

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.

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	242-246
Seventh Day Baptist Oward Move- ment.—Our Bulletin Board.—Glean- ings From Letters	232	Denominational Loyalty: How to Express It: How to Conserve It.— Christian Endeavor Week at North Loup, Neb.—A Sabbath With Milton Junction Endeavorers	246-248
Christian Co-operation	233	Home News	248
Missions.—The Challenge of the Diffi- cult.— Projection.—The Bible and Foreign Missions	235	Children's Page.— Abraham.— George's Mistake.—The Bear in the Bed.— Abraham Lincoln's Wit.—My Grand- ma Used to Say	248
Education Society's Page.— Keeping Step With Education	237	Sabbath School.—A Sabbath School Questionnaire.—Lesson, March 7, 1925	249
Evangelistic Meetings at Hartsville, N. Y.	237	Our Weekly Sermon	251-252
		Deaths	252

SEVENTH DAY BAPTIST DIRECTORY

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

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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.

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(INCORPORATED, 1916)

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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.

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PLAINFIELD, N. J., FEBRUARY 23, 1925

WHOLE No. 4,173

"Our Father, we pray for thy Church. We thank thee for her presence in the earth, and that in every clime men and women are being gathered in the name of Christ, and are learning through him a new way of living. Help them to obey their Lord, to love one another, to reverence thee. Forgive thy Church her manifold failures and help her to express the unity of the Body of Christ. Amen."

Alfred's Alumni Dinner On the eve of Lincoln's Birthday, February 11, the Alfred Alumni Association of New York City held its annual banquet in the Fifth Avenue Restaurant, corner of Fifth Avenue and Broadway, New York.

The president, William R. Clarke, had charge and acted as toastmaster. There were two guests of honor and speakers: Mr. James Wilson, president of the Chamber of Commerce in Paterson, N. J., who was introduced as "a man with a message"; and Dean J. Nelson Norwood of Alfred, who spoke on "My Dream Alfred." These two gentlemen, President Boothe C. Davis, and President Paul E. Titsworth of Chestertown, Md., occupied places at the "head of the table" beside Toastmaster Clarke; and about one hundred twenty-five old Alfred students filled the other tables in the elegant banquet room of this famous restaurant.

About an hour before the guests were seated, the friends from far and near began to arrive, and every one seemed happy in the renewal of old school-time acquaintances.

When the gong sounded, all turned toward the tables; and while we stood together, Rev. Harold R. Crandall of the Seventh Day Baptist Church in New York City offered prayer. As soon as all were seated, the orchestra struck up "Marching through Georgia," after which class and college yells became a leading feature.

The editor found himself among many more strangers than acquaintances, and was deeply impressed with the changes which the years have brought since his graduation in 1874. There were many children and grandchildren of his old schoolmates of

more than fifty years ago, but no member of his old class was there to help him "yell" for it.

Some old Alfred songs had been distributed on the tables. Among these was the "Alma Mater" song, and the "Song of the Bell." This last one, Mr. Theodore Davis, recently home from China, was requested to lead the company in singing, and they made the hall ring with its strains:

SONG OF THE BELL

By the roaring, roaring banks
Of the old Kanakadea,
Oft I've lingered in the springtime long ago
While the waters rushed along,
And the hills took up the song,
And a gentle voice was calling sweet and low.

Chorus—

Oh, I hear the echoes ringing from the belfry
On the hill,
And the song inspires my heart to do and dare;
Calling me to love and duty, calling me to faith
and prayer,
For the bell is ringing, ringing, ringing still.

When the autumn days were on,
And a brilliant crimson shone,
Where the Alfred hill-side met the sky,
Voices whispered in the breeze,
While I sat beneath the trees,
And communed with master minds of days gone by.

Now my hair is turning gray,
For those days have passed away;
But their mem'ry lingers sweet and sweeter still;
And my fireside's evening cheer
Seems to bring old Alfred near,
And the faces which my heart can ne'er forget.

Before the speaking began, the officers for the coming year were chosen. Dr. H. L. Wheeler was made president, and Miss Ruth Fitz Randolph was re-elected secretary.

Mr. Fred White showed that he had not forgotten his gift of story telling, and amused the guests with two or three funny stories, and entertained them by reciting a poem.

Mr. Wilson spoke highly of the spirit of Alfred which had attracted eighteen young people from Paterson to enjoy student life this year in Alfred College. There is a wholesome grip of friendships in Alfred,

and Mr. Wilson likes the stamp of education received there.

He spoke of the evidences now being unearthed that show the value of education even in pre-historic times, in uplifting and transforming the world. In every age noble spirits have been raised up to bear aloft the standard of civilization.

He pled for a utilitarian type of education in our time that shall challenge men to service of the community in the common things of life. There must be a culture that looks above the mere matter of bread-winning. It must be a culture that enriches the life, satisfies the mind and, above all, a culture that uplifts the spirit until it hears God's call to the best that is in us. It must fill men with enthusiasm for the best things in the world, and enable them to fix their eyes on the Sun of righteousness.

Upon the request of the toastmaster, President Paul E. Titsworth, of Washington College, Chestertown, Md., made a nice little speech introducing his old Alfred friend, Dean J. Nelson Norwood, in a way that showed how warm was still his love for the boon companion of his Alfred days.

With his accustomed sparkling wit, Dean Norwood addressed the "toastmaster and assistant toastmaster," in a way that brought the house down and then spoke beautifully on "My Dream Alfred."

He referred to Alfred's past and to her present, showing how she had enlarged with the years, going from good to better, making steady progress, sure development, until she stands today a monument of by-gone days and of noble men.

Upon all this he built the future of Alfred into a beautiful and inspiring dream. It was a dream of an Alfred with better equipment, larger rooms able to care well for five hundred students, still more inspiring teachers, and a purer spiritual atmosphere.

Theodore G. Davis responded to a surprise call, and spoke interestingly of China as the probable future market of the world in the Far East. She needs leaders. The nations must help her to become united, and America must do her part. It was a good thing when America gave back the indemnity after the Boxer War to be used in education. China needs good schools at home, where her young men can be educated amid home surroundings, rather than in for-

eign surroundings that tend to alienate them from their native land. Then they would be less likely to go back with the idea of doing for self only, but would get the idea of doing something for others.

A FEW OF THE HIGH POINTS TOUCHED

President Davis was the last speaker of the evening. He had been requested to "just talk a little about Alfred." He found it difficult to choose when there were so many important things to talk about.

He referred to the fact that Mr. Clarke, the president of this meeting, was secretary of the Board of Trustees thirty years ago when he was called to the presidency of Alfred University; and from Mr. Clarke's hand came the formal notice of his election. After a few words by way of reminiscences, the president said that every year the number of important things to talk about increased and he could only touch upon a few of the high points.

Just now the thing that is uppermost in all our minds is the loss we have sustained in the death of Mrs. Binns, wife of Professor Charles F. Binns. Nothing since the death of Mrs. Jessie Briggs Whitford has so deeply touched Alfred.

Here the president read the following words of appreciation:

In the death on January 30, of Mrs. Mary H. Binns, wife of Professor Binns, Alfred University sustains an irreparable loss. For nearly twenty-five years she and her husband have filled a large place in Alfred's life, both educationally and socially. As a hostess for friends and students she was unexcelled. She was a valued counselor in church, in the Christian Association and sorority life, and an adviser much sought in everything that pertained to the college and the community. Sympathetic, generous, wise, spiritual: students and faculty alike depended upon her for guidance, help, and inspiration. Her faith in God and in people, her boundless friendship, and her ability to carry burdens, made her the soul of goodness, love, and helpfulness. She was a generous contributor to all the needs and funds of Alfred. In this also, she will be missed as she leaves the work to others.

When an unexpected vacancy occurred in the Deanship of Women this fall, she accepted appointment temporarily as acting dean and filled the position with rare skill, fidelity, and wisdom, until the time of her illness.

Not the least of her contributions to Alfred is her gifted daughter, the efficient executive secretary of the Alumni Association, whose heavier load we must all now seek to lighten by our cordial co-operation.

To Professor Binns and his four daughters our hearts go out in deepest sympathy, and every alumnus and friend of Alfred will cherish in

unfading love and affection the memory of the beautiful life and character of Mary H. Binns.

Among the high points to be mentioned, Mr. Davis named the following:

University enrollment is now more than 450, and by next year the enrollment in college alone will reach 400.

The departments are especially large. In History and Political Science there are 184; in Biology, 200; in Chemistry, 200; in freshman classes, 125.

It has been necessary to secure six new teachers, and several of the faculty are overloaded with work.

The question of having to limit the enrollment is already pressing to the front. If we are obliged to do this, at what point should it be fixed? The highest efficiency point attainable with our present buildings and equipment is thought to be about 500.

These things make it certain that Alfred must have more buildings and more teachers. There must be larger endowment and increased salaries.

Several improvements have been made during the year, including a grand stand and field house on the athletic field and electric lights on the campus.

The Improvement Fund contributions close November 1, 1926. About \$60,000 of the fund subscribed still remains unpaid. In order to realize the \$200,000 endowment required, this fund will all be needed.

That higher standards in class work are being sought, is shown by the fact that fourteen students were dropped for poor scholarship. Better preparation and greater ability are being required for entrance. We are striving for higher ideals in Alfred, which may be summarized as follows:

ALFRED'S IDEALS

To be a college of approved standard quality, possessing adequate material, equipment, and a teaching force of unquestioned character, training, and ability.

To admit as students only young men and women of high purpose, sound character, and good preparation.

To give college training worth the time and money necessary to acquire it, and to produce the largest possible dividends in success and happiness.

To awaken in every student an inner life experience; to enable him to relate his life to the life of society; to stimulate initiative and self-direction which will crystalize into life choices, ideals, and efficiency, and which will produce the maximum intelligent effort toward desirable ends.

To promote reverence, righteousness, justice, and fraternity through acquaintance with truth and the exaltation of Christian character.

Looking Toward In the *Bulletin of the A New Church* Seventh Day Baptist Church, Battle Creek, Mich., we see that steps toward a new house of worship are being taken. At the annual business meeting a Church Building Committee of seven was appointed, and the following unique suggestion for action was published in connection with the announcement of the committee: "If we will now get back of this committee and push, instead of throwing monkey wrenches and sledge hammers into the gears, we may hope to see dirt moving soon."

OTHER SUGGESTIONS IN THIS CHURCH BULLETIN

I notice also that some of the bulletins make use of slogans from our Onward Movement director, such as these: "Hats off to the past; coats off to the future, is a slogan I should like to see lifted high throughout our denomination."

"We need a spiritual refreshing in all our churches."

"We should have a passion for the salvation and the Christian faithfulness of our children."—W. D. B.

At the top of this bulletin are these words: "But the seventh day is the sabbath of the Lord thy God." Exodus 20:10.

At the bottom, these words indicate that the stranger is not forgotten: "*To the stranger within our gates*: Whoever thou art, whatever thy need, we pray that thou mayest be blessed of God, and in being blest depart not hence without a prayer for thyself, for us, and for all mankind."

Two Interesting Letters Many of our people may not be aware that there are two ministers bearing the name "Hansen" in our denomination. I was somewhat puzzled over the matter myself until this letter came to hand, which needs no explanation.

The Sabbath Recorder,
510 Watchung Ave.,
Plainfield, N. J.

DEAR FRIENDS:

I am an ordained minister of the gospel and an elder of the Seventh Day Baptist Denomination, and a member of the Seventh Day Baptist Church of Milton, Wis., but live with my family in Green Bay, Wis. My name and address appear on page 316 in our church *Year Book* for 1923. For many years I have been connected with the above named association.

The other day I had the *Voice*, a little paper,

sent to me from Brother and Editor R. B. St. Clair, in Detroit, Mich. In his last paper he says, send five cents to the RECORDER for the issue of January 5, 1925, and you will see how tightly Dr. Bowlby hopes to tie us up. Kindly send me the RECORDER of January 5, 1925, as soon as possible and oblige.

Fraternally yours,
J. P. HANSEN.

817 Cora Street,
Sta. A., Green Bay, Wisconsin.

Brother Hansen is president of the Orphan and Rescue Home Association, Wisconsin.

The second letter mentioned above is from Brother John R. Klotzback, who was ordained a few years ago in the Central Association at Adams Center, N. Y., and who served as pastor of the church in Brookfield, N. Y. He felt obliged, for financial reasons, to seek employment with another people and for fifteen months has been supply evangelist and pastor of a Methodist Church. Many converts have resulted from his preaching; but he is not satisfied because this work keeps him from the people of his choice and makes it impossible for him to preach on the Sabbath question as he longs to do.

He and his wife retain their membership in the Brookfield Seventh Day Baptist Church, because ours is the only denomination whose belief and government he can fully endorse. He says: "We are hoping to get back into its ministry just as soon as an acceptable opportunity comes."

He would like to find a reliable Seventh Day Baptist to work his farm, seven miles from DeRuyter, on shares, and thinks his half of the proceeds might support him on some mission field.

His address is Wheeler, N. Y.

Three Helpful Prayers Our aged friend, **Full of Comfort** Mrs. Phebe St. **To An Aged Pilgrim** John, whose death notice is given in this RECORDER, dearly loved these three brief prayers, by Henry van Dyke, and committed them to memory after she was eighty years old.

She took pleasure in repeating them many times over during the last years of her life, and her daughter, thinking they might comfort some other aged pilgrim nearing the border land, as they comforted her mother, kindly handed them to the RECORDER.

I can think of many, friends of long ago,

now living in the twilight of life's day, who I am sure will find them helpful as the days go by.

BEDTIME PRAYER

Ere thou sleepest, gently lay
Every troubled thought away:
Put off worry and distress
As thou puttest off thy dress:
Drop thy burden and thy care
In the quiet arms of prayer.

Lord, thou knowest how I live,
All I've done amiss forgive:
All of good I've tried to do,
Strengthen, bless, and carry through:
All I love in safety keep,
While in thee I fall asleep.

NIGHT-WATCH PRAYER

If slumber should forsake
Thy pillow in the dark,
Fret not thyself to mark
How long thou liest awake,
There is a better way—
Let go the strife and strain:
Thine eyes will close again,
If thou wilt only pray.

Lord, thy peaceful gift restore,
Give my body sleep once more:
While I wait my soul will rest
Like a child upon thy breast.

NEW-DAY PRAYER

Ere thou risest from thy bed,
Speak to God, whose wings were spread
O'er thee in the helpless night—
Lo, he wakes thee now with light!
Lift thy burden and thy care
In the mighty arms of prayer.

Lord, the newness of this day
Calls me to an untried way:
Let me gladly take the road,
Give me strength to bear my load,
Thou my guide and helper be—
I will travel through with thee.

He Wants Employment Have you noticed **Among Sabbath Keepers** the advertisement, "Work Wanted," near the foot of the last page in the three last RECORDERS? It would seem that a man willing to take almost any kind of work for the sake of a home among Sabbath keepers ought to find a job somewhere without much trouble.

Bring your plans, your purposes to God's throne! Test them by praying about them! Do nothing large or new,—nothing small or old either, for that matter,—till you have asked there, in the silence of the secret place, "Lord, what wilt thou have me to do?"—*Alexander Maclaren.*

"A POOR WAY TO SECURE A WORSHIPFUL SABBATH"

REV. AHVA J. C. BOND
Leader in Sabbath Promotion

As a matter of curious interest we clipped from the New York Times of January 21, a dispatch from Albany with reference to a proposed Sunday bill. This article occupied a conspicuous place on the front page of the paper, with a two-column headline. We had not thought of making any particular use of the clipping, but when we received the last issue of the *Christian Century*, and noticed the first editorial, with the caption that appears at the head of this article, it seemed to us it might be worth while to publish the newspaper dispatch and the editorial together, in order to contrast the viewpoints which they respectively represent. Although no one could be found to introduce the bill at Albany, it seemed that there were many measures being presented, since on the second page of the same issue of the *Times* there was a news item headed, "Five Hundred Bills Offered in Albany Session." Usually *someone* can be found to introduce any kind of fool bill, but evidently there was no one to be found to sponsor this bill which was prepared by the New York Civic League, with the help of the Lord's Day Alliance.

NEW YORK REFORMERS DRAFT DRASTIC BLUE LAW TO LIMIT SUNDAY ACTIVITIES TO CHURCHES

ALBANY, Jan. 20.—What is declared to be the most drastic blue law Sunday measure since the days of Puritanism is being drafted by reformers for introduction in the legislature. It is asserted that the bill, if enacted, would mean virtually a complete cessation of all activities on Sunday except church services.

Canon William Sheafe Chase of Brooklyn, head of the New York State Civic League, and Rev. O. R. Miller of Albany, who edits the league's *Bulletin*, are said to be the prime movers behind the proposed measure. Representatives of the Lord's Day Alliance also have taken part in framing the bill, it is understood. Several members of the Assembly, it is said, have been asked by the blue law advocates to sponsor the proposed measure, but so far all have declined.

It is understood that the bill would prohibit all commerce on Sunday, including the sale of gasoline, the sale of ice cream and candy, movies, baseball and all similar activities; but drug stores would be permitted to keep open at certain hours on Sunday for the sale of medical supplies.

It was reported that the bill would prohibit any one from driving an automobile on Sunday unless that person first attended church service,

but this was denied by those at the capitol who claim to know.

At past sessions of the legislature the blue law advocates have been content to have measures introduced which sought to regulate dancing and prohibit baseball and movies on Sunday. The proposed new measure marks the first attempt to bring about a complete standstill of other activities on Sunday.

Assemblyman Esmond of Saratoga, chairman of the Codes Committee in the House, said today he understood a new blue law bill would be introduced next week.

While the blue law advocates were working on their measure to stop all sorts of Sunday amusements, Assemblyman William F. Brunner of Queens, introduced today a bill to amend the penal law permitting Sunday football and basketball games. This is the second measure of its kind offered at the present session.

—*New York Times*, January 21.

A POOR WAY TO SECURE A WORSHIPFUL SABBATH

If reports in the press of New York are to be believed, the Lord's Day Alliance of that state has had introduced into the legislature a bill that almost takes rank with the apocryphal blue laws of colonial times. From midnight Saturday to midnight Sunday this proposed law would, according to the newspapers, close all motion picture houses, all concerts, garages, barber shops, hairdressers' shops, all golf links, tennis courts or ball parks where a fee is charged or attendants are employed, public debates, and all places of dancing! All public traffic would be prohibited, all reduced fare excursions, and "all noise unreasonably disturbing to the peace." Funerals would be permitted, but they would have to be conducted without music, except in the case of burials of soldiers, veterans, or members of fraternal societies, and then the playing of music within a block of any church would be forbidden. Drastic penalties, ranging from a \$10 fine for a first offense to a padlocking after three offenses, are proposed. The conditions that have led to the introduction of such a law are familiar. Sunday, especially in large cities and their vicinity, is becoming more and more of a bedlam. The sabbath, which was made for man, and which science shows is required by man, is, in man's hands, growing to be a positive drain on his nervous and physical resources. As things are going now, it will not be long before our Sundays will be a major concern of our neurologists. The impulse behind such a law as the one that has been introduced in New York is, therefore, a good one. But the method adopted is mistaken. Even if the type of sabbath that the Lord's Day Alliance has in mind were acknowledged as the ideal for the America of today—and on that point there is a wide difference of opinion—it would still be true that the method attempted is the poorest one by which to obtain the desired results. Men can not be brought into that inner restfulness which is the essence of the sabbath by coercion. Should sufficient police power be employed to enforce the outward aspects of such a law, men would still be defying it in their hearts. While they so defied it, its

value to them would be nothing. In fact, it would be worse than nothing; it would be a positive spiritual detriment. There is no chance of the law proposed in New York passing. But those who, in all states, have a concern for a real sabbath for all men will be well advised if they give up for good the attempt to proceed by such means, and center their attention on the education of our heterogeneous masses in what a sabbath, intelligently lived, can be.

—*Christian Century.*

HAVE WE A MISSION?

We wonder sometimes if Seventh Day Baptists have an adequate conception of the greatness of their mission. Certainly such articles as the above should cause us to think upon this matter more sincerely and with more purpose.

We can have no sympathy with the methods used by those who prepared the bill discussed in the *Times* article, but it does reveal the fact that the Sunday has lost its religious appeal, and that there are many who desire to restore its religious use, even though their methods would destroy its religious character. We are more in sympathy with the sentiment of the editorial in the *Christian Century*, but again we believe it misses the mark in that the editor can not make his appeal on the basis of the plain Word of God.

A sabbath enforced by civil law ceases to be a sabbath. And those who would restore Sunday by any such methods defeat their own purpose. On the other hand, if we must go to the Bible for our Sabbath sanctions, again the Sunday has no foundation. All of which should help Seventh Day Baptists to understand their mission, and should inspire them to diligent and enthusiastic labors in behalf of Sabbath promotion.

We are glad for every Sabbath convert, because it means not only new strength to the cause of truth but a larger life and a richer experience for the one who comes into this new experience. We are glad for what we may be able to do to anchor those who are already Sabbath keepers, but who are adrift denominationally. Where there are such who sincerely turn to us for help, we should be ready to give the desired help. Their requests might come sometimes with better grace if they did not set out to define just what kind of help they must have, but, having described the conditions, would leave it to the boards, made up of good Seventh

Day Baptists, to exercise their own consecrated judgment in these matters. But even here we should exercise patience, and try to meet the situation as best we can.

But there is still this further service to be rendered to the Christian world, viz., that of offering to the world a Sabbath which alone can meet the need, if not the wish, of those who frantically and mistakenly run after civil authority for Sunday, and thereby defeat the very object which they set out to attain; and one at the same time that will make possible the thing desired by the saner type of Christian, that "education of our heterogeneous masses in what THE SABBATH, intelligently lived, can be."

HOW SUNDAY LEGISLATION IS SECURED

ELDER R. B. ST. CLAIR

These words appear in chapter 18, verses 2 to 5 inclusive, of St. Luke's Gospel:

"There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

This, in brief, is the age-old secret of the securing of concessions of practically every description. In modern times it applies, with particular force, to the question of Sunday and other legislation.

A case in point is the one I have of late discussed in these columns relative to the Sunday closing of meat markets in Detroit. There was no public agitation for this ordinance. I know that the councilmen did not desire to enact this ordinance. Only one-third of the butchers, through their organization, demanded it. The other two-thirds were unorganized and *asleep*. The Butchers' Association said to me, through its secretary, we will keep up this agitation with the council not only this year, but ten years if necessary; but in the end we will have our law. And now the proposed ordinance is the law of the city and is strictly enforced, more so than the liquor prohibition law.

So it is ever: when men sleep, an enemy sows tares.

Twenty years ago, I was active in Canada in an endeavor to prevent the enactment

of the Dominion-wide Lord's Day Act, but the Lord's Day Alliance was too strong for those of us who opposed the move. I advocated the amendment proposed by Dr. A. H. Lewis, providing for permissive rest. But to no avail. The alliance had lobbied and lobbied. We saw men who feared not God nor regarded man, in the ordinary sense anyway, stand up in Parliament and advocate the enactment of a drastic law for the preservation of the "Christian Sabbath." Some of these men spent their time on Sunday gambling, drinking, and engaging in the pursuits of even darker hue. They realized, however, that the churches in their constituencies were the only adequately organized force with which they had to contend, for they were aware that the influence of the leading men of these churches would be used against them if necessary, when the question of a renomination was at issue. And so, while personally opposed to the bill, they voted for it and it passed. Those who read the SABBATH RECORDER in 1904-1905 may recall the articles I wrote upon this subject.

I think that we are one and all agreed that religious legislation is un-American; and in granting that, if we can prevent such legislation, we will need no exemptions as Sabbath keepers. One of the first introductions I had to the activities of Seventh Day Baptists was the book on *Sunday Legislation* by Abram Herbert Lewis, D. D., LL. D. It was published by Appleton's, I think; and I secured the book from that firm. I was struck by the special exemption granted certain residents in the "compact towns" of Westerly and Hopkinton, R. I. (I think that these were names given), and I wrote the publishers who put me in touch with Dr. Lewis. My impression is that these exemptions were secured by Seventh Day Baptists.

Those people, I suppose, realized as do I, that it was a *condition, not a theory*, which confronted them (to borrow from the late President Cleveland) and proceeded to make the best terms they could, and I am sure that many persons rise up to call them blessed.

The majority of the people in the United States who observe any day as a sabbath are observers of Sunday. I am anxious to secure for our people, in connection with any others who are awake to the need, such

exemptions from the dominant group as will amply take care of the situation.

It is as necessary to secure the *repeal* of existing Sunday laws as it is to prevent the enactment of new ones. Have we an agency in the church which is devoting its energies in this direction? We can show our disinterestedness in this way, especially in states where we have exemptions. Here in Michigan, the Lord's Day Alliance is moving for stricter Sunday laws. Is there a denominational agency which will operate in opposition to this movement? The Detroit Conference of the Methodist Episcopal Church has warmly commended the Lord's Day Alliance. It has elected three of its members to serve on the State Board of the alliance. In addition to the main office at Detroit, a branch alliance office has been opened at Grand Rapids, with Dr. George E. Gullen, general field agent, in charge. The lobbying has started at Lansing. The Lord's Day Alliance is listed in our Detroit Council Church Directory. Does all this mean nothing? Must we still sleep on? Must we continue to pursue a policy of inaction?

And when we are officially assured that the Lord's Day Alliance is making an advance upon the legislatures of thirty-three states, are we to allow the laws to be enacted without a protest, yea, even without our knowledge?

In the District of Columbia matter, I think that I made it plain that views differed on the question of the possibility of passing the proposed law. The exemption I offered I endeavored to shape as nearly as possible along the lines of the amendment at one time offered by the late Dr. Lewis. I am perfectly willing to join in any other program which will commend itself to our people. I would be unwilling to follow a "dog-in-the-manger policy." Here in Detroit people are already noting the good effects of the exemption secured for Sabbatarians; but if there is any one who will lead out and protest the proposed laws now being offered in thirty-three states; and if we have an agency to look after this matter doubtless it is conversant that some of these bills are advanced far enough to make the initial consideration of them on the part of Seventh Day Baptists advisable, even though we are not assured, in all cases, of a hearing under the most favorable conditions; why I, for one, am only too pleased

(Continued on page 232)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Church treasurers are requested to send denominational money to Rev. W. C. Whitford, treasurer, Alfred, N. Y., *Monday, March 2.*

The price of the *Helping Hand* is to be increased to fifteen cents a copy on April first.

GLEANINGS FROM LETTERS

Evangelist Larchin A. Dalhouse writing of the recent Jamaica Associational meeting says: "I was glad to meet with my fellow laborers on the field, and to know them. It was a happy meeting indeed. I could not but muse to myself, 'If our earthly meeting is so sweet, what will it be when we shall on the shores of eternity meet?'"

"We hope soon to have things in good shape here, with churches built and strong companies raised up, and that you will be amply rewarded for all your troubles and struggles with us on this side of our island."

A recent letter from a L. S. K. tells of a splendid opportunity for teaching Sabbath truth that came to him as a regular teacher in a Sunday school.

"We have a real interesting Sunday school here, and as teacher of the advanced class, I have many opportunities to sow good seed for the kingdom. Many chances are presented for leading the pupils to see things in quite a different way from what they ever knew before. This brings to my remembrance an opportunity I had today to speak a word for the true Sabbath. Our Methodist quarterly stated that Jesus had spent the Sabbath (Saturday) quietly and continued his journey on Sunday. I asked the class why it was that our Lord did not travel on Saturday and rest on Sunday, and they were simply dumb. Then I got in my little sermon on the *true* Sabbath in a way that seemed to do real good and yet hurt no one's feelings. And so it goes; one

may be in the right, differing from all his friends, who may be in the wrong, and yet by kindness and sincere effort he stands a fine chance of making his friends discover their error and see as he sees—see the right, I mean."

Within a few weeks I have received three letters from Charles R. Cust, Mayaro, Trinidad. For several weeks I had not heard from him, and these letters tell that he had been seriously sick, and that he had been hindered in his work because of a lack of money and because some had become discouraged because no Seventh Day Baptist minister had been sent to them, so they had united with other denominations.

After writing how another minister had attempted to persuade him to join his denomination, he says, "I have enlisted in the army of Jesus and sworn him true allegiance, to fight in this great conflict by his grace until I see 'victory.' It does not matter what others may do—'Men may come, and men may go, but I go on forever.' I shall not disappoint him nor fail or disappoint you."

Brother Cust reports Seventh Day Baptists in seven places in Trinidad.

HOW SUNDAY LEGISLATION IS SECURED

(Continued from page 231)

to fall into line and give my utmost support. I am aware that the rights of some of our Sabbath-keeping friends, not preachers, are liable to be rudely interfered with, yea, even ruthlessly; and as Vocational Committee chairman I wish to do all I can to prevent this.

Even in New Jersey, the supreme court has upheld the Blue Law (the old "vice and immorality act") and sustained a fine of \$600 for Sunday labor, while in Jersey City, the commissioner has ordered all barber shops closed on Sunday, under penalty of \$25 fine or the revocation of the license for one year. Thus the story goes. It is the same all over. I could literally fill this issue of the SABBATH RECORDER with accounts of similar doings elsewhere.

Meanwhile, I desire to congratulate Dr. Gardiner for his ringing editorials upon this subject.

The rights of our people must be protected. As to methods, I am not so much concerned; but as to results, I am.

CHRISTIAN CO-OPERATION

IV

DEAN A. E. MAIN

All preparations for a possible war should be reduced to a minimum.

The best and all needed plans for settling international disputes ought to be in effective operation at the earliest practicable day.

Let us not believe that America's only security lies in expensive militarism.

Forces for evil and forces for good are manifesting themselves in world history.

There are grounds for anxiety but there are reasons for hope.

It is believed that the millions of Christians in the United States and other lands, co-operating, could prevent another war.

The task can be achieved, but not unless the nations of the earth begin and continue to work together.

America ought to be a member in the permanent court of international justice, and many think, also, that we should be in the League of Nations.

Right relations with Japan and all of Asia should be established at an early day.

Pastors and people have real and great responsibilities in every field of right human endeavor.

Doctor Cadman, the new president of the Federal Council, said: "The modern world frankly accuses Christians of being the worst foes of Christianity. We do not have to be under the indictment nor acquiesce in its details. The Church will never be overthrown by materialism or sensuality or malicious wickedness. The gates of Hades can not prevail against her. But any willful headstrong sect of the Church universal could so provoke the moral indignation of enlightened conscience, that, instead of shining radiant and pure, it would make a smother and become a stench. We propose in this Federal Council of Churches to push such contingencies beyond the bounds of possibility.

"We assume in every member present his unreserved dedication to the will of God, as he is pleased to reveal it to our expectant hearts. The courageous servant of his Lord will not shrink from nor blink disagreeable realities at the bidding of his emotions. He will ask,—as one who holds that Christian truth is summed up in Christ's person, Christian character in his example, Christian morality in his teaching,

—what shall be the attitude of the Church towards economic issues, secularism and war?"

"These are the chief problems before us. Their difficulties challenge our assurance that Christianity, thus understood, is their sole solvent."

The ownership of property is not an unforgivable sin, nor profitable trade a blight upon humanity.

Our industrial and economic order should be steadily elevated but always remain subordinate to spiritual realities.

Material progress ought not to interfere with the consciousness of eternal things.

Extreme nationalism insists that a country's substance, expansion, and pride, are articles of faith to be implicitly accepted by the people.

A state without a soul is given over to materialism.

The gospel is a light which none can put out because God has kindled it.

Who is under obligations to oppose armed violence if we are not?

In reading the apologies of those who were chiefly responsible for the great war, our chief reaction is a feeling of their utter ignominy!

False ideas about "preparedness" is as bad as radical pacificism.

Let us take our precepts from the Prince of Peace.

Let the ancient appeal of God to his people be our appeal to the nations: Come and let us reason together.

The Church as representing united social forces is on trial.

Reason is incontrovertibly better than physical supremacy; righteousness better than armed might, and prejudice and hate are the sources of militaristic dogmas.

We are summoned to let the light of God shine upon the nations of the earth.

In the presence of lower principles, let us choose and follow the higher. To do otherwise is to deny the immanency of God.

The tempests which are sweeping over the modern world can only be stilled by Christian teaching.

So great are the tempests in our industrial and economic life that we can scarcely claim to have a real Christian society.

We ought to take Christ more seriously, and let his ideals of justice and service control human affairs.

There is a tempest in the relation between

racess, and this will only yield to the principle of equal rights and justice for all.

The international life of the world is tempestuous, and will continue to be so until the nations count themselves as belonging to one body of humanity.

Child labor is a blight on our national life, and true Christianity must oppose the exploitation of children for material profit.

The vision of the late John J. Egan, of Atlanta, of human brotherhood, has stirred the churches all over the land to a new faith in the power of the gospel upon the daily life of man.

Secretary MacFarland said: "We are not likely to experience any great advance in public righteousness without a great advance in personal holiness. For this reason the work of the commission on evangelism is being stressed. The churches are working together in this matter, and in many communities by periods of concerted effort, have made great gains in personal evangelism."

Bishop Candler said: "Evangelistic Christianity is the security of our country and the hope of the world. The United States is a nation founded by faith. Revivals in the Old World made the colonization in the New World possible. Religious revivals have met the problems produced by every great crisis in the history of the country. They have enriched and invigorated our national life."

In one earnest way or another, Reverend Mr. Zwemer, of Cairo, Egypt, said that the churches must present a united front over against a new Moslem world.

The churches want to know the facts about moral and social problems, and Doctor William Adams Brown, of New York, is at the head of a new department of research and education.

The international situation today is something like a race between sanity and suicide. Sanity can only win the race by way of international justice and good will.

To establish international justice and good will is the task of the churches.

The years through which the world is now passing are years of extraordinary critical significance.

A speaker from England declared that America is not holding herself aloof from Europe in its present great needs.

Conferences among people of different

racess and religion have been of the utmost value in enabling them to understand one another's point of view, and to learn to know and respect each other. They also have had a great moral effect upon the public mind when people began to realize that the churches were bestirring themselves in the task of both preaching and practicing good will and reconciliation between the races.

America has an opportunity to dispense some of that moral force which is the foundation of the religious convictions of its people.

Permanent peace throughout the world can only be established upon a changed human nature.

Evangelism without education leads to superstition and fanaticism. Education without the warmth of evangelism passes into cold formalism and skepticism. The two are united in the thought of God. They must be kept together in the work of men. To neglect either is to limit the usefulness and imperil the life of the church.

Because of the sad neglect of the religious element in education we have in our land conditions that have awakened the serious concern of all thoughtful men and women. Our people have become educated but there is an awful breakdown in character.

We have given myriads of courses and innumerable facts about material things but have failed to teach the things of the spirit. We have taught the facts of life and how to make a living, but have not put the youth in touch with the source of life nor helped them discover the real meaning of living.

The Church must be called again to her task as the teacher of religion. In every way it must endeavor to supply this great leak in the education of today.

(To be continued)

If there is one thing more than another of a practical kind which we as Christian men and women need to learn, it is this, that a devotion to God which can adorn and sanctify the hardest drudgery of life is not only a more difficult but a far more honorable thing than that which flares out only upon high occasions.—George H. Knight.

MISSIONS

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

THE CHALLENGE OF THE DIFFICULT

"Thou therefore endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:3.

Life is a mingling of sunshine and shadow. Much of the way is a road gilded with sunshine and lined with palms and roses, but some of the way is far from rosy. No one lives very long, if he is in the line of duty, before he finds things very difficult demanded of him. The difficult may be tasks overtaxing his physical powers, or those forcing him to the verge of mental breakdown, or those calling for a separation from home and friends which make the heart faint.

Some are called to more difficult situations than others, but every life animated by a high and holy purpose has its crosses. We may not accept the difficult situations to which duty calls; we may seek the easy road and "flowery beds of ease" at every turn, as multitudes do; but even then we can not escape—we can not escape the cruel reverses, the sickness and pain to which this life is heir, and the inconsolable sorrow that death brings in its train.

In the world's history there have been none who have undertaken more difficult tasks and borne more heartbreaking separations than the missionaries of the cross. The picture given us of the heroes of Faith in the eleventh chapter of Hebrews (especially verses 32-38) is the picture of the ages so far as missionary effort is concerned. For several months we have been repeating, "There is no such thing as an easy revival." The same is true regarding successful missionary work. The missionary who is looking for an easy time had better get a new conception of his work or go home; while the denomination which expects to succeed in mission work without tremendous effort and sacrifice has not caught the Master's conception of the task nor the needs of the hour. Christ plainly tells us we must travel the way of sacrifice as did he, if we are to succeed.

This order is not because the holy Father

delights in the pain and anguish which come to his children in filling difficult places, in enduring painful separations and passing through most trying ordeals. These things pain the loving Father, too, pain him more than they do us who pass under the rod. Why then this order? As in the case of the death of Christ, it is made necessary by the presence of sin in the world.

All this challenges us to undertake the difficult, of whatever nature, for the sake of Christ and in his name that we may rescue men estranged from the Father's house. We can not shun the way of the cross, however much its weight may tax our bodies, minds, or hearts, and be true disciples, or true men and women. The way of suffering is the way to perfection, to purity, strength, and beauty of character.

But there is a wonderful source of help, as well as a glorious compensation. Christ's intercessory prayer, found in the seventeenth chapter of the Gospel according to John, is for us. More than this, he is nearer to us than any one else can be and enters into all our tasks, trials, and heartaches, as he intercedes for us. Get a view of Christ as revealed in that intercessory prayer, and then remember that the same lowly Jesus is with us in our struggles, sufferings, and fiery trials, or will be if we will let him. He is not only interceding for us, but his omnipotent power is upholding us, his grace is supplying our need and his presence comforting our hearts.

PROJECTION

In a book by Dr. Bernard Hart, used as a textbook in psychiatry, is a chapter entitled "Projection." One of the illustrations he uses to explain what he means by "Projection," is a person possessing some fault of which he is ashamed and at the same time is intolerant of similar fault in others. They project their own sins and condemnation thereof onto others. Dr. Hart says, "People who possess some fault or deficiency of which they are ashamed are notoriously intolerant of the same fault or deficiency in others. . . . In general, it may be said that whenever one encounters an intense prejudice one may with some probability suspect that the individual himself exhibits the fault in question or some closely similar fault. . . . The more comfortable expedient of rebuking one's neigh-

bor is substituted for the unpleasant experience of self-reproach."

One does not need to be an authority in psychiatry to have observed that vile people are the first to suspicion vileness in others, and hottest in their condemnation of wrong in others. They project their own wickedness onto others.

By the same law the high and the good are slow to think evil in others, and are the most charitable towards them. They project their own goodness onto others. Having Christ formed within themselves, they see him in others, or at least are looking for him there.

There is more than this taking place. When one has really had a personal experience with Christ and is living that experience, Christ is projected into the world through the experience thus lived. This is what Christ meant when he said, "Ye are the light of the world." A follower of Christ is the light of the world by virtue of his projecting in word and deed, in countenance and spirit, the deeds, motives, and spirit of the blessed Christ.

One of the great things in missions and the evangelization of the world is to project Christ as he really is. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." If godless men in the home and foreign lands could know Christ as he really is, only the hopelessly hardened could long resist him. It is not theories about Christ that men need so much as it is that they may see him as he really is. The task of making Christ known to all men has been laid upon his disciples. It is a tremendous responsibility and a glorious privilege. Do you not want to have part in projecting Christ the Son of God and the Redeemer of men?

THE BIBLE AND FOREIGN MISSIONS

The Bible is a foreign missionary book, and Christianity is a foreign missionary religion. To me anti-missionary in spirit is to be anti-Christian in spirit. Dr. William Adams Brown enumerates fourteen points in which the Bible supports foreign missions. What a wonderful book the Bible is! We have never scaled its heights nor sounded its depths. New light is constantly flashing from it. The Christian world is indebted to Dr. Brown for these fourteen points which he has dug out of the Bible:

1. Every book in the New Testament was written by a foreign missionary.
2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary's language.
9. The map of the early Christian world is the tracings of the missionary journeys of the apostles.
10. The problems which arose in the early church were largely questions of missionary procedure.
11. Of the twelve apostles chosen by Jesus every apostle except one became a missionary.
12. The only man among the twelve apostles who did not become a missionary became a traitor.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles the missionary is the highest expression of the Christian life.—*The Watchman-Examiner*.

Many people are always dreading coming troubles. They are well enough now, and well enough off, but they may get sick, or they may become poor, or some other trouble may befall them. A large part of human unhappiness is caused by needless forebodings—dreading ills that never happen. It is a miserable way to live, this looking out into the future and filling it with imaginary shapes of evil. No doubt there are real troubles lying concealed in the future for all of us, but let us not dread to go on with quiet faith, since over us the bow of God's eternal goodness bends!—*J. R. Miller*.

EDUCATION SOCIETY'S PAGE

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

KEEPING STEP WITH EDUCATION

Keeping step with education these days is keeping step with the universe.

As an index of the direction and rate of progress of world advance the press can not, of course, be considered an infallible guide. It is, nevertheless, a significant indicator. That human affairs and consequently human interests center in ever greater degree in education reveals itself in the growing news value of all matters scholastic.

Magazines fill their pages, and newspapers their columns with the careers of educators. The opinions of college professors and presidents frequently become "first-page stuff" in the metropolitan dailies. Philosophic theories, the achievements of art, the discoveries of science receive abundant attention. Benevolent organizations, like the Carnegie Foundation's International Health Board, whose work depends vitally upon education, furnish texts for a multitude of editorials and special feature articles. And finally gifts, big and little, to education are announced with much gusto and prominence by all keen hunters for news.

To turn this statement around. It is amazing how much of world news develops out of the activities of educated men, out of schools, colleges, universities, out of the doings of the army of men and women who man these institutions, and out of the dynamic ideas and discoveries—the products of educated minds—which are making the world over.

Solving the puzzle of all life is solving the puzzle of living happily, economically, purposefully, beneficially. Wells reminds us pointedly that history is a race between education and disaster. Shall we apply brains to our problem or shall we continue, like wretched bees on a window, to buzz madly, to butt our heads against the pane? Shall we make living the fine art it deserves to be or shall we botch the job?

Intelligence applied to the problems of

living brings results never attained by muddling along. While this truth is far from being universally accepted even in theory, educational philosophers already discern a decided set toward the realization of this principle.

Education is now a world force, increasingly at work shaping the lives of all men. In experiment station, laboratory, and study the vanguard of education—the scientists and philosophers—are working out contrivances, laws, truths, ideas, and ideals for tomorrow. In class room, from pulpit, and from platform the main body of the educational army is fighting to safeguard the life of today.

The initiation of world movements, the application of experience to our present living, the development of the world's resources of soul and soil, of man and of matter are increasingly the prerogatives of trained, of educated men.

EVANGELISTIC MEETINGS AT HARTSVILLE, N. Y.

The Hartsville Church held a series of special evangelistic and revival meetings in November, which were continued for ten nights. Pastor Ehret of the First Alfred Church preached each night to good sized audiences for the most part, and splendid interest was taken by the people of the community. During the meetings five young people made the stand for the Christian life, and many took a renewed interest in religion and the promotion of Christian living.

For some time before the meetings the church was made ready for them in every way that could be found. The prayers and thoughts of the congregation were directed toward the success of the undertaking under God, and the pastor preached evangelistic sermons to prepare the way. The week before the special effort was to begin, a Prayer League was inaugurated. Those who joined in this league signed cards pledging their support of the meetings by prayer, their presence regularly at the meetings, and other ways.

The nonresident members had previously been sent a letter by the pastor containing news of the activity of the church in general and concerning the coming revival in particular, and soliciting their interest and prayers.

During the week before the meetings an

announcement was published in the local paper, and a circular letter telling of the meetings and inviting their attendance and support was sent to every family in the community through the mail.

DEAR FRIENDS:

Beginning November 8, 1924, the Hartsville Hill Seventh Day Baptist Church will hold community revival meetings each night at 7.30. Rev. A. Clyde Ehret will preach the gospel. There will be special music each night. Everyone is cordially invited to attend and co-operate with the community in this movement for Christian living.

You are concerned about the moral and religious interests of our neighborhood. Come and help promote them. You would not want to live in a section where there is no church or religious influence. Are you doing your part to uphold them? If you are interested in your religious welfare, or that of your family, or the community, we invite you to attend and boost.

Cordially,

S. D. OGDEN,
Pastor.

Besides this, the pastor made as many calls at homes in the community in the interest of the cause as the time, which could be found outside of the work in the seminary, would allow. About fifteen hours were spent in calls in the week and a half just preceding the beginning of the revival meetings.

Considerable attention was given to the music. Each night the gospel was presented in song in special numbers of solos, duets and quartets, aside from the congregational singing. Much of the success of the whole series of meetings is due to the contribution of the musical talent, and the church is indeed grateful to those who so willingly contributed the special music. Each session was opened with a spirited song and praise service.

Usually the song service was followed by the scripture reading and prayer, the special music, and then the sermon; but on two evenings some time was given to a rather brief testimony meeting before the sermon, in which as many as would witnessed for our Lord. Both were accounted most profitable indeed. Each evening before closing the meeting, opportunity was given for any who would to signify his intention to begin the Christian life and to profess faith in Christ. In addition to this decision cards were used the last three nights.

The gospel was presented not only

through the earnest, spoken word and by means of stirring song, but also through messages presented to the eye on large posters and small printed cards specially prepared for the presentation of the gospel. Each evening a different card was handed out, bearing either a condensed preachment, some terse spiritual truths, an exhortation, or a challenge both to those who were and those who were not followers of Christ.

The pastor had a number of personal interviews on the subject of religion and decision for Christ, and some group conferences outside the meetings. These were found to be highly profitable for all who were engaged in them. Nothing can quite equal the personal touch for winning a life for Christ.

Too much can not be said for the excellent and inspiring sermons which Pastor Ehret gave night after night, so well received by the appreciative audiences. The influence which these messages may have had in shaping the lives of those who heard them can not, of course, be estimated.

This special endeavor is being followed up by the pastor in specially designed sermons and a pastor's class in the "Christian Life and Church Membership" for the young people.

HOW MEN FALL

Men never fall from a Christian life as a meteor falls through the sky, with a sudden flash. Men go down as stars do, gradually and quietly. The act of prayer is occasional. The reading of God's Word is casual. Nothing is extracted from it. Men read it because it is their duty to read it. It is not food to them. Still less is its fruit luscious to their taste. They backslide, step by step, falling upon lighter sins, as upon a boulder, and then upon more of them, till at last they slip and spiritual death overtakes them.—*Beecher.*

Let us cease comparison with others, and let us make every day a day of judgment upon ourselves! Look upon your own heart! That is the exhortation which comes to me from heavenly places every day, and if I obey it I shall have so much to do with my own faults that I shall have no time left to make remarks on the faults of another man.—*Joseph Parker.*

WOMAN'S WORK

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

March on, my soul, nor like a laggard stay!
March swiftly on! Yet err not from the way

Where all the nobly wise of old have trod—
The path of faith, made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud-swept track, to be thy guide:

Follow, and honor what the past has gained,
And forward still, that more may be attained.
—*Henry van Dyke.*

INTERESTING NEWS FROM SHANGHAI

As all are anxious for news from our mission in Shanghai, I have taken extracts from personal letters received by Mrs. A. B. West.

Under date of January 13, Miss Mabel West writes: "The war is on again, as you doubtless know; and we are all safe, as I hope you know also. Sunday morning things began to happen. In fact, in the night they were happening; but we did not know it until about eight o'clock, when we heard there was fighting just west of here on the French border and out at the arsenal. The combined armies of the Fukien leader, Sung, and the Nanking deposed military leader, Chi, had attacked the army here from the North, supposed to be that of Chang Tso Ling, now one of the leaders of the Central Government. There has been a lot of looting in the country, as I said before; but now Shanghai, at least the native city, has suffered as not before. We have not had time this morning to hear about our city chapel, but hope they have not suffered, as it is mostly shops and places of wealth where the soldiers go.

"As I said, things began to happen around our corner Sunday morning. The French were out here from early morning and have been on guard all the time. Mrs. Davis made coffee several times and had it taken out to them. They were mostly French volunteers with some of their Chinese and Anamese policemen. Now we are fixed up even better than before, with high barbed wire and sandbags, trenches, etc. The open

place for traffic is only the width of the tram line, which passes by us to the west and from the Chinese territory into the French. They are more strict about people going through.

"We wondered all day Sunday about mother; but they promised to warn us and in fact help us in every way they could, so we tried to rest easy. The school girls were all here too. A— came up from Bridgman and asked if some of their girls could stay here. They were taking all who had homes or friends in the settlement to those places. George and Mr. Davis worked all the afternoon helping them. About six they came in with the word that the sick 'woman' should be moved. We had already decided that if she were to go anywhere aside from a hospital, we would take her to the Crofoot's home. It is back from the road and back of the coffin factory, so really well protected from ordinary firing out on the road. I was preparing mother's supper and went ahead as if nothing had happened. Mother knew of some of the events of the day but was not worried, as she had been through one war already this fall and knew that likely nothing would happen. I had just finished her supper when they came and said all were ready to move her. Anna was not here, so I went in and broke the news to her. She is so very tired and nervous that it went pretty hard with her, but George and Mr. Davis came right along with their cheery remarks and soon had her on the cot ready to go. Anna came before we started, so she felt better, and she seemed really to enjoy her trip; she saw the stars and the outdoors for the first time in nearly five weeks. She is now in the Crofoot parlor and we stay with her most of the time.

"Needless to say, we are having no school anywhere. Even the American school was closed, as the sharp fighting was not far from it. The commissioner of foreign affairs appointed by the Central Government is located in offices just across the creek from the street in the French concession, which runs near the American school. Many of our girls went home after dark Sunday night and the rest, with four Bridgman girls, spent the night at the Davis home. The girls from here slept in the basement and were as cozy as could be. I had just gone over to see how they were, when pop, pop, near us was the sound of fighting; and

I flew to mother. It let up, so I flew over here to the Girls' School to pack up the rest of the things I needed over there and to help pack a trunk of our most necessary things in case we should have to move later on in the night.

"The firing kept up all night, off and on; but if we had not known it was firing, we should have thought it was the regular New Year's firecrackers. You see mother and I were inside with no window open in the room. We found that the only firing was done by the looters, who were all around us. The Bridgman girls went to bed at three, because they have soldiers next door to them and they stayed up to keep up the courage of the gateman. I have not heard from them this morning. Just now Miss Burdick and Mr. Davis are going into the Native City to see how things are there and are to try to telephone to the doctors.

Later—City people safe.

"Miss Burdick and Anna stayed here at the school the first night and I stayed here with Miss Burdick last night. The nurse is still here, for we do not know just what we shall have to meet.

"Yesterday I set out to see how things were shaping up for the Government School. As you know, soldiers have been stationed over there all the fall. I started out, only to have to detour a little way east of here (I was in a ricksha); we came up on the canal road again, and shortly were warned we could not go along. I told my business and then asked the guards themselves, who said we could go if we would go quickly. We started, only to be held up again, but were allowed to pass on being told where I was going. I reached the school and found more soldiers than ever, but they let me in and I saw the principal who said he had been compelled to let the boys go because they were too excited to stay. He said that we are now in the hands of the Chi and Sung armies and that there is not likely to be more fighting in Shanghai, but there will be looting until the soldiers are satisfied. I started back the way I came and had little trouble. I am sure some of the soldiers on guard at various places recognized me, for I go over to the school and past the temple where some of them stay so often. When we came to the place where we had to detour, there was great excitement and people were watching the

Sung C—through which I had just come. Then we were passing the "Reds" or Chang Tso Ling men. I then realized what we had done. I had passed through parts of each army and was that far on my way back. Then people began to run, and I was further convinced that the injunction to hurry was given with some reason, as they expected a fight soon. Then my man said they were opening fire; and, tired as he must have been, he sprinted up; and we got here before much fighting had taken place. I could hear it behind me and that was exciting enough.

"So all schools with which I am connected are closed. Mother seems to be standing the change very well. I think it has done her good; she sees more people and 'Brier' acts as a tonic for her. If they fight close, we will move her to friends farther in the settlement or to the General Hospital until the trouble passes."

Miss Anna writes of an anti-Christian movement that is being felt to some extent in China. She says: "We feel that it is nothing to get excited over as it will test out the Christian constituency and show who really are believers."

MINUTES OF THE WOMAN'S BOARD MEETING

The February meeting of the Woman's Board was called to order by the president, at the home of Mrs. J. L. Skaggs.

Others present were: Mrs. J. H. Babcock, Mrs. J. B. Morton, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. E. E. Sutton, Mrs. J. F. Whitford, Mrs. Shaw, and one visitor, Miss Lottie Baldwin.

Mrs. West read a portion of Scripture and Mrs. Babcock led in prayer.

The treasurer read her monthly report, and the board voted to adopt it. She presented correspondence from Doctors Rosa W. Palmberg and Grace I. Crandall, Liuho.

The corresponding secretary read letters from the Committee of Reference and Counsel, New York City, concerning the program of the Foreign Missions Conference of the United States and Canada, to be held in Washington, D. C. Mrs. Loofboro, New Auburn; Mrs. Lura Persels, Farina, and Mrs. W. E. Davis, Lost Creek, requested programs for the Day of Prayer for Missions.

The president had letters from the Federation of Woman's Missionary Boards and the Misses Mabel and Anna West, Shanghai.

The president appointed Mrs. Daland and Mrs. Crosley members of the Conference Program Committee, of which Mrs. West is chairman. She reported progress on the work of revising the Woman's Board files.

Minutes of this meeting were read, corrected and approved.

Adjourned to meet with Mrs. J. F. Whitford in March.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

AN OPEN LETTER TO A FRIEND

Editor Sabbath Recorder,

DEAR BROTHER: The following from an open letter to a friend you may use in the RECORDER if it is worthy:

"Is it because people want to rid themselves of the Sabbath that they make such strenuous efforts to prove that the law of God, as written and engraven on stones, was done away or made void through faith?"

"The favorite text usually referred to by those people is as follows: 'But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious.' (2 Cor. 3:7-11.)

"We can not believe that Paul intentionally contradicts the Lord and Master. If by your interpretation you make Paul say that the law is abolished, it is plain that he squarely contradicts the sayings of Christ in Matthew 5:17-19, 'Think not that I came to destroy the law,' etc. Heaven and earth have not yet passed away; so according to the words of Christ the law is still in full force. That Paul's mind is in per-

fect harmony with Christ on this subject is proved by comparing other sayings of his. In Romans 7:7 he says: 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.' The same law says, 'The Seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' If that law was needful in Paul's day to convict him of sin, is it unreasonable that it should be needed today to bring the sinner to Christ? Again Paul says, Galatians 3:24, 'Wherefore the law was our schoolmaster to bring us to Christ.' Do you not think the sinner still needs the schoolmaster to bring him to Christ? He still further emphasizes the fact that you have made a mistake in trying to make out that he said that the law written and engraven on stones was done away by saying: 'Do we then make void the law through faith? God forbid. Yea, we establish the law.' The very thought of abolishing the law, or of making it void through faith as he expresses it, is so shocking to him, it calls forth the emphatic expression: 'God forbid.'

"My friends, is it not a dangerous thing to thus tamper with God's eternal law, simply to free yourself from the Sabbath? Remember what Christ said about the one that should break the least of these commandments and teach men so. 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'" T. C. DAVIS.

Stuart, Florida,
February 8, 1925.

Some day we shall understand that God has a reason for every *No* which he speaks through the slow movement of life. He would reveal it to us if we could bear it, but it is better not to pry into the mystery of his providence. The time will come in this life or the next when we shall descry why he led us as he did.—F. B. Meyer.

One of the peculiarities of human nature is that we abuse our friends when they are living and send flowers when they are dead. *Selected.*

YOUNG PEOPLE'S WORK

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

PREPARATION FOR SOUL WINNING

PASTOR LESTER G. OSBORN

Christian Endeavor Topic for Sabbath Day,
March 14, 1925

DAILY READINGS

Sunday—Learning of Christ (Eph. 4: 20-25)
Monday—Study and experience (Gal. 1: 11-24)
Tuesday—Preparation by testifying (Acts 8: 4-8)
Wednesday—Personal evangelism (Acts 16: 25-34)
Thursday—Preparation in prayer (1 John 5: 14-21)
Friday—The Spirit's endowment (1 Cor. 2: 1-5)
Sabbath Day, Topic: Preparation for winning others to Christ (Matt. 4: 18-20; Acts 1: 14; 2: 1-4)

When Jesus called his disciples he said, "Follow me, and I will make you fishers of men." Christianity is not a selfish religion. We are not saved simply that we ourselves may enjoy the blessings of the Christian life and of heaven, but we are "Saved to save others." We are to carry on the work that Jesus started—winning the world to him. Fishing for men is the greatest duty of the Christian.

Personal work is the simplest form of Christian work. When Andrew met Jesus he immediately went and got his brother, Peter. Suppose that he had not gone for Peter. We should never have had the wonderful accounts of Peter's soul winning work. Philip, after finding Jesus, went and got Nathanael. Jesus himself, though a great and powerful preacher, spent much time in dealing with individuals.

Personal work is also the most effective form of winning souls. It has been compared to filling bottles by taking them one by one and pouring water in, instead of setting them in a row and dashing water over them. In the first way, a bottle will be filled easily. In the other way a few drops will get into each bottle, more in some and less in others.

The pre-requisite for soul winning is that you yourself be saved. You must know Jesus' saving power by personal experience.

As Paul says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." The "old man" must be put off and the "new man" put on. When Jesus called the four disciples saying, "Follow me and I will make you fishers of men, they *"straightway left their nets,* and followed him." If we are to do our full duty as Christians, we must "leave our nets" and surrender fully to his guiding.

I should like to refer to two of Jesus' parables: that of the pounds and that of the talents. Some teach that these two are variations of the same parable. I don't believe in that theory. In the former the same amount was given to each servant. And so it is with each Christian. I believe the pound in this parable represents the message of salvation. It is given to us with the instruction to "occupy until I come." We are to "do business" with the gospel story. The talents in the other parable represent our several abilities. No matter how great or how small our abilities, we are to do as much as we can.

In preparation for soul winning, as in everything else, prayer is most important. We should pray that our "talents" be used to the greatest advantage. We should pray for tact in dealing with others. We should pray for power in witnessing for him. We should not hesitate because of our seeming unfitness for the work. The Lord expects us to do as much as we can. Jesus told the disciples, "Ye shall receive power after that the Holy Spirit is come upon you and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." We are to be witnesses in our home community, in the county and state, in neighboring counties or states, and in the "uttermost part of the earth." What a program! But God promises us power to do it. We should pray for that power.

If we are to be successful soul winners we must know the message. And what is it? "Believe on the Lord Jesus Christ and thou shalt be saved." That is our message. And what does it mean? It means that we must know the condition of men and women out of Christ and be able to explain clearly the way of salvation to such people. Briefly, this is the plan: Hear the Word, believe it, repent of sin, confess sins, be baptized, and live right. To do the last,

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One step in our preparation for winning others to Christ is to be a real follower of him, ourselves, in the true sense of the word. We must practice the principles of Christianity in our daily lives. If we profess to be Christians, but are dishonest in our dealings with men and women whom we come in contact with daily, we can never hope to win them for Christ. They will say, "If that is the kind of Christian he is, I do not care to be one." But if, on the other hand, we practice the principles Christ taught us, in our daily lives, it will be easy to win others to him. The world judges Christianity by the lives of those who profess to follow Christ. How important it is for us to be real, sincere Christians.

Before we can win others to Christ, we need to study human nature, so we may understand it. We must be able to place ourselves, as much as possible, on a level with others, so we can understand their problems. We can not win the sinner if we hold ourselves aloof from him, as though we fear he would contaminate us. But we must let him know that we are his friends and wish to help him. Then he will become interested and will want to serve the Christ we love.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, March 14, 1925

China: The Struggle for Faith

1 Pet. 1:3-9

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC FOR MARCH 14

Have the juniors read from the Bible the story of Abraham's life, then rewrite in their own words the part of his life they like the best. The stories need not be long, and each should include a reason why Abraham chose to obey God at all times. Have these read during the testimonies. After the meeting collect the stories, take them home with you, and put them in an attractive cover, and send with your exhibit to Conference this year.

one must confess Jesus before men (show your colors), study the Word of God regularly, "pray without ceasing," surrender the will absolutely to the Lord, be a giver to the Lord's cause, and *go to work* for Christ.

"Search the Scriptures" to find out the condition and destiny of those out of Christ, and the way to obtain salvation. Study the Bible accounts of personal work, the methods of Jesus, Paul, Andrew, Philip, and others. Memorize verses (with references) to point the way to Christ. It is well with this study to use some good text on soul winning as a guide. I know of no better one than *Personal Work* by Torrey. Others not so complete are 2 *Timothy* 2:15 by Pope, *Method in Soul Winning* by Mabie, and *Personal Soul Winning* by Evans. Moody Bible Institute has a splendid course by correspondence on *Practical Christian Work*.

The best preparation for personal work, in addition to the above, is by practicing. You don't need to wait until you have memorized all the verses necessary, etc. Just go out and do your best, trusting in God to give you power through the Holy Spirit. He can bless the feeblest and most crude effort to his cause, if the effort be earnest and prayerful.

"He that winneth souls is wise."

SUGGESTIONS FOR THE MEETING

Why not make this meeting different from the ordinary meeting? Plan for several prepared five minute talks on evangelism: two or three on different phases of personal work, others on winning souls in hospitals and other institutions, fishing for men in neglected communities, the use of tracts in soul winning, etc. You will think of others and fit the program to your own society and community. Have the talks practical, perhaps presenting some definite program for the society to carry out. Then give the pastor, or some other earnest Christian worker ten or fifteen minutes to stress the importance of personal work, and to plea for the young people to go "fishing for men." Perhaps this will be a good time to launch that personal workers' class, following some of the above texts. Every society should have a "Fishermen's Club" to study methods of personal work and to exchange experiences.

Nile, N. Y.

For the superintendent's talk this week, draw a picture of a landscape on the board with a path leading toward the horizon. At the beginning of the path draw a sign board with the hand pointing down the path. On the path write "Obedience," and at the end of the path just above the horizon in the sky, draw a crown. Across the top of the board write "Get Thee to a Better Country." Show the juniors that the reward of choosing to obey God is rewarded by God's promise of a crown of everlasting life.

Ashaway, R. I.

DENOMINATIONAL LOYALTY: HOW TO EXPRESS IT: HOW TO CONSERVE IT

MIRIAM SHAW

(Given at the Quarterly Meeting of the Southern Wisconsin and Chicago Churches)

Some times when I have gone to bed at night, I like to let my imagination wander. It takes me into all sorts of places and circumstances, through every imaginable experience, but somehow—as strange as it may seem, and as hard as I may try—I can never imagine myself anything but a Seventh Day Baptist.

I am glad that I am a Seventh Day Baptist. I believe in Seventh Day Baptists. I believe that they have a mission; that God has intrusted to them the holding and the spreading of a truth that is essential to the welfare of this troubled world.

How can we express our loyalty? A few weeks ago in our chapel exercises at the college, as we started to sing "Majestic Sweetness, Sits Enthroned Upon the Savior's Brow," the girl next to me whispered, "Oh, I know this, it's a good old Methodist hymn." She was quite surprised when I told her that it was written by a Seventh Day Baptist. We have a history about which we may well be proud in a right way. To be loyal we should be able to tell those who ask us about the Stennetts, the Mill Yard Church, our interests in Holland, South America, and Trinidad.

Furthermore, to express our loyalty to our denomination we must be able and willing to express our creed. There are people everywhere today not only willing, but even anxious, to know for what we stand. Can you tell them why you believe in the *Sabbath*, why you believe in *baptism* and what other principles you hold?

Then, I believe we should express our loyalty by a wise use of such tracts as *Why I Am a Seventh Day Baptist*, *The Sabbath as a Family Day*, or *Pro and Con* of the Sabbath question, not to be forced upon strangers, but to be given to those who are interested.

Loyalty can be expressed by taking an active interest in denominational affairs and problems. I wonder how many of us know the problems of the Young People's Board, or of the Missionary Board? Do we realize what happens when our church fails to meet its quota?

This leads to the thought that loyalty can be partially expressed in dollars. However unfortunate it may be, the fact remains that every enterprise requires financial backing. There would be no such problem in connection with denominational affairs if every member tithed. This is what the Tenth Legion is trying to make clear to Christian endeavorers who will soon be earning salaries, or producing. Can we not express our loyalty to our denomination by tithing?

Summer comes. How shall we spend our vacation? What could be more enjoyable than attending our General Conference? Here we can renew old acquaintances, make many new ones, seeing a new section of the country or visiting an old one—and all this can be gotten in without slighting the general sessions and business meetings. The people in Salem are making preparation for entertaining a large number of you next summer. It has been eight years since our Conference has visited the Southeastern Association. One Salem Christian endeavorer who was at Conference in Milton came home with plans already made for entertaining the young people next year.

I am not certain just what it means to conserve our loyalty; but I have thought of this—that our loyalty will soon be gone if it becomes so narrow that it is intolerant or that it keeps us from co-operating with other Christians.

In choosing our life work we should think of conserving our loyalty. In whatever we do, or wherever we are, we can express our loyalty to our denomination.

Several years ago a little girl who belonged to a family of lone Sabbath keepers was visiting some friends in a nearby town. When Friday came, her mother telephoned

that it seemed best for her to come home. She protested that the sun would be down before she got home. When her father met the train he did not find her. He started to go home, then went back and walked through the train. There he found her curled up in a seat, with her pocketbook clasped in one hand, the SABBATH RECORDER in the other, opened where she had been reading when she fell asleep. I am not recommending the SABBATH RECORDER as a sleeping potion, but that such loyalty be instilled into the heart of more Seventh Day Baptist children by the example and teaching of their elders.

CHRISTIAN ENDEAVOR WEEK AT NORTH LOUP, NEB.

DEAR SABBATH RECORDER EDITOR:

Christian Endeavor week opened with a large attendance at Friday night prayer meeting and the Christian endeavorers furnished special music.

The Sabbath morning services were in charge of the Christian endeavorers.

The Christian Endeavor choir was led by Mr. Hill, with Elinor Stillman at the piano. The choir consisted of most all of our regular attendance members.

Mrs. Leona Davis Thorngate led in the responsive reading; Mrs. Polan offered prayer; Miss Mable Thorngate spoke on "Life of Service"; Miss Myra Thorngate spoke on "Life of Friendship"; Mrs. Fern Barber Maxson on "High Purpose of Life"; and Albert Babcock was to have spoken on "Consecrated Life," but he was unable to attend and his place was filled by Pastor Polan.

The afternoon services were led by Leslie Green; and we enjoyed very much the hour spent in discussing, "Our Society's Part in Our Denominational Program," taken from that beautiful chapter, Romans 12.

Friday night, January 31, the prayer meeting was planned by the Prayer Meeting Committee; and several talks on "Cost of Friendship," "Value of Friendship," "Neighborliness of Friendship," and "Friendship with Christ," were greatly enjoyed.

At the beginning of the morning services the Christian endeavorers gave a pageant, "A Challenge to Christian Endeavor," written by Myra Thorngate. After the pageant the pastor preached a very impres-

sive sermon on "New Consecration," and the choir sang a beautiful anthem.

After Sabbath school the C. E. annual dinner was served in the basement of the church.

The theme for the day was "C. E. All Aboard," and the favors which were planned by the Social Committee chairman were sailing vessels. Mrs. Fern Maxson assisted Mrs. Polan with the decorations. Myra Thorngate had charge of the dinner, Manly Wright of arranging tables, etc., and each was ably assisted by all who could be of service. Leslie Green was toastmaster and there were eleven speakers, each one bearing a letter of the theme. They were as follows:

C-ourageous Crew—Ruth Babcock.
E-mbarkment—Ruth Lane.
A-musements—Leon Comstock.
L-ife Boat—Lois Green.
L-andscape—Howard Green.
A-dventure—Inez Hutchins.
B-allast—W. G. Rood.
O-ptimism—Myra Thorngate.
A-nchor—Eunice Rood.
R-everse—Birdie M. Rood.
D-estination—Pastor Polan.

Rev. and Mrs. Polan sang a beautiful duet, "Sailing."

There were seventy-two present, and all joined in singing the church hymn, in closing.

The Christian Endeavor and Intermediate societies held a joint meeting at four o'clock, which was led by our president, Birdie M. Rood. It was very interesting.

A good many stayed in the evening to help wash the dishes and, so closed a very helpful and inspiring week of Christian Endeavor.

C. E. CORRESPONDENT.

North Loup, Neb.,
February 8, 1925.

A SABBATH WITH MILTON JUNCTION ENDEAVORERS

ELSTON E. SHAW

In the absence of Pastor Sutton, the Milton Junction Christian Endeavor society led the morning services January 24.

Harold Burdick opened the services with the Lord's Prayer. Then Lawrence Coon led the responsive reading, after which a hymn was sung. Dorothy Burdick read the

lesson from the Bible and Leland Shaw offered prayer. Leora Gray sang a solo, which was very well liked. After another hymn, the main speeches of the morning were given. Following are the subjects and the speakers:

Explaining Christian Endeavor Week, Harold Baker; The Consecrated Life, Constance Shaw; The Serviceable Life, Leora Gray.

As a brief intermission, a quartet composed of Marjorie Johnson, Elizabeth Johnson, Lura Burdick, and Dorothy Burdick, sang an anthem. Then the speeches were continued. The Friendly Life, Flora Crandall; The High-purpose Life, Miriam Shaw. Then another hymn was sung and the Christian Endeavor benediction was pronounced.

At the Christian Endeavor meeting in the afternoon of January 24, the Milton young people came down and took charge of the meeting. Leland Hulett, of Bolivar, N. Y., was the leader. The lesson was read verse by verse and members of both societies made comments as he went along. Paul Green, of Farina, Ill., sang a solo, which was well liked.

Mr. Hulett brought out the important things that the endeavorers should know so as to be best fitted to help their denomination and prepare themselves for work in the church. Such questions as these were asked: What do we know of the history of our denomination and how can we get more knowledge of it? Who are the denominational leaders? Why should endeavorers join the church? Why do I believe in my denomination? These were answered to the best of our ability, and it showed how little we did know.

The Milton Junction society is small, but wide awake, and we will try to let our RECORDER friends hear from us occasionally.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it, . . . but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isaiah 35:8-10.

HOME NEWS

FARINA, ILL.—The Christian Endeavor society enjoyed a social evening January 29. George Wells and Olive Furrow were the captains of the contesting sides, and sent forth the various members to compete for the prizes. After the games a real old fashioned candy pull was indulged in under the direction of Miss Flora Zinn, who was voted by all to be an expert in this line.

The one hundred yard dash, the shot put, the standing broad grin, and the relay race were among the more hotly contested events of the evening. At eleven o'clock after a song and a prayer, a very *sweet* group of young people departed for their homes.

There was an increase of twelve in our attendance at our last prayer meeting service. We did enjoy the solo by Arnold Davis and hope to have a duet at the service next Friday night. The subject will be, Lives that Lift, and the verse chosen as a basis of our thought will be Acts 10:38. Come and bring a friend with you.

We rejoice in the interest manifested in the morning service and for the splendid showing made in the way of attendance. There was one family present last Sabbath that have been absent for many weeks on account of sickness and bad roads. It did seem good to see them in their places again.

The theme for next Sabbath will be, Out-running Simon Peter. Text, John 20:4. If you enjoy a race where the "Dark Horse" wins, come to church next Sabbath. The anthem will be, Awakening Chorus.

I recently read the statement that less than two per cent of the children in one of our large cities are receiving any kind of religious instruction. The Sabbath school meets this need. Come to Sabbath school and bring the children. George Washington said, "Indulge with caution the supposition that morality can be maintained without religion."—*The Farina News*.

NORTH LOUP, NEB.—Christian Endeavor week was fittingly observed by the young people of the North Loup Church, the program being in charge of Alice Johnson, chairman of the Prayer Meeting Committee, and Elinor Stillman, chairman of the Music Committee.

Friday night, January 23, the pastor gave a most excellent sermon, his text being: "Wherewithal shall a young man cleanse his ways," etc. The young people had

charge of the devotional part and of the music.

During the week endeavorers were urged to pay their pledges and many listened to, and observed the urge.

The Sabbath morning services on the twenty-fourth were given into the hands of the young people, who furnished the music, an important part of which was a large orchestra. Four splendid talks were given on "The Friendly Life." "The Serviceable Life," Mable Thorngate; "The Friendly Life," Myra Thorngate; "The High Purpose Life," Fern Barber Maxson; "The Consecrated Life," Pastor Polan, who substituted for Albert Babcock who was kept at home by bad roads.

The Christian Endeavor meeting in the afternoon was led by L. O. Green, the topic being, "Our Denominational Leaders." We are of the opinion the ears of some who read this burned, and that they wondered why. Complimentary things were said of many of you and your good qualities were made prominent.

Friday evening, the thirty-first, was again given over to the young people, and at that meeting several other talks were given by them, the theme being again, "Friendliness." The speakers were Maude and Louisa Greene, Elsa and Eunice Rood. The pastor again gave a short sermon.

At the Sabbath morning service the pageant, "The Challenge to Christian Endeavor" was given by the endeavorers. The past, present and future were represented, each group representing those who have gone out from the society.

The exercises opened by a solo by Mrs. Polan, "Our Pledge," the words of which were written by herself. She was accompanied by Elinor Stillman at the piano and Dell Barber on the cornet. At the close of the song, Mother Christian Endeavor, Leona Davis Thorngate, entered, followed by Pessimism, Alice Johnson. Mother Christian Endeavor lamented that the day of Christian Endeavor was past, and Pessimism agreed with her, saying the young people of today were no longer interested in Christian Endeavor work. Optimism, Eunice Rood, entered and took both to task for feeling so down hearted and said she would show them Christian Endeavor had not been a failure. She brought in the "Past," who told of what Christian Endeavor had meant to them. The "Glory

Song" was then sung and a Chinese girl, Ruth Lane, told of the work of Dr. Grace. Ernest Thorngate, a minister, and Fern Barber Maxson, a mother, told of the value the society had been to them in fitting them for their work in life. Mother Christian Endeavor brightened up after listening to them, but Pessimism said the work done was in the past. Optimism then brought in the "Present," while "In the Garden" was sung. A college girl, Mable Thorngate, told of her plans and of what C. E. means to her. A teacher, Maude Green, and a doctor, Manley Wright, were in this group. The teacher, too, spoke of the value of Christian Endeavor. A Chinese lady, Elsa Rood, repeated: "I was a stranger and ye took me in," etc. Mother Christian Endeavor was happy because of their words, but Pessimism said there was still the future. Optimism accepted her challenge and presented the "Future," a high school girl, Ruth Babcock, the "Call of the World," L. O. Green and the "Church," Pastor Polan. While this group was coming in "The King's Business" was sung. Each promised to "Carry On" and promised better work for the future than had been done in the past and was being done in the present. Mother Christian Endeavor apologized for her despondency and ordered Pessimism from the rostrum, and all sang, "Loyalty to Christ."

Altogether it was the most impressive service held in our church in many a day. There were but few dry eyes in the congregation while the pageant was being given. Minds went back to the past, dwelt on the present, and then went on into the future; and all felt that the youth of today are as loyal as in other days and that we have nothing to fear as the student, the world, and the ministry are ready as ever to give service.

The pageant was written and directed by Myra Thorngate, and all who were present when it was given felt Myra had done better than she thought.

All young people were invited to remain at the church for a mid-day meal, which had been prepared under the auspices of the Social Committee, of which Mrs. Polan is chairman. The meal was all one could ask for—was abundant and well served.

After the appetites had been appeased, L. O. Green acting as master of ceremonies, (Continued on page 255)

CHILDREN'S PAGE

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

ABRAHAM

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
March 14, 1925

DAILY READINGS

Sunday—A wise choice (1 Kings 3: 9)

Monday—Choosing God (Josh. 24: 15)

Tuesday—Choosing Jesus (Matt. 4: 18-20)

Wednesday—Choosing to serve (Isa. 6: 8)

Thursday—Choosing peace (Gen. 15: 5-9)

Friday—Choosing to trust (Heb. 11: 8)

Sabbath Day—Topic: Abraham, who chose wisely, and Abrahams of later times (Gen. 12: 1-4)

As we read the story of Abraham from our Bibles we can not help but admire him and the things he did. But why do we admire him? Because he honored, loved, and obeyed God at all times. In other words he was wise in his choices and let God lead him in right ways. You remember when God told him to leave his home and go into a foreign country he didn't say he would go in a few months or a few years, he decided to obey God right away. Again Abraham was wise when he told Lot to take the first pick of the land and he would take what was left. He was unselfish, always putting God and others first. Perhaps the part of Abraham's life you boys and girls like best is the story of his decision to obey God no matter how badly it made him feel, and even took his son to make a sacrifice on the altar. After everything was ready and he was about to place Isaac on the altar, God spoke to him and told him to use the lamb that was caught in the bushes instead. Abraham must have been very happy and later spent much time in thanking God for what he had done.

Can any of you name other Abrahams or other men like Abraham in the choices they made? How about your pastor? Did you ever stop to think that when your pastor was a big boy he had to decide just as Abraham did? Perhaps when he was about your age, he decided that he wanted to be a good boy all his life and do as God wanted him to; so he gave his heart to God, was

baptized, and joined the church. Then later, after he had graduated from high school or perhaps college, he thought and thought what he would do with his life. Would he be a carpenter, a farmer, a store keeper, a teacher, an engineer, or a lawyer? Then it was that God spoke to him and told him that he wanted him to give up all thoughts of such work as those (where he probably would earn more money and could stay in a nice little home of his own all the time, not having to move from place to place) and spend his life in preaching and teaching other people how to live Christian lives. It probably was just as hard for him to give up all those things as it was for Abraham to have to leave his home and later to give up his son as he expected to do. You ask your pastor some day if he is sorry he obeyed God and became a minister instead of an engineer or a carpenter; and he will always tell you that he was not, for he is far happier being your pastor and helping you to be a better boy or girl.

We can't all be ministers, for if we were all ministers there wouldn't be any one to listen to us when we preached; but we can all be Abrahams just as much as our pastors are wise Abrahams. We can all choose to give our hearts to Jesus and try to follow, love, and obey him in all that we do and say. When God asks us to help some one in need or to be a teacher in the Sabbath school or a deacon in the church, we, too, like Abraham will choose wisely and do as God wants us to. Some of our decisions may be just as hard for us as Abraham's were for him, but we will *always* be happier in the end if we obey God's voice and not our own desires.

Ashaway, R. I.

GEORGE'S MISTAKE

I'd never hurt a cherry tree,
I wouldn't even scratch it!
And George was foolish, wasn't he?
To chop one with his hatchet.

If he had thought a little bit,
And done some careful picking,
His folks might not have minded it—
He'd saved himself a licking.

But just to think, a cherry tree!
It fills me with surprise.
But maybe George was not like me—
I'm strong for cherry pies.

—Selected.

THE BEAR IN THE BED

Walter peeped out from behind the clothes chest and gave a shout. "I'll shoot you!" he cried, flourishing his bow and arrows.

"Growl, growl," went the bear. "Then it stood right up on its hind legs. 'It's too stuffy for me to be the bear all the time,' complained a voice, 'and this old bear skin is heavy. You be the bear for awhile.'"

"Let's play something else, Danny," suggested Walter. "We have played bear long enough."

Just then some one called Danny home, and Walter was left to put away the bear-skin rug.

Walter had to have a good warm bath that night to get the smell of the mothballs from his person; so he fell asleep almost the very moment his head touched the pillow.

Suddenly he was awakened from an exciting dream by a queer sound. It sounded like a growl!

Walter listened for a moment; then how he did jump! The growl seemed to come right from his bed!

"It's a bear," he whispered to himself. "It must be a real bear. What shall I do?"

The first thing he did was to crawl out of bed as quietly and quickly as possible, and that was pretty quick.

"I must reach the door and get into the other room," he thought.

But when he was almost to the door, he stopped. His brother would laugh at him if he came in and said there was a bear in his bed.

"I'd better make sure it is a bear," thought Walter.

Slowly he crept back to the bed on tiptoe, ready to fly at any sound.

This time he put out his hand. Then he almost screamed, for there was certainly something soft and furry on the pillow. In his excitement he grabbed some of the fur.

"Wow! Wow! Wow!" cried the thing in the bed.

Walter jumped across the room, stumbling over a book that he had knocked from the table. He groped for the door, but instead his fingers touched the light button.

"Wow!" cried the voice again, as the light flashed on.

"Why, Danny Duncan!" gasped Walter. "What are you doing in my bed?"

"I dreamed I was a bear," cried Danny. "Then some one yanked my head nearly off. I guess I am dreaming, and you are, too. I couldn't be in your bed, you know."

Just then Walter's brother came in and explained. Danny's mother had been called away by a telegram in the night and had brought him over to stay until she returned. He had not awakened when they had carried him up and put him in Walter's bed, and neither had Walter.

"Well, we had an adventure more exciting than playing bear, anyway," said Walter, as he drifted off to sleep with his arm around Danny's shoulder.

ABRAHAM LINCOLN'S WIT

Whole books have been filled with anecdotes of our great martyr war President. None of them more strikingly illustrates his practical acuteness in a critical moment than that related by the late Bishop Simpson before the Yale theological students.

A committee from New York, composed of leading citizens, went to see Mr. Lincoln in reference to the conduct of the war.

After they had transacted their general business and the committee were making their way to the door—he was standing in the other part of the room—one of the gentlemen, who presumed on his acquaintance with Mr. Lincoln to ask particularly searching questions, stepped up to him and in the lowest tone of voice, said:

"Mr. President, I would like to know where Burnside's fleet is going."

Burnside had just sailed with a fleet, but the destination was unknown.

"Well," said Mr. Lincoln, in a low tone of voice, "would you very much like to know?"

"Yes," he said, he would.

"Well, now," said Lincoln, "if I would tell you, perhaps you would tell someone else."

"No," he said, "I would not."

Then Mr. Lincoln, putting up his hand to his face, and, as if to whisper, said loud enough for all to hear, "He's gone to sea!"

MY GRANDMA USED TO SAY

"Always put your best foot foremost."
Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

A SABBATH SCHOOL QUESTIONNAIRE

As I am expected to use this page in the RECORDER in the interest of the Sabbath schools of our denomination, I wish to know as much about all our schools as I am able to find out. I am, therefore, sending out the following list of questions, hoping through them to secure all information practicable. I would like to have some one in every school who can do so, and *will*, send me as soon as convenient, answers to all the questions.

There may be some of them that can not be definitely answered in every school. If so, let me have all such information as can be given. I will file the papers for reference from time to time. I am sure they will be helpful, so I shall be made happy by every hearty response. I shall be glad, too, to receive letters about Sabbath school work containing either information or suggestion. I wish the page may be made interesting enough to be read by every one who reads the RECORDER, our blessed means of communication one with another.

QUESTIONNAIRE

1. Name of your school?
2. When established?
3. Present membership?
4. Is it increasing or decreasing?
5. Name of the superintendent?
6. Name of the secretary?
7. Number of departments?
8. Number of teachers in every department?
9. Lesson helps for every department?
10. How many copies of the *Helping Hand*?
11. Do you have teachers' meetings?
12. How many adults attend the school?
13. Is the Sabbath school held before the church service or after?
14. Do the children of the school attend church service?
15. How many members belong to the church?
16. Is your Sabbath school a nursery to the church?
17. How many ministers and missionaries have gone out from it?
18. Do you now have any expectant preachers or missionaries?
19. Can you tell of something of particular interest in connection with your school?
20. What further information can you give?

Because I have asked about how many departments in schools let not the little groups that meet on the Sabbath neglect this list of questions, for they are of greater importance than we are apt to think. It is in such schools as are in one way or another handicapped by unfavorable conditions that the most earnest efforts are made to keep things going; and it is everywhere and all the time through such effort that spiritual growth is stimulated and developed whether in large groups or small. As a rule more ministers in our denomination have come from our rural communities— young people who had to struggle for success—than from those more favorably situated. Is there a tendency among those who get along the more easily to look toward something that *pays* better than the ministry?

Please answer my twenty questions seriously.

LESSON X.—MARCH 7, 1925

THE SAVIOUR ON THE CROSS

Golden Text.—"He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" Romans 8: 32.

DAILY READINGS

- Mar. 1—The Saviour on the Cross. Luke 23: 33-46.
 Mar. 2—Christ's Death Necessary. Matt. 16: 21-28.
 Mar. 3—Christ's Death an Atonement for Sin. Rom. 5: 1-11.
 Mar. 4—Christ's Death Voluntary. John 10: 7-18.
 Mar. 5—Christ's Death a Sinless Offering. Heb. 9:11-15.
 Mar. 6—Christ's Death Commemorated. 1 Cor. 11: 23-34.
 Mar. 7—Christ's Death Portrayed. Psalm 22: 11-19.

(For Lesson Notes, see *Helping Hand*)

The soldiers marched to the church and halted in the square outside. One wing of the edifice was undergoing repairs, so there was room for only half the regiment.

"Sergeant," ordered the major, "tell the men who don't want to go to church to fall out."

A large number quickly availed themselves of the opportunity.

"Now, sergeant," said the major, "dismiss all the men who did not fall out and march the others in—they need it more."
—*The Baptist*.

OUR WEEKLY SERMON

DEAR DR. GARDINER:

On Friday night, January 30, of Christian Endeavor week, the Christian Endeavor society assisted me in the prayer meeting in an unusual way. In fact they practically had full charge of it. I outlined the subject of the evening as follows:

Subject: The Christian a Light.

"Among whom ye shine as lights in the world; holding forth the word of life." Phil. 2: 15-16.

1. The Light of the World—Tacy Crandall.

2. The Duty of Living the Gospel—Helen Hill.

3. Active Duty to be Done—Clarence Crandall.

4. How the Work is to be Done—Elisabeth Kenyon.

The papers by these young people are really splendid. They are, in fact, short sermonettes. I am sending them to you, thinking that others may enjoy them as well as we did. The four published in one issue might serve well for the Weekly Sermon column.

A. L. DAVIS.

Ashaway, R. I., February 13, 1925.

CHRIST THE LIGHT OF THE WORLD

SERMONETTE I

TACY CRANDALL

In John 8. 12, Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life."

Great men have appeared in the world in all the ages. Among them is Dwight L. Moody, the great evangelist, who has instituted two schools, one at Northfield for women and the other at Mount Hermon for men, which are shining lights to his memory. Another is David Livingstone, a Scotch explorer, of humble parentage, who as an agent of the London Missionary Society labored and traveled in the interior of Africa. The labors of Livingstone in the African wilds are detailed in his *Missionary Travels and Researches in South Africa*, and a *Narrative of an Expedition to the Zambesi*. Another is Dr. Adoniram Jud-

son, who through the American Baptist Missionary Union, labored in Asia, Africa, Europe, and in Indian missions. There is also Billy Sunday, and of our own missionaries, Doctors Sweeney, Crandall, Palm-borg, Miss Susie Burdick, Rev. J. W. Cro-foot and Rev. H. E. Davis.

They have been called lights, but Christ is *the* light. When we turn to God we find "a lamp unto our feet, and a light unto our path."

The story is told of a traveler on the mountains, who was for a time enveloped in a heavy mist and could scarcely see his way from one rocky spur to another. Suddenly the mist rolled away and to his surprise he found himself standing on the verge of a fearful precipice. The misty cloud was swept away just in time to show him his danger.

So, when Christ becomes a "lamp to our feet," it shows us the perils of the way, and we walk in safety. Let us remember that we are to keep this light with us wherever we go and we will walk in comfort, confidence and safety.

While a torch gives only a little light, a lamp a little more, and our electric lights still more, Christ shines full orbed, revealing God and his word. While other lights shine only for a short time, and go out, Christ, the Light of the World, shines on forever. He is the guiding light. If we follow Christ, we shall not walk in darkness.

Christ desires that we should rejoice in that Light. He teaches that he is represented in the moral world by his people, who are to let their light shine before men. This is our privilege, whether young or old. The light often shines through young hearts just as clearly as it does from older people. We must keep the light shining in our own hearts, keep it shining on the pathway of others.

"Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save."

THE DUTY OF LIVING THE GOSPEL

SERMONETTE II

HELEN HILL

"Among whom ye shine as lights in the world." Phil. 2. 15.

According to the text we are to live in such a way that we may be blameless and

harmless, the sons of God, without rebuke. Would we then stand out among others? It would seem that we would because we are in the midst of a crooked and perverse nation. We can not help but feel as we take up the newspaper that there is a great deal of crookedness and perverseness in this so-called Christian nation. Therefore, we must shine, in other words, show forth the Christ Spirit.

To be sure, our light may not be any larger or stronger than a candle, but how much cheer a candle can give when the electricity is turned off. God represents the electricity. When people do not allow God into their lives it is dark, and our little light like a candle may help to brighten their lives until the real light is turned on.

Then the text goes on to show why we shine as the light of the world—because we hold forth the word of life. Everywhere people are looking for life; each one interpreting the meaning to suit his particular mood; each one groping about blindly here and there, but dissatisfied. We hold in our hands the word of life.

It may depend upon us whether these people find what they are looking for or not. Suppose our life is like that of the man whom the minister told about in his sermon. He was an officer in the church, he was a fine husband and father; but when he got down town he never thought anything of the amount of money he could make at others' expense and sacrifice. He became a hard business man, nothing like the man he was back home. What was the matter with him? He let God in so far, but shut him out of the rest of his life. We need to take God into our whole life. Would this man have shown any one the light of life he was looking for?

Some times we have heard people say, "I don't want to join the church because some of the people do not live up to what they profess." We are quite apt to say that person has taken the wrong attitude. Quite true, but at the same time, are we living up to what we profess? Do we live every day the Christ life, or are we like the little girl, who, as she came out of the church one Sabbath said, "Good-bye God until next week"?

Christ said, "Ye are the light of the world," and again, "Let your light so shine before men that they may see your good

works and glorify your Father which is in heaven."

ACTIVE DUTY TO BE DONE

SERMONETTE III

CLARENCE CRANDALL

Philippians 2:16—"Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

As we have just heard, unrighteousness is rampant in the world and has been ever since the first sin was committed in the Garden of Eden. What this sin sick, weary world needs is the leavening power of the gospel of Christ. Although Christ gave the commission to his disciples to go into all the world and preach the gospel, and although the story of Jesus' love has been preached and has touched a large part of the world, yet there are thousands upon thousands not only in foreign lands but in our own land who have not heard that Christ died for them; and if our Savior were here tonight, right here in Ashaway, he would, I think, give the same commission, for there are many all about us who do not know the joy of Christ as a Savior or else are cold and indifferent to his love and the success of his kingdom.

This duty of preaching the gospel rests upon Christians everywhere. God intends that every Christian shall be a missionary. This means you and me, all of us who have taken the name of Jesus. We are here for a purpose and if we as Christians are untrue to this responsibility, who will carry on the work committed to the Church? Will the wicked, the thoughtless, the indifferent? Indeed not, if Christians do not do it, it will never be accomplished.

Another active duty which we must do is to stand for the Word of God. There are today so many "isms" creeping into the Church that we must be on our guard. This spirit of revolt is expressing itself more and more within the ranks of professed Christians. God's Word which he inspired is unchangeable and should be "a lamp unto our feet and a light unto our pathway."

The hour calls for heroic, loyal, and consecrated Christians if the kingdom of God is to succeed and we are to receive when our journey is run the "well done thou good and faithful servant, enter thou into the joy of thy Lord."

HOW THE WORK IS TO BE DONE

SERMONETTE IV

ELISABETH KENYON

"Go ye into all the world and preach the gospel to every creature."

We have Christ's commission, "Go ye into all the world and preach the gospel to every creature." Let us imagine ourselves in that room just before Jesus appeared to the eleven disciples. Here we see them talking over the events that have occurred within the past few days. Perhaps they are a little doubtful because Jesus has not risen from the tomb. We know from the verse preceding this that they were "full of unbelief and hardness of heart because they believed not them that had seen him after he was arisen." Right in the middle of their conversation Jesus opens the door and walks in. He is rather displeased with their unbelief and reproves them for it. Perhaps he is sad because they are wasting their time when they might be helping the people around them.

Jesus spends very little time with them, yet takes time to explain what he expects them to do. They are to go and tell others about his life and death so that they, too, may be saved from their sins.

How could eleven men go into all the world? They are, perhaps, a little discouraged for that work seems so impossible and hopeless. Yet Jesus does not leave them helpless or hopeless. He tells them that after he is gone he will still be with them to guide them in their work and to give them inspiration and courage. They are to begin right where they are, right in Jerusalem, and tell the glad tidings of salvation to their friends and countrymen; then they are to reach out to the other parts of the country with their message. Besides doing this work themselves, they are to find others and send them on like journeys, reaching others and still others. And the last verse tells us, "They went forth and preached everywhere, the Lord working with them."

So Christ's great commission through the centuries has come down to us, just as important, just as needful, just as much our duty as it was of the disciples of old. Christ from heaven is still guiding his children and commanding them to go and tell others. We, too, must obey the command of our Savior and Friend. If we fail, God's plan for us will be lost and our time spent on

this earth will have been useless. If we fail today, we know not what the consequences may be tomorrow. We may be like the two eagles which were captured when but two weeks old and confined in a large room-like cage. They grew like ordinary eagles until they measured six feet from head to tip of tail. One day the owner left them in care of a servant, and upon returning found the eagles gone. The servant had left the cage door open and the eagles walked out. They attempted to use their wings as God intended them to be used, but they were so weak and untrained that while one eagle was trying to fly across a stream it fell into the water. It was rescued only to be shot by a cruel boy. The other reached the lower limb of a tree near by but met the same fate. Our fate may tomorrow be the same as that of the eagle—our lives may be taken away before we have used them in the way God intended they should be used. James H. McConkey says: "Stay where you are and do the next thing. Consecration does not necessarily mean dislocation. If God wants you elsewhere he will lead you there, but be sure to follow."

Staying at home as God's willing and obedient children we can carry out his great command through prayer, money, sympathy, love, and personal work. Dr. Henry Foster, founder of the Clifton Springs Sanitarium, was a man of marvelous power with God. The secret of his power was shown a visitor at the sanitarium by one of his physicians. The visitor was led upstairs into Dr. Foster's office and across the room to one of the corners where he was shown two ragged holes in the carpet, worn there by the knees of God's saint in his life of prayer. If we lack wisdom and courage we can find it in the same way Dr. Foster found it, through constant prayer with our Lord and Master. Then if our lives are truly prayer lives, our time, our money, in fact, all we have will be used in helping to spread the gospel throughout the whole world, and especially right here in Ashaway where it is so much needed. If we are truly his, we can't refrain from doing personal work, from living our lives so that others will see Christ in us. And through our joy in serving him others will want to follow in his footsteps.

"Poor service in any task will keep any man poor."

DEATHS

WHITFORD.—Charlotte Whitford was born in Brookfield, N. Y., January 12, 1843, and died in Brookfield, February 5, 1925.

She was the eldest of seven children born to Silas and Mary Burch Whitford. When she was fifteen years of age her mother died. She gave a mother's care to the other children of the family, and also to a nephew, Silas Witter, who was left an orphan by the death of her sister.

She is survived by two brothers, Orson Whitford, and Deacon Nathan S. Whitford.

She was baptized in 1863, and joined the Brookfield Seventh Day Baptist Church, of which she has ever remained a faithful member. She has always lived on the Whitford homestead and lived a life of unselfish service. Of her it may be said, she is of that number who "rest from their labors, and their works do follow them."

Funeral services were held in the Brookfield Seventh Day Baptist church, February 8, conducted by Rev. F. E. Peterson. Interment was made in the local cemetery.

F. E. P.

HUNTER.—James Hunter was born in May, 1861, and spent most of his life in the vicinity of Brookfield. In 1892, he married Glenice Palmer, who died some years ago. He died December 25, 1924.

Funeral services were conducted by Rev. F. E. Peterson, December 27, at the home of Mrs. Julia Palmer, and interment made in the village cemetery.

F. E. P.

St. JOHN.—Mrs. Phebe St. John, daughter of Nathaniel, and Ann Green, was born in North Brookfield, May 17, 1837.

She was married to George W. St. John, with whom she celebrated their sixtieth wedding anniversary some time before his death, which occurred in 1920. To them were born two children: Myra, Mrs. Albert H. Camp, of Plainfield, N. J., and George H., of Utica, N. Y.

She was baptized in early life by Elder Summerbell, and joined the First Brookfield Seventh Day Baptist Church at Leonardsville.

She passed away at the home of her daughter,

Mrs. Camp, in Plainfield, January 22. Farewell services were conducted in Plainfield, by Rev. A. J. C. Bond, and in Leonardsville, by her pastor, Rev. F. E. Peterson. Interment in the old cemetery, Leonardsville.

She was a woman highly esteemed in the community, and ever faithful to her church obligations. "Blessed are the dead who die in the Lord."

F. E. P.

HEVENER.—John J. Hevener was the son of Reuben and Elizabeth I. Hevener, and was born in Crab Bottom, Va., May 17, 1836, and died at Roanoke, W. Va., February 8, 1925, in the eighty-ninth year of his age.

When eighteen years of age he came with his father's family to Roanoke, and settled with them in the beautiful and fertile cove, where the remainder of his life was busily spent. Of vigorous German parentage he inherited tendencies to thrift, hard work, and progress, which characterized him as a valuable citizen, and which have meant so much in making this country what it is.

On May 24, 1859, he was married to Amanda Jane Bond. To them were born three daughters: Viola M., Ina V., and Effie A.; of these, only Ina V. Ford remains.

In this Christian home, Lillie Dale Smith was largely brought up, as was also a nephew, Claude Hevener. Here also Ernest Greathouse found a home for several years. Since his wife's death in 1902, her sister, Saphronia Bond, has faithfully and unselfishly served as his housekeeper.

When a young man of about twenty-one, he was converted and became a class leader of the Methodist Church. Certain restrictions in conducting the class caused him to become dissatisfied, and being of a nature to study out things for himself, he gave careful thought to the study of the Bible and soon became convinced that the seventh day of the week was the Sabbath of God and of Christ. For him to become convinced of the truth meant to live it, and at once he began observing the day which he ever afterward loved, and in the keeping of which he was wonderfully blest. When the Seventh Day Baptist Church at Roanoke was organized, he was one of the prime promoters and soon after became a member. In this church he was ever active and faithful. A great lover of music, he trained the young to sing beautifully and led the choir for many years. He was a real teacher of the Bible, and taught the children's class in the Sabbath school for three generations, making spiritual things so

HOME NEWS

(Continued from page 247)

said all were to take a voyage on the good ship "Friendship," and that, before embarking the cry, "All Aboard," would be heard, so he would take the words C. E. All Aboard as a basis for the talks to be given. In a few well chosen and fitting words he introduced each speaker. The first speaker was Ruth Babcock who was given the first letter C, her subject being Courageous Crew; Ruth Lane, Embarkment; Leon Comstock, Amusements; Life Boats, Lois Green; Landscapes, Howard Green; Adventures, Inez Hutchins; Ballast, W. G. Rood; Optimism, Myra Thorngate; Anchors, Eunice Rood; Reverses, Mrs. Bayard Rood; Destinies, Pastor H. L. Polan.

Each speaker had his initial letter pinned on him in a conspicuous place so the words, C. E. All Aboard were in evidence to the guests who sat at table.

Of the eleven speakers seven were intermediates, and special mention has been made of the splendid talks given by them. They were thoughtful and gave evidence of the real spirit within them and proof that we have nothing to fear when the work of the church and society is given into their hands.

Our pastor is giving us some most excellent sermons and for them we believe we are appreciative.

All departments of the church seem to be in good working condition, but due to cold weather and bad roads the attendance upon the various services has been slightly below normal.

Financially, we have not done what we should have done as seen by reports in the RECORDER. Conditions have been rather unfavorable in many ways. Being a purely agricultural community we have to depend upon crop prices. They have been good, but the cost of production has been too great. A cold and backward summer kept our crops from maturing as they should have done. Many of our farmers specialized in seed corns. This crop was fairly good and the prices corresponded. A good many cars of golden bantam sweet corn have been shipped from our station. We sell it in car load lots, you buy it in small quantities for planting in gardens, and between the grower and the planter there is wide margin of profit, a profit some of which should go to the grower, but does not.

"SCRIBE."

plain and interesting that the youngest could grasp something of the truth. Many in middle life today owe much of a sane outlook upon life and a beginning of a Christian experience to his consecrated teaching and encouragement.

John J. Hevener was a pioneer—keen, observant, and progressive. He had the vision that led him ahead of his neighbors to many innovations. He introduced the modern beehive in place of the old "bee-gums" of the early days. He improved his swarms by introducing well-bred queens. His thoroughbred cattle were the first in the valley. Years ago he began putting out grafted fruits, nuts, etc. His was the first phonograph and radio in the community, and he was never happier than recently in having his friends come in and hear the messages of song and address as he brought to them voices from distant cities.

A man of sound judgment, large faith, loving sympathy—a good father, brother, uncle, friend, and a loyal citizen, he will be sadly missed by his dear ones, friends, and neighbors. Besides the daughter, Mrs. Ina Ford of Clarksburg, and her husband, and a brother, M. M. Hevener, seven grandchildren are left: Nell, John, Paul, Mary, Lawrence, Roger, and Ina Margaret. All join in mourning his going. The inspiration of his clean, upright, Christian living will strengthen the faith and encourage all who knew him, to a larger effort in all our living. His philosophy of life was that one ought to leave his "little spot" in the world better than he found it.

In no small measure this wise bit of heart-lore accounts for his unselfish and successful career.

"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea.

"For tho' from out our bourne of time and place,
The floods may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."

Farewell services were conducted at the home by his pastor, H. C. Van Horn, who spoke from Genesis 12: 8b. "And there he builded an altar unto the Lord."

H. C. V. H.

Let me, O my God, stifle for ever in my heart every thought that would tempt me to doubt thy goodness! I know that thou canst not but be good. O merciful Father, let me no longer reason about grace, but silently abandon myself to its operation.—*Fénelon.*

The deepest spot in any ocean has been sounded in the Pacific about fifty miles off the Japanese coast. A Japanese warship has reported the lead sank to a depth of 32,644 feet, more than six and one-fourth miles without touching bottom.—*Western Recorder.*



SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

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

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

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

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

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

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

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

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

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

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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The origin of the term bootlegging had its inception in the West where gentry peddled booze unlawfully among the Indians, carrying the liquid fire in the leg of their boots to conceal it from the federal officers.
—Western Recorder.

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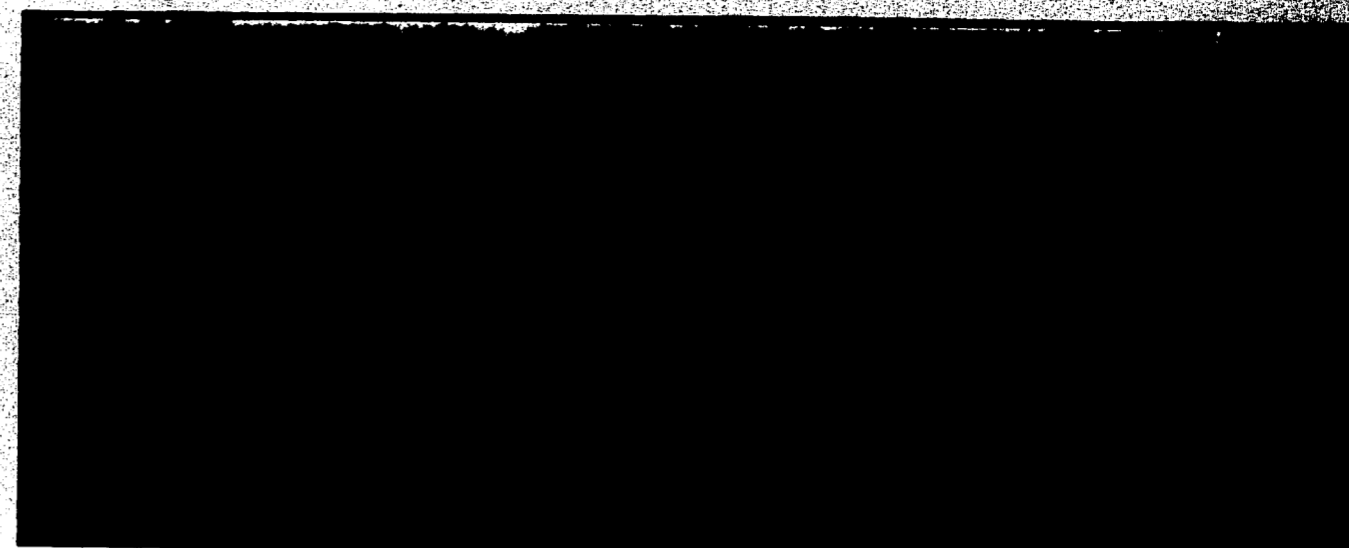
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FREEDOM

Freedom, thou wast not born of earth.
Thine was a higher, nobler birth
In God's great plan.
Unvexed by finite bonds and bars,
Thy banner waved above the stars
Ere time began.

Not by a gilded path of ease
Thou camest down the centuries,
To this, our day;
But ceaseless conflict, and a flood
Of sorrow's tears, and martyrs' blood
Have marked thy way.

Thou wast ordained the heritage
Of man in every land and age;
And to be found
Wherever conscience on her throne
Asserts her right to stand alone,
The world around.

Oh, sacred legacy, that stands
By time committed to our hands;
We still must fight
The banded foes of liberty,
Who seek by force and sophistry
To quench its light.

But when at last the work is done—
The conflict o'er, the victory won—
Lord, grant that we
Beyond where despot's feet hath trod,
The freedom of the sons of God
Shall know with thee.
—L. A. Smith, in Liberty.

CONTENTS

Editorial.—Narrow Intolerance Would
Have Killed Us as a People Long
Ago.—Absent Members Respond—
Keeping in Touch With Them Helps
Both Them and the Church.—The
Recorder Thinks Well of It.—
Supremacy of the Inner Man—Let
Him Have a Chance.—Pastors
Changing 257-259
Jesus and the Sabbath 260
"The Homeland" 261
Seventh Day Baptist Onward Move-
ment.—Our Bulletin Board.—Bibles
Needed.—Denominational Finances.
—Letter From South America 264
Milton College Broadcasting 266
Alfred Theological Seminary 266
Missions.—Controversy Never Pays.—
First Evangelize.—Some Day.—The
Yoke.—Where Were You? 267
A Pastor's Good Letter 268
An Education Under Difficulties 269
Education Society's Page.—Perverted
Patriotism 270

Woman's Work.—A Doubting Heart—
Extracts From the Diary of Elder
Nathan Wardner.—Marlboro Ladies'
Aid Society 272
"About the Burdicks Again" 273
Young People's Work.—Soul Winning
Methods.—A Thought for the Quiet
Hour.—Intermediate Christian En-
deavor.—Intermediate C. E. News
Notes.—Junior Work.—A Letter
From Fouke.—A Study of Seventh
Day Baptist Missions in China. 274-279
Home News 279
Children's Page.—Why Be Christians?
—The Flight of the Flying Fish—
Winter Butterflies.—Where Gasoline
Comes From.—My Grandma Used to
Say 281
Lone Sabbath Keeper's Page 281
Sabbath School.—A Letter to Sabbath
School Workers.—The School at
Milton Last Summer.—Lesson for
March 14, 1925 285
Deaths 287