day Baptist church in charge of the pastor, G. D. Hargis, on January 27, 1925. Interment in the old cemetery at Little Rhode Island.

G. D. H.

**CORDREY.**—Sarah Jane, daughter of Jeremiah Y. and Deborah McPherson Davis, was born in North New Jersey, February 25, 1844, and died in Shiloh, N. J., January 13, 1925.

Her mother died when she was about eight years of age. Then she came to Shiloh to live with an uncle, Charles Bright.

She was married January 31, 1866, to Albert M. Cordrey. To them was born one son, Charles Bright. There survive her the son, three grandchildren, and seven great grandchildren.

Mrs. Cordrey was baptized and united with the Seventh Day Baptist Church of Shiloh in 1858, and continued a member until her death.

E. F. L.

**KENYON.**—Mary Sheppard Wheeler, daughter of Noyes Dennison and Susan Wilbur Wheeler was born in Alton, R. I., April 16, 1849, and died at Hopkinton, R. I., January 26, 1925.

She attended district schools and the Hopkinton Academy at Ashaway, later teaching several terms of school. On September 12, 1868, she was united in marriage with Alexander Campbell Kenyon, by Elder Charles A. Burdick in the Rockville parsonage. To them were born

three sons: Walter Davis of Hopkinton, Gardiner Burdick of Westerly, and Charles Noyes, also of Hopkinton. Mabel Constance, the present principal of Ashaway High School, was taken into the home when only a small child, and received the same loving care as the sons. This loving interest extended to the seventeen grandchildren and two great grandchildren.

Mrs. Kenyon united with the Second Hopkinton Seventh Day Baptist Church, January 25, 1884, remaining a faithful member until her death. Nearly forty years ago she and her husband removed to the present home, which was also the home of Mr. Kenyon's parents, Deacon and Mrs. Gardiner S. Kenyon, to whom Mrs. Kenyon ministered during their declining years.

Funeral services were held at the home, January 29, by the Rev. Clayton Burdick and her pastor, and burial took place in Oak Grove Cemetery at Ashaway. The following resolutions of respect were adopted by her church, February 7, 1925.

WHEREAS, Our heavenly Father has taken from our midst our sister, Mrs. Mary S. Wheeler Kenyon, and

WHEREAS, She had been a member of our church for forty-one years, living among us a life of good works and Christian faith, therefore be it

*Resolved,* (1) That we, the members of the Second Hopkinton Seventh Day Baptist Church, do express our appreciation of those womanly virtues which have made her a wise mother and helpmeet, a loyal friend, and a self-sacrificing laborer in God's vineyard and

(2) That we preserve this resolution in our church records and send copies to the immediate family.

P. S. B.

## Annuity Bonds

OF THE  
AMERICAN SABBATH TRACT SOCIETY

*Be Your Own Executor*

You are planning to leave at least part of your money to the Denomination.  
Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J.

## IN MEMORIAM

Harriet Champlin Kenyon, widow of the late H. Gillette Kenyon. Died January 14, 1925.

At last the mother, that was loved so dearly,  
Has crossed the great divide.  
The lover of her youth, her life's companion,  
She calmly rests beside.

Her hands lie quiet o'er a pulseless bosom,  
Their ministrations passed.  
Still is the brain that planned some little pleasure  
For others at the last.

Never again, for her, sad hours of longing  
For him who came no more,  
For him, the first to hear the boatman calling,  
And long since gone before.

No more for her the homely tasks, the guiding  
Of tender, unskilled feet  
Into safe paths that lead to dewy meadows,  
Pleasant, secure, and sweet.

No more for her sweet converse in the twilight,  
Nor hearth-fire's ruddy glow;  
For her, no more, the evening lamp is lighted,  
She sleeps beneath the snow.

Faithful and true, life's joys and conflicts over,  
She waits that glorious morn,  
When Jesus shall return to call his chosen,  
His mansions to adorn.

M. L. W. E.

Ashaway, R. I.

On one occasion a man who prided himself on his candor said to John Wesley.

"I pride myself on speaking my mind. That is my talent."

"Well," said Mr. Wesley, "the Lord wouldn't mind if you buried that talent!"

True courtesy respects the feelings of others. A quaint writer says a man's tongue is like a cat's: it is either a piece of velvet or a piece of sandpaper, just as he likes to make it and use it.

What a great boon to humanity is a courteous tongue!—*Selected.*

A woman politician recently had the poor taste to sneer in a public speech at the homely simplicity of present-day life in the White House and to deride the habit, imputed to the "first lady of the land," of making her own shirt waists at small expense. Unless we mistake the American mind, such allusions defeat their own purpose. There is still too much of old Ben Franklin in all of us to make us think less of anyone for not being ashamed to do for himself.—*Youth's Companion.*

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor  
L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

## Terms of Subscription

Per Year . . . . . \$2.50  
Six Months . . . . . 1.25  
Per Month . . . . . .25  
Per Copy . . . . . .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

Reverend John R. Voris, associate general secretary of Near East Relief, sailed recently for the Near East for the purpose of inaugurating a more systematic program of education in the orphanages. From Constantinople Mr. Voris will travel to Armenia in company with Dr. Wilfred Grenfell who will report to British relief organizations on the work of the orphanages.

## RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

CRANDALL'S UNDERTAKING PARLORS.—Funeral Supplies. Hearse and Ambulance Service. Calls promptly answered, night or day. Phone 4, Walworth, Wis.

FOR SALE.—Seven-eighths of acre land. Sixteen room house. Barn, woodshed, garage, chicken house, well, two cisterns. First house west College Building. Address, Box 962, Milton, Wis.

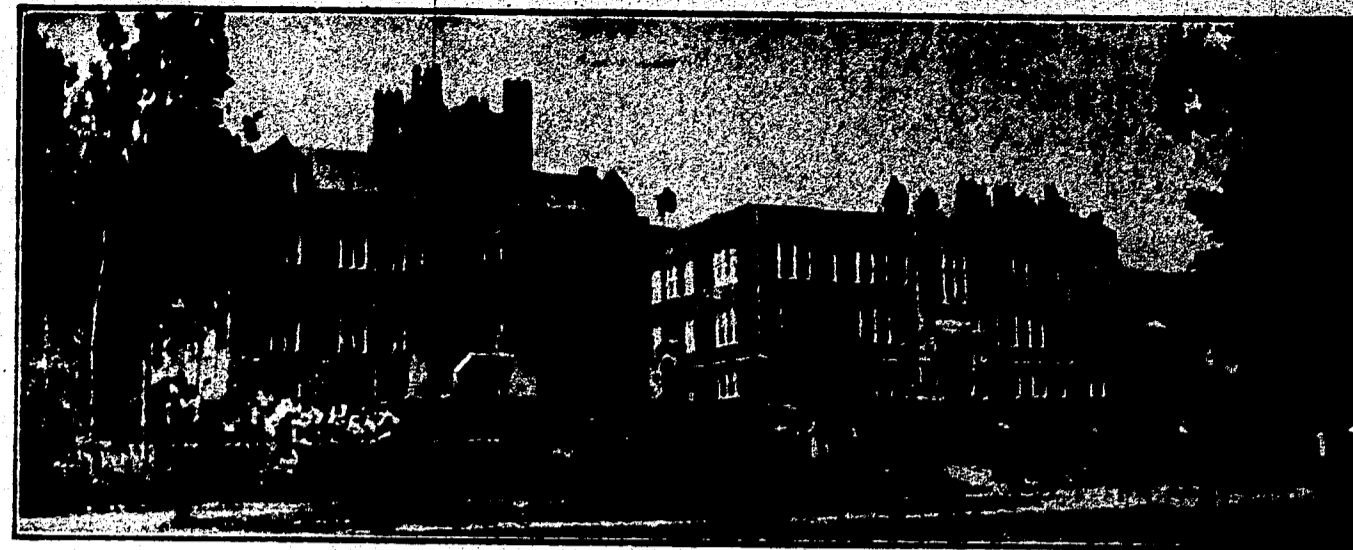
WORK WANTED.—To any one whose suggestion results in my obtaining work I will give \$10.00, and also \$15.00 to a charitable object. I am proficient in almost every branch of housework; a good painter; grower of vegetables; can milk; do carpenter work; cement work; act in capacity of secretary, valet, companion, nurse. Have no objectionable habits; quiet, refined. I desire to observe the Seventh Day. Would work one week without pay to demonstrate fitness. Adequate references. Edward L. Gladding, Stockbridge, Mass. 2-9-3t

\$1.35

For 200 sheets bond paper, 100 envelopes to match. Young folks' special; family favorite; fine for business. Not cheap stuff. You are judged by stationery used. Name, business, address printed free. Cash with order or C. O. D.

SHAWNEE PRINTING COMPANY,  
ROANOKE, WEST VIRGINIA 2-2-4w

## SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

## ALFRED UNIVERSITY

A modern, well equipped "A Class," standard College, with Technical Schools.

Buildings, Equipments and Endowments aggregate over a Million Dollars.

Courses in Liberal Arts, Sciences, Engineering, Agriculture, Home Economics, Music and Applied Art.

Faculty of highly trained specialists, representing the principal American Colleges.

Combines high class cultural with technical and vocational training. Social and Moral Influences good. Expenses moderate.

Tuition free in Engineering, Agriculture, Home Economics, Rural Teacher Training and Applied Art.

For catalogues and other information, address

BOOTHE COLWELL DAVIS, LL. D., President  
ALFRED, N. Y.

## The Fouke School

Miss Fucia Fitz Randolph, Principal  
Fouke, Ark.

Other competent teachers will assist.

Former excellent standard of work will be maintained.

## BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover.

STUDIES IN SABBATH REFORM.

A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—10 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE—10 cents each.

THE ABIDING GOD AND HIS HOLY DAY—10 cents each.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

## MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,  
PRESIDENT  
Milton, Wisconsin

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY  
Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION  
In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

Chicago, Ill.

LANGWORTHY, STEVENS & McKEAG  
ATTORNEYS AND COUNSELLORS-AT-LAW  
1235 First Nat'l Bank Building. Phone Central 0011

## COUNTRY LIFE LEADERSHIP

By Boothe Colwell Davis, S. T. D., LL. D.  
A Series of Baccalaureate Sermons Delivered Before Students of Alfred University  
Price, \$1.50 prepaid  
American Sabbath Tract Society, Plainfield, N. J.

## SABBATH HISTORY, VOL. I

Before the Beginning of Modern

Denominations

By Abva J. C. Bond, M. A., D. D.  
Price, \$5.00 prepaid  
American Sabbath Tract Society, Plainfield, N. J.

## HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board.

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

## S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.  
Intermediate Series—Issued quarterly, 15c. per copy.  
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.

Will you have part in it and  
so make known your faith?

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

# The Sabbath Recorder

Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. . . . It is of a great deal of significance that the generation which fought the American Revolution had seen a very extensive religious revival. They had heard the preaching of Jonathan Edwards. They had seen the great revival meetings that were inspired also by the preaching of Whitefield. The religious experiences of those days made a profound impression upon the great body of the people. They made new thoughts and created new interests. They freed the public mind through a deeper knowledge and more serious contemplation of the truth. By calling the people to righteousness they were a direct preparation for self-government.

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity,—these can not be legislated into being. They are the result of a divine grace.—President Coolidge.

## —CONTENTS—

Editorial.—Alfred's Alumni Dinner.— Looking Toward a New Church.— Two Interesting Letters.— Three Helpful Prayers Full of Comfort to an Aged Pilgrim.—He Wants Em- ployment Among Sabbath Keep- ers . . . . .	225-228	Woman's Work.— Interesting News From Shanghai.— Minutes of the Woman's Board Meeting . . . . .	229-241
"A Poor Way to Secure a Worshipful Sabbath."—Have We a Mission? . . . . .	229, 230	An Open Letter to a Friend . . . . .	241
How Sunday Legislation is Secured . . . . .	230	Young People's Work.— Preparation for Soul Winning.—A Thought for the Quiet Hour.— Intermediate Christian Endeavor.— Junior Work —Denominational Loyalty: How to Express It: How to Conserve It— Christian Endeavor Week at North Loup, Neb.—A Sabbath With Milton Junction Endeavorers . . . . .	242-246
Seventh Day Baptist Oward Move- ment.—Our Bulletin Board.—Glean- ings From Letters . . . . .	232	Home News . . . . .	246
Christian Co-operation . . . . .	233	Children's Page.— Abraham.— George's Mistake.— The Bear in the Bed— Abraham Lincoln's Wit.— My Grand- ma Used to Say . . . . .	248
Missions.—The Challenge of the Diffi- cult.— Projection.— The Bible and Foreign Missions . . . . .	235	Sabbath School.—A Sabbath School Questionnaire.—Lesson, March 7, 1925 . . . . .	250
Education Society's Page.— Keeping Step With Education . . . . .	237	Our Weekly Sermon . . . . .	251-252
Evangelistic Meetings at Hartsville, N. Y. . . . .	237	Deaths . . . . .	252