

The Sabbath Recorder

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

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

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

THE SCULPTOR

The sculptor found a block of marble, rare
But yet unshaped, and with an artist's care
And skill, with mallet and with chisel-steel
He shapes it into form, until we feel
Its beauty and, because it moves the heart,
We know it is a priceless work of art;
So God, the Sculptor of the subtle skill,
Takes us, unshaped, and works his wondrous will
And, though we cringe and cry out with the pain
Of shaping, he chisels here and there again
Till something of his likeness doth appear,
And men know, as they see us, God is near.

—Clarence A. Vincent.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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ADDRESSES OF MISSIONARIES IN CHINA

Rev. and Mrs. Jay W. Crofoot, Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, Ponte St. Catherine, Shanghai, China.
 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.
 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 30, 1925

WHOLE No. 4,213

*"O Lord, we bless thee for thy presence in the world, for the light of reason and conscience through which we come to know thee, and for the fuller unveiling of thyself which we behold in the face of Jesus! Help us to know him and to walk in his ways.
 "We pray for the guidance of thy Spirit into all truth! Give us the teachable mind! When we face hard problems help us to lay hold on essential things, to trust in thy love and grace! In Christ's name. Amen."*

Truths America Must Learn The RECORDER is glad to see the wide-spread response, by public speakers and in the religious papers, to the excellent and sensible words of the President in recent addresses regarding things essential before law can be enforced in a republic. His claim that government can not be expected to reform the morals of a people, nor to prevent all crime and abolish evil, unless there is a healthy and determined public sentiment in favor of law and order, is meeting the hearty approval of the American Christian people.

When the President insists that it is religion, and religion alone, that can produce this public sentiment in favor of law, that the chief function of organized government to maintain order can not be made operative without the support and hearty co-operation of the people, he is preaching one of the greatest sermons America has heard from any President for many years.

Back of the disgraceful outlawry in these days stand the worldliness and utter indifference of the Christian people to the great issues belonging to law and order. The President is right when he says: "I do not know of any adequate support of government except that which comes from religion."

Oh! how our beloved country does need another Pentecost. Would that every professed Christian in all America could join with our President in sincerely singing the old song, "Revive us again, fill each heart with God's love."

Why Is the World Losing One great thing The Sabbath Conscience? that troubles many Christians today is the fact that in spite of all the earnest efforts of the evangelical churches, there is a growing lack of Sabbath conscience all about them. The idea of holy time, a sacred day devoted to God, is rapidly losing out among the masses; and this state of affairs is giving conscientious church people a good deal of trouble. They see the world fast becoming Sabbathless. They realize that spiritual Sabbath keeping is already a thing of the past, and many would gladly find a remedy.

I read of a city pastor who was greatly distressed upon finding that twenty of his young men attended a Sunday ball game during his church services, and he sought a reason for such action. One can not help seeing that this little instance of Sunday desecration is in keeping with the general, nation-wide loss of Sabbath conscience.

To those who are seeking for causes, many reasons might be found for this serious state of affairs. One or two causes have come home to me with great force. I can only state them as follows: The Bible is the Christian world's only recognized authority for a sacred Sabbath day, given to man to bind him to God in the spirit of true loyalty. Jehovah gave the Sabbath law the important place in his ten words for the guidance of man.

This is the way one of the greatest Baptist ministers of America puts it after making an excellent point on the purpose of the Sabbath:

"It was not merely a Jewish institution, as many absurdly suppose. It antedated Judaism by thousands of years. It was ordained by God at the very beginning of human history, and the Son of God declares that it was made, not for any one people, but 'for man,' as man. The Decalogue, of which the Sabbath law was a part, was indeed formerly promulgated from Sinai, and yet that law was in the world from Adam to Moses. Sinai only made to blaze before the eyes of men, laws that had lost their vividness. Every one of the Ten Commandments had a beneficent reason underlying it, and that reason will last for all time. The rest of the Sabbath is more needed now than ever before, because we are living at such a furious pace."

In a centennial sermon, one of the greatest Presbyterian ministers said:

"God in his Word, by a positive and perpetual commandment, binding all men in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him. Nothing will bind the conscience but the authority of God. The reverence for this day which has characterized Presbyterians, arises necessarily out of the doctrine that the fourth commandment, like all other precepts of the Decalogue, is of moral and perpetual obligation. It has behind it the authority of God. It is made for man in every age. It is a blessing both to the body and soul. Neither the family nor the Church, nor the State can do without it."

This doctrine is all right. But to have power for good over men, the preaching and practice of church leaders, should be in harmony. The example is more powerful than precept where the two do not agree. And for men to preach so strongly the perpetual, binding force of the Sabbath commandment, while in practice they violate that sacred day fifty-two times a year, and by the thinnest kind of sophistry, attempt to substitute another day in its place, must be a stultifier of Bible truth in the hearts of men. Indeed, how can it be otherwise than a mighty conscience killer with the multitudes who are pointed to the Bible as their rule of life? It is true indeed as the last quotation says that "Nothing will bind the conscience but the authority of God." Is it any wonder then that public conscience is so dead regarding the sacredness of the "American Sunday"? Is it any matter of surprise that both the men above quoted feel called upon to lament over the fact that the Sabbath has lost its sacredness in the estimation of the masses? What else could be the result? The father who teaches his children to revere the name of God, and that it is wicked to take that holy name in vain, must not be profane before them; and if he is he stultifies himself. His children's faith in their father is undermined, and they lose conscience as to his precepts. This rule holds good in all Ten Commandments as well as in the first and second. Men can not hope for a sacred regard for Sabbath among the masses if religious leaders, after preaching its sacred and binding force for all time, deliberately set it aside and place the day dedicated to the sun-god in its stead. A sabbathless people given to holidayism must be the inevitable outcome of such inconsistency.

And let me repeat, "A sabbathless people is a godless people."

The most hopeless feature of this entire question is the fact that conscience is already so dead concerning it. And there is no hope of the multitudes ever Sabbatizing in God's way unless men can be brought back to God's law. When Christian leaders can appeal to their fellows upon the authority of God alone, rather than that of men, or of civil law, and then turn to the Bible and show that the commandment and their teachings and practices harmonize, there will be the dawning of a brighter day and a more hopeful outlook for our work of redeeming men. What think you would be the difference in the spirit and faith and practice of the Christian world today if men had never departed from the Sabbath, and so kept their teachings and the commands of God in perfect harmony? Do you think the wide-spread inconsistent effort to graft the Sabbath idea into a heathen day has had no effect in undermining faith in Christianity? Has reverence for God's Word been increased thereby? What is the most natural harvest to expect from such seed-sowing? Is it not the very thing of which Christian leaders of all creeds are complaining today, namely, loss of reverence for God's Word, laxity regarding any sacred day, and a general lowering of the standard in Christian living?

The Bible is extolled and urged upon men as the only rule of life, and then by the most illogical and unscriptural methods, the first and plainest command in it is deliberately set aside for a human substitute.

In the New Testament the trusting child of God finds "God manifest in the flesh," teaching men how to live. He claimed to be "Lord of the Sabbath," and throughout his entire life he observed the sacred day his Father had blessed. He never left so much as a hint of any change of day for the Sabbath.

Now it would be an interesting study to discover how much of all this indifference and skepticism regarding Bible authority is due to the inconsistency of Christian teachers who strongly urge men to obey the commandments of God, and yet who violate one of the most important ones fifty-two times a year!

The unchristian, sabbathless world, is keen witted enough to see it all, and so it turns away from the churches.

Helpful Sabbath Paragraphs Seventh Day Baptists are made a separate people by the very important truth that the seventh day of the week is God's holy day, given for a wonderful purpose; and we can not be too well informed as to the nature and value of true Sabbathism. The Sabbath commandment has the central place in the Decalogue, and it was made a test of loyalty with God's ancient people oftener than any other precept. Whenever they went astray God's first reprimand usually was, "Ye have forgotten my Sabbath."

As to the Sabbath law, it existed in the very nature of things long before God's words were given on Sinai. The command merely confirmed the principle of man's relation to God which existed as soon as there was a moral, responsible being on earth. The relationship between man and his Maker made the Sabbath as necessary to our spiritual life as are food and air to the physical body. The Sabbath law is based upon man's innermost needs. It shows God's perfect and adequate provision for the spiritual life and growth of his spiritual children. Its loyal observance was the one thing needed to keep man from forgetting God. For this great purpose the seventh day of every week was made sacred time. It was God's oft recurring witness of his presence. And while the world stands, with so much to draw men away from spiritual things, his holy Sabbath will be needed to hold spiritual beings close to their heavenly Father. Spiritual man needs the Sabbath as much as physical man needs food, and man can not fulfill his mission without it.

Because the human race needs communion with the Infinite Spirit, because man was created for such communion, and because there is no regenerating power like personal love for a personal God, Jehovah anticipated our wants and gave us the holy Sabbath.

The greatest mistake God's children can make is to forget or neglect the Sabbath, for it is the one age-long provision for their spiritual welfare. It was God's plan that this hallowed day should constantly bring him near to men. On this day he promised to come near with special blessings if his children would remember it to keep it holy.

The prophets recognized these great truths and, faithful watchmen that they were, they warned the people. "If thou . . . call the sabbath a delight, the holy of the Lord, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." (Isaiah 58: 13, 14.)

WE NEED HIGHER IDEALS OURSELVES

If Seventh Day Baptists are to help the world to better and truer Sabbath keeping we must seek for higher ideals ourselves.

We do need the peace that comes from the proper use of God's holy day, and we need the power that such spiritual peace brings. It is a power that is all-convincing and mighty under God in the upbuilding of his kingdom on earth. We need this loyal spirit of true Sabbath keeping more than anything else today. If we are to accomplish the work whereunto God has called us, we must seek higher ideals of the Sabbath ourselves.

Mere formal or mere civic methods of Sabbath keeping will never make us the light of the world for Sabbath truth in any effective sense.

Have You Read Them? Read what? Have you seen on the back cover, week after week, the inspiring words of Treasurer Frank J. Hubbard concerning the denominational building and what it will stand for when it is completed?

If you have read those three comprehensive lines till you realize their real import, what answer will you give to the question asked in the last two lines?

This answer is the one important thing the SABBATH RECORDER is looking for in these passing days.

We shall never recover the true apostolic energy, and be endued with power from on high, as the first disciples were, till we recover the lost faith.—*Horace Bushnell.*

Let a disciple live as Christ lived, and he will easily believe in living again as Christ does.—*William Mountford.*

PRAYER

SELECTED AND EDITED BY DEAN ARTHUR E. MAIN

If I regard iniquity in my heart, the Lord will not hear: But verily God hath heard; he hath attended to the voice of my prayer. Blessed be God, who hath not turned away my prayer, nor his lovingkindness from me.—Psalm 66: 18-20.

For behold, I create new heavens and a new earth; and the former things shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. . . . And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.—Isaiah 65: 17, 18, 24.

We must pray gladly, with energy, from the whole heart. Do not pray to God only when you are obliged to, either in sorrow or in need.—*John Sergieff.*

There is a vast difference between prayer in faith and faith in prayer. Having faith in prayer is believing that because certain prayers are offered certain results will follow—that the praying will secure the thing prayed for. Praying in faith comes of an abiding confidence in the Person prayed to; the confidence is in him; it is based on a knowledge of what he is and on a conviction that he is in every way worthy to be trusted. Praying in faith is the act of a simple hearted child of God.—*H. Clay Trumbull.*

When thou prayest rather let thy heart be without words than thy words without heart, and remember emphatically either prayer will make thee cease from sin or sin will certainly entice thee from prayer.—*John Bunyan.*

We doubt the word that tells us: Ask,
And ye shall have your prayer;
We turn our thoughts as to a task,
With wills constrained and rare.

And yet we have; these scanty prayers
Bring gold without alloy;
O God! but he who trusts and dares
Must have a boundless joy.
—*George Macdonald.*

Our Father, thou knowest all, and yet it is a relief to pour out our hearts, full to the brim with need and sorrow and confession.

We come through Christ. He trod the path of prayer before us and now intercedes for us at thy right hand. Teach us to pray. O blessed Master, draw us aside into sympathy with thyself in thy ceaseless intercessions for thy Church and the world. Let it not be enough for thee to pray for us, but pray in us. May thy prayers pass up through our lips. Deliver us from the iniquity of the heart which makes prayer a mockery. Keep us from giving thee the utterance of the lips or the posture of the body without the consent of the ardent spirit. Let us talk simply and naturally with thee, as to a friend. May we pray without ceasing, in everything give thanks, and in nothing be anxious.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 8, 1925, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Ahva J. C. Bond, Theodore J. Van Horn, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Mrs. Ahva J. C. Bond. Prayer was offered by Rev. Ahva J. C. Bond, D. D.

Minutes of last meeting were read.

(Outline of the report given at the Tract Society Board meeting, November 8, 1925, by Willard D. Burdick, corresponding secretary.)

Since our last board meeting I have attended the quarterly meeting of the Missionary Board, the Semi-annual Meeting of the Brookfield Churches, held at West Edmeston, N. Y., and the Yearly Meeting of the New Jersey, New York City, and the Berlin Churches, held at Berlin, N. Y.

After the last meeting of the Tract Board I wrote to the pastors of our churches, asking their opinions about the advisability of the Tract Society printing programs for Sabbath Rally day to be held next May. Many responses have been received, but a full report of the referendum will be given at a later meeting of the board.

A letter from Rev. T. L. M. Spencer acknowledges the receipt of the three boxes of literature

sent him in August, and states that remittances for the books will be made to the Tract Society as books are sold.

A letter has been received from the superintendent of the New Jersey Baptist Convention, asking us to place the *Helping Hand* on the exchange list of the *New Jersey Baptist Bulletin*. The request has been granted.

Rev. Orlo J. Price, executive secretary of the Federation of Churches of Rochester and Monroe County, New York State, asks for sample copies of books and leaflets that we have to assist a family in observing the daily family altar. I wrote him that we do not have such, but that we occasionally have articles in our denominational paper to encourage such observance.

The following extracts from recent letters are representative of numerous letters that are sent to the American Sabbath Tract Society: "Can you give me the address of some Seventh Day Baptist publisher? I wish to secure, as soon as possible, some Seventh Day Baptist literature." "I noticed an article in the *Christian Herald* which mentioned a book called *Seventh Day Baptists in Europe and America*, published by your society. I infer from this that your organization is engaged in the distribution of literature dealing with the Sabbath 'according to the commandment.'

"Having lately begun keeping the seventh or Sabbath day, I would appreciate it very much if you would furnish me with details concerning your society; and if possible, a catalogue of your publications."

For several months I have corresponded with Mr. Joe Ashby of Mac Donald, W. Va., a convert to the Sabbath, who, after a study of our doctrinal beliefs, declares himself a Seventh Day Baptist.

A few weeks ago Mr. Ashby asked me to spend a little time at Mac Donald in evangelistic and Sabbath reform work. As my other duties will keep me from doing this for some time I have asked Brother H. C. Van Horn if he can go there if conditions are favorable. He writes that he can, and Mr. Ashby is favorable to the plan. I brought this matter to the attention of the Advisory Committee this morning, and they will bring a recommendation concerning this in their report today.

Respectfully submitted,
WILLARD D. BURDICK,
Corresponding Secretary.

Plainfield, N. J., November 8, 1925.

Report received.

Leader of Sabbath Promotion Bond reported plans for holding Teen-age Conferences at Farina, Ill., November 14 and 15, and Salem, W. Va., the week following. He also contemplates visiting Salemville, Pa., and Berea, W. Va., during this period.

Report received.

The Advisory Committee beg leave to present the following recommendations:

1. We recommend that the Tract Board print an edition of five thousand copies of the Confer-

ence addresses, in ten point type at an approximate cost of \$70 per thousand, and that the type be held subject to the order of the board with the understanding that future editions will cost about \$55 per thousand.

2. We recommend that the distribution of this literature be put in the hands of a special committee consisting of W. D. Burdick as chairman, President Corliss F. Randolph, and A. J. C. Bond.

3. We recommend that the board ask Professor Nelson Norwood of Alfred to write a pamphlet commemorating the life and public services of Governor Samuel Ward, for distribution at the Sesquicentennial at Philadelphia next year, all necessary expenses incurred by Professor Norwood in the production of this pamphlet to be paid by the board.

4. We would recommend the publication of pictures in the next issue of the *Helping Hand*, selected by Dr. Bond.

5. We recommend the printing of five hundred Sabbath post cards in the African language which has been requested by Timothy Intika and recommended by Corresponding Secretary Burdick, at a cost not to exceed \$5.

6. We recommend that the board ask Rev. H. C. Van Horn to go in response to the call of Mr. Ashby, of Mac Donald, W. Va., to present the claims of the Sabbath, and that his expenses be paid by the board.

The report was adopted by items separately, and then adopted in its entirety.

The Supervisory Committee reported business good at the publishing house.

The Committee on Distribution of Literature reported 1,892 tracts sent out in September and October.

Correspondence from President S. O. Bond was by vote referred to the Advisory Committee for consideration and report thereon.

The Committee on Denominational Building reported progress on plans for raising funds for the erection of the additional building.

Voted that Editor Theodore L. Gardiner be granted a vacation some time during the winter, at such time and for such time as he may deem most advantageous.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"Wherever the kind hand of pity falls soft on a wound or a woe—

Wherever a peace or a pardon springs up to o'er-master a foe,

Wherever in sight of God's legions the armies of evil recede,

And truth wins a soul or a kingdom, the Master is risen indeed."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The Jamaica Seventh Day Baptist Association meets with the Kingston Church December 18-21.

The Seventh Day Baptist Calendar and Directory will be ready to send out about the middle of December. Price fifteen cents each.

How much has your church paid for the Onward Movement work this year? (See the statement in last week's SABBATH RECORDER.)

THE DENOMINATIONAL CALENDAR

In preparing the material for the historical part of the Seventh Day Baptist Calendar and Directory we have found many interesting and helpful biographies and descriptions that can not even be referred to in the calendar.

Among the several men whose pictures and brief life sketches appear in the calendar is Elder William Bliss, the first pastor of the Newport Church, serving from 1780 to 1808.

SOME ADDITIONAL ITEMS OF INTEREST

William Bliss was born at Newport, R. I., in 1728. "He received a good common education, and, indulging a remarkable fondness for social enjoyment, he acquired great ease of manner and freedom in conversation." He mingled with the pleasure-seeking and the irreligious, and early in life pronounced himself a deist. After the death of his pious father he was "exposed to the tide of his own passions unrestrained."

During the French War he accepted a captain's commission and was on the point of marching with troops raised for an expedition against Canada, when peace was established between England and France, and the troops were disbanded in 1763. Mr. Bliss was frequently spoken of as "Captain Bliss."

About this time Mr. Bliss began to think seriously about his irreligious life and the

obligations resting upon him, and in 1764 he was baptized and united with the Newport Church.

Not long after this he felt the call to preach the gospel, but endeavored to free himself from the impression of the call. The church unanimously expressed itself in favor of his engaging in the work of the ministry, and upon his yielding to their wishes he was licensed by the church to preach in 1773.

One of his first sermons was at a baptismal occasion, when he preached from Mark 16:15, 16. Of that sermon "Governor Samuel Ward, in a letter to his children, dated Newport, November 19, 1773, says, 'Your cousin Betsey Larkin was baptized this week. Brother Bliss preached upon the occasion. He is much admired by all. His behavior was very affecting, and in every respect full of decency and solemnity.'"

His ordination was postponed on account of the occupation of Newport by the British, but he was ordained to the work of the evangelical ministry on December 7, 1779, at the Hopkinton meetinghouse.

Not long after the death of Elder John Maxson the Newport Church chose Mr. Bliss to serve them, and he was pastor from 1780 to 1808. During his pastorate ninety-five persons were received into the membership of the church.

"His preaching was logical and scriptural, and his appeals to the understanding of his hearers were clear and forcible."

In a book of Poetry and Prose, by Deacon William Stillman in 1852, are these interesting lines:

In regard to Elder Bliss, he was a plain and intelligent preacher, and was esteemed as a man of good judgment in discipline, and the church flourished more in his day than it ever has since. In regard to him there was one incident which it may not be amiss to mention. He said he never prepared notes for a sermon but once; he had then given out word that on such a day he would preach a sermon to the young people, and it was noised abroad and it was expected that a number of the ministers in the place would be there. He began to think he must be prepared to do something a little more than common, and so he went to work and prepared notes for the discourse. But when the time came and the people got together, he rose up and laid his notes before him, but for his life he could not understand them and was obliged to lay them aside, and he said he believed he never made a more miserable piece of work of trying to preach, and he never again undertook to prepare notes to preach by.

Mr. Bliss was married in 1750 to Miss Barbara Phillips, who died in 1775, leaving him with a large family of children, at a time when a mother's care was much needed, and when the country was in the highest state of excitement in relation to the conflict then commenced with the British troops in Boston and elsewhere.

During the war Newport was occupied by the British troops, who built their intrenchments on the farm of Mr. Bliss, cut down his trees, and destroyed his fences. He was, however, permitted to remain with his family, on account of his sacred calling. Yet his house was made the quarters of the British officers, and all that he had was at their mercy.

When the British were expecting General Sullivan, with the American troops, to land upon the island, the officers who quartered in his house frequently expressed in his presence their desire to meet the rebels. Not many days afterwards, several of the officers accompanied him to the seaside to see him shoot wild fowl—an exercise in which he was frequently engaged, and in which he was very skillful. After observing him for a while, they expressed their astonishment at his skill in killing birds flying. He replied, "You seem to be very anxious for the Americans to land upon the island; now, when they come they will take you down as easy as I do these birds." They seemed to be much agitated with this reply, and expressed no more desire to meet the rebels.

—*Seventh Day Baptist Memorial.*

His children shared in the spirit of their father. Again let me quote from the *Memorial*:

Elizabeth and Barbary—were of a heroic turn of mind, as will be seen by the following anecdote of the Revolution:

While the British troops occupied Newport, and General Sullivan occupied the hill towards Tiverton, the house of Elder Bliss, being in the valley between, was occupied by the British officers, who quartered upon him. Upon the embankment on either side of the valley were seen the flags of the respective armies, floating in the breeze. It so happened, that one day, when the attention of the British was drawn off in another direction, these daughters of Elder Bliss went up to the embankment, which still exists, and hauling down the colors, tore the bunting into thirteen strips, and returned it to its place. Upon the return of the officers, a great search was made for the enemy, who had laid such violent hands upon the British honor; a reward was offered for the discovery of the offender; but the young ladies so managed as to elude the vigilance of the British. Had they been detected, they would likely have paid the forfeiture of their lives.

Mr. Backus, in his *History of the Baptists*, says that Elder Bliss was "so well esteemed by the Congregational ministers in Newport, as to be frequently called to supply

their pulpits when they go on journeys into the country."

The writer of the sketch of the life of Elder Bliss that is given in the *Memorial*, says of him, "Although firm in his sentiments, and undaunted in their defense, still he embraced as brethren all who conducted themselves as Christians."

His spirit towards others is seen in this quotation from the *Memorial*.

The First Baptist Church, previous to the settlement of their late pastor, Rev. Mr. Eady, had for a long time been destitute of the labors of a pastor. The church had been scattered and depressed by the occupation of the town by the British troops during the War of the Revolution. Their meeting house, also, had been occupied for quartering soldiers and unfitted for the sacred use for which it was erected. Under such circumstances, without preaching, and almost without a church, they held no meetings, and were on the point of dissolution. Mr. Bliss visited them individually, and exhorted them to assemble themselves for worship and endeavor to maintain their standing, adding that he could not endure the thought of having one light put out in Newport. The brethren were stimulated by his remarks and the encouragement he gave them of assistance, and accordingly met, and for a considerable time continued to meet in a private house, where he preached to them until the settlement of a minister among them. Thus, while he evinced his attachment to them, he was the instrument of saving the church.

During the day before the night on which he died he was visited by Rev. Mr. Eady, to whom he said, "I am going to try the truth of my doctrine," and arranged with him to preach his funeral sermon. That same morning his grandson, William B. Maxson, called on him, and after calmly talking with him about his approaching death, he said, "You now see how calm and tranquil a Christian can die."

JESUS, MY LORD

Jesus my Lord is a wall about me,
Dwelling in him I can dwell secure;
Nothing can harm me, for naught can reach me
Save what he willeth that I endure.

Jesus my Lord is my shield and buckler,
Unto all evil the way is barred;
Nothing can harm me, for naught can touch me
Save what he willeth shall cross his guard.

Jesus my Lord is my lofty tower,
Where he hath set me in peace on high;
Nothing can harm me, for naught can find me
Save what he willeth shall pass him by.

—*Annie Johnson Flint.*

CHRIST AND HIS DISCIPLES

REV. SAMUEL R. WHEELER

Christ lived in his human home about thirty years as a most dutiful son of his mother with his brothers and sister.

Then came a very remarkable change. "In those days came John the Baptist (a human relative of Christ) preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand." Read Matthew 3:1-6. He baptized an innumerable number.

"Then cometh Jesus from (his home) Galilee to Jordan unto John to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?"

Then Jesus made this far-reaching reply that should never be forgotten: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

Surely Christ realized that his baptism was absolutely necessary to "fulfill all righteousness" in himself and in his work. Certainly now baptism is the proper introduction of every convert into a church of active Christian life and work. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God, descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:13-17.

Yes, yes, yes, heaven approves, fully approves the baptism of every converted soul. Yes, and as one rises from the baptismal water he feels himself a new soul in Christ Jesus. Sometimes the voice of the candidate makes known very spiritual satisfaction.

We now pass over Christ's three years official work in his human life, and come to his last night with his disciples, before his arrest and crucifixion. At this time people from all over the Jewish nation assembled at Jerusalem to celebrate their deliverance from Egypt. They remembered the wonderful passover of the death angel and their passing over on the bottom of the Red Sea. Christ fully realized that this Passover occasion would end his human life. And he felt exceedingly anxious about his disciples. And immediately after eating the regular passover supper Christ "took bread and gave thanks, and brake it, and gave unto

them, saying, This is my body which is given for you: This do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22:19, 20. Jesus clearly realized that his body very soon would be broken on the cross and his blood running from his side. When we partake of the bread and the cup on communion occasions, oh! how deeply should be our thoughts of the sufferings of Jesus to complete the glorious plan of salvation for Christians.

Here is the record of Judas Iscariot. "He then having received the sop went immediately out: and it was night." John 13:30. Yes, "it was night," and he went out, rallied up the officers of the law, and took them to the place "over the brook Cedron" where he knew Jesus and his eleven disciples would be. Oh! what a vast difference between the eleven and Judas. Yes, and that same difference is going on now between the genuine Church Christians and the ungodly, wicked ones.

Judas was gone, and we now come to the final talk of Jesus to his eleven disciples. It is the deepest, far-reaching, spiritual heavenly talk ever given in all the centuries of this world. Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me." "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Then over and over again Christ declares himself to be one with God and his disciples: "Yet a little while, and the world seeth me no more. . . . At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:19, 20.

The next verse plainly includes all genuine Christians, for it thus reads: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Glory be to God and Christ Jesus for this heaven-born assurance to every one in all the wide world who is spiritually "born again." Christ's words are very emphatic, "Verily, verily, I say unto thee (Nicodemus), Except a man be born again, he can not see the kingdom of God." John 3:3.

The final talk of Jesus in the fifteenth and sixteenth chapters of John largely in-

creases the spiritual information to them, yes, and to all the Christian world.

We now come to chapter seventeen. This gives us the most effectual, far-reaching prayer ever offered on earth. The first eight verses showed very close talk of Christ with his divine Father God. The fifth verse is very expressive.

"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

Surely it seems almost beyond the mind of man to realize that Jesus left his glorious heavenly home to meet all the vicissitudes of human life to save the world from utter ruin, such as came in the time of Noah, about two thousand years from Adam. Then the descendants of Abraham, Isaac, and Jacob fell so far from God in the two thousand years from Noah that Jesus saw it absolutely necessary for him to come and live on the earth in human form, and this he said, "For I came not to judge the world, but to save the world." John 12:47.

The prayers of Christ and his coming will save the world. Christ offered a very personal prayer in a very personal talk with his heavenly Father. Then followed his special prayer for his eleven disciples. His anxiety for them seems greater than the anxiety of a dying Christian father for his children. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." "As thou hast sent me into the world, even so have I also sent them into the world."

The names of the eleven are in Matthew 10:2-4. These were all alone with Jesus on that fatal night. Surely they must have been thoroughly heart thrilled as they heard Jesus talk and pray to his Father in heaven for himself and for the safety and salvation of those eleven.

Yes, and that continuous prayer of Jesus reaches to all Christians, as he says, "Neither pray I for these alone, but for them also which shall believe on me through their word, That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one."

Oh, what a glorious statement of Christ in his prayer that "all who believe in me shall be one with us"—yes, with both God and Christ. And then this glorious statement of Christ, "The glory which thou gavest me I have given them." Indeed nothing can be more precious. We are heirs of God and joint heirs with Jesus Christ.

LAW AND LAWLESSNESS

(Address by William M. Stillman before the Senior Christian Endeavor Society of the Plainfield Church, November 14, 1925.)

Blackstone in his great *Commentaries of Law*, which are used as a ground work for all law students, defines "Law" "as a rule of action dictated by a Superior Being."

In other words, "Law" was given to us by our heavenly Father to guide our conduct on this earth. This will of our Maker is called the "immutable" law whereby our free will is regulated and restrained.

Thus we start out with the Ten Commandments as God's immutable law to men and given at the time of creation. This is a very old world, but we find in the clay tablets under Babylon the existence of a fine moral and civil law prior to Abraham by two thousand years. Based on these commandments the Romans developed one of the greatest of all codes called the "Justinian Code," which is the foundation of much of Europe's law today, and of some of our states that came to us by purchase, such as Louisiana and Florida. But the nations of Assyria and Babylonia and the great Roman Empire have disappeared in spite of their wonderful laws. All these codes in some way carried out the Ten Commandments. Thus the decree that "thou shalt not kill" is by "municipal law" called "murder" with well defined penalties and with courts and officers to carry out their decrees and sentence. Without a well defined civil and criminal law, properly executed, society could not exist a moment, for everyone would be at each other's throats.

If you will scan the Ten Commandments carefully you will see that they divide themselves into two well defined parts, five expressing love to God and five love to man. Thus idolatry and Sabbath breaking are crimes against the Creator, for the Sabbath is placed in the very heart of the commandments and is required by God as an ex-

pression of man's loyalty and love to him.

All lawlessness has its origin in selfishness and hate. Murder, robbery, and sin in any form is an expression of hate instead of the love commanded us.

We have on our statute books of New Jersey, many laws (some of them since colonial times), a large number of which have become innocuous. We are a democratic people, and the maintenance of respect for law is essential to preserve our liberty as a free people; but no law can be enforced without the consent of the people, but here I speak of statutory law and not the immutable law.

Education is necessary, both in religion and in the laws of our country, for there is no guaranty of liberty if we are in bondage to the ignorant.

If all men obeyed the Ten Commandments, there would be little need for any statutory law whatsoever; and any human law that is not in accordance with the divine law can have no binding force on our conscience; therefore since the "death on the cross" men have been martyred for disobedience to laws that did not coincide with the divine law.

I believe that the true reason for the breaking down of these great nations and their wonderful jurisprudence, is because the Sabbath law, an integral part of the Ten Commandments, was neglected by the Church. Scholars now quite agree that the primitive church for at least the first three hundred years faithfully kept the Sabbath. The early disciples had gone to the then known uttermost parts of the earth; and relics of their work are still found in Scotland, Ireland, and even in China. The Church went astray when it joined hands with the Roman Empire in the third century, and darkness settled on the world until the Reformation of only about three hundred years ago. Here the reformers made the mistake of not taking the whole law as set out in the Bible, but Sunday was so well established by the Roman Catholic Church that a compromise was made and they endeavored by law to make Sunday a Sabbath and to compel men's observance thereto.

Why should God have punished the Jews so terribly because they did not keep his Sabbath? We read of this in many places in the Old Testament, and no doubt many

nations and people were destroyed, as were the Romans because of their sin and disobedience. Christ said he was with God before the earth was, and he was therefore with God at the time of the giving of the tables of the law to Moses. Why then should the modern Christian say we keep Sunday because it is in honor of Christ's resurrection? The Sabbath is an institution in itself, and the resurrection is another; but Christ did not rise on Sunday, for it could not be, if he was to lie in the ground for three days and nights as he said he would. Mary came to the tomb at the close of the Sabbath day and found him gone, and the earthquake had occurred and the stone rolled away before her coming. In understanding the different accounts we find there were five visits of the women, and we should understand that the Jewish "dawn" was the beginning of a new day, just after sunset; so if anything, Christ rose on the Sabbath not that it adds to its significance, for his death and resurrection were the fulfillment of his plan for the salvation of men, which plan we find running as a silver thread through the Old Testament and culminating on the cross.

Why are men breaking Sunday laws and playing golf by the thousands all over this country and engaging in sports of all kinds? It is because they can find no law in the Bible for its observance, and Sunday is being universally disregarded, and the result is a sabbathless world.

The present crime wave is an aftermath of the great war and is largely the result of lack of home training as all our state reformatories agree. No longer is the word of the father or mother "law" to the child, and thus one of the great commandments is broken down, "Honor thy father and thy mother." Our nation is on the same road as Rome, with its luxury, ease, and love of money; and the love of Christ must be in all our service or it will fail. "Though a man give all his goods to the poor and has not love, it profiteth him nothing." Obedience to the divine command is all that will save this nation and stop its terrible crime and sin, or like many other civilizations before, it will be destroyed.

Some men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.—*Colton.*

MISSIONS

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

THE SPIRIT THAT WINS IN MISSION WORK

I was deeply impressed many years ago when a prominent minister, a few months before his death, remarked to me, "If I were to have the privilege of living over again my ministry, I would be more tender and sympathetic." He was then out of the pastorate, and though nearing seventy, was still active in a work belonging to the ministry. In his pastorates he had never been unkind, but as he looked over his own work and that of other ministers, he realized, as never before, the power of the sympathetic touch.

Paul in his second letter to Timothy says, "And the servant of the Lord must not strive." Paul was not always thus. When we first see him he was full of combativeness and fight, persecuting unto death some who opposed him; but as he walked with Christ, this was all changed till he reached that state of heart and attitude of life when he could write that wonderful thirteenth chapter of First Corinthians.

It is unnecessary to go into details, but the Christian life and the Christian Church are often shorn of most of their power by harshness and the spirit of strife. When this is the order the forms of religion and religious work may be kept up, but there is no fruitage for the Master's kingdom.

Men's hearts, as well as their intellects and wills, must be reached if they are helped. The fighting spirit creates the same in them, while harshness drives them away and brutalizes all connected with it. General William Booth instructed his workers to "Aim at the heart," and this was one of the secrets of his world-wide success. It has been said that Christ had tenderness for all except the hypocrites. He did not strive with men; his was the tender touch and his aim was at men's hearts. It was Mohammed who established his religion with the sword; Christ established his kingdom on the basis of love. It is by reaching the hearts of men that they are brought to their knees in penitence, cleansed of their sins, and started out on lives of joyful serv-

ice. He who does not aim at the heart is bound to lose out sooner or later.

This does not mean that there should be no reproof. Reproof may be given in love and tenderness, or in hate and harshness. Paul summed the matter up when he said, "And let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you."

Such is the spirit and method of Christ, and such must be the spirit and method of Christian missions if they succeed. Their aim is at the stony hearts of men, and their method is characterized by the tender, sympathetic touch.

THE PRESENT SITUATION IN CHINA

(A Statement By Missionaries)

[One of the grave problems before the Christian Church today is the situation in China. Most of the Christian denominations have been carrying on extensive missionary operations in that great country and many things are changing with great rapidity. Fifteen months ago the news was confusing as well as disconcerting, but in mission circles much has come to hand that has given a better understanding. Many a time the last year the missionary secretary has wished he might share with all our people what was coming to his desk on the situation in China. Our own missionaries in China have written helpful and interesting letters and these have been hurried to the SABBATH RECORDER. A great deal of the material on the subject has come from the Foreign Missions Conference of North America and Canada; but much of this has not been for publication, and the articles put out by the religious press have been too long.

Below is given in part a statement by the missionaries connected with the mission of the Episcopal Church at Culing, China, and is taken from *The Witness*. This is offered in this connection because it sums up in a few paragraphs much that is being sent to the secretary's desk.—*W. L. B.*]

We do not profess to speak for the whole missionary body, but we are confident that we express substantially the views of many of our fellow workers.

Although in the present time of emotional stress and international misunderstanding, it is exceedingly difficult to think dispassionately, yet it is essential that man of good will should endeavor to do so if improved conditions are to result.

We believe that the Chinese are correct in saying that the present wide-spread ill-feeling is due fundamentally to a sense of grievance which the Chinese feel, owing to grave injustices suffered by their nation in the past at the hands of foreign powers, and that the only permanent and satisfactory solution is one which will remove that sense of wrong by generous and large-minded action on the part of those same powers. Such factors as Bolshevik propaganda and student anti-Christian agitation are undoubtedly contributory causes of the present unrest; but it is abundantly plain that there are tens of thousands of Chinese quite untouched by these influences, who are, nevertheless, smarting under a sense of injustice.

FOREIGNERS' ATTITUDE

We desire to record our conviction that the attitude of all foreigners in China should be of a character becoming guests in the home of a friend, that is to say, courteous and considerate, especially as we recall that in the countries from which many of us come there are restrictive laws against the residence of Chinese. The failure of many foreigners to make any serious effort to understand Chinese civilization, with its riches of history, poetry, philosophy, and art, breeds an attitude of racial pride, which is rightly resented by a people of such established culture as the Chinese. We deplore with a recent writer, "the attitude of arrogant superiority—with which many members of the Western communities in the treaty ports, with, however, notable exceptions, habitually regard and treat the Chinese in their own country." Our enthusiasm for the material and spiritual accomplishments of Western civilization should not blind us to the high intellectual and spiritual attainments of the Chinese.

CHINESE ARE KIND

In this connection we should like publicly to express our gratitude for the unnumbered acts of kindness we have received from Chinese friends. No one can live for long in close contact with the Chinese, and fail to recognize their innate spirit of

courtesy, their responsiveness to kindness, and their high capacity for friendship.

It is in the sealing of such bonds of fellowship that we wish to place our trust for personal protection. He who is among friends needs to carry no gun at his shoulder. Physical force is a protection only so long as it can inspire fear. It can not displace hate, but rather inspires and increases it. The stronger the bonds of friendship and love, based on mutual service, the less need is there for force. We should recognize that our use of force is the measure of the feebleness of our love.

INEFFECTIVENESS OF VIOLENCE

In the present disturbances in China the places where foreigners have been chiefly subjected to the attacks of angry mobs have been in almost every case those where gunboats, or other symbols of foreign force, were close by. It is open to question whether foreigners were not less safe in a foreign concession just because the concessions drew the violence of the Chinese. All through this great land of China, in hundreds of places where foreign missionaries have been at work, far from the possibility of any foreign military protection, the protection of the Chinese officials and police has been such that not one single foreign life has been lost.

The great missionary heroes of church history, ancient and modern, have not required a guarantee of personal security before volunteering to preach among the heathen the unsearchable riches of Christ. S. Augustine in England, S. Boniface in Germany, and Livingstone in Africa, to pick three names at random, did not carry on their labors for the Prince of Peace under military protection; and we who write this letter are prepared to see the withdrawal of foreign gunboats from the interior waters of China, resting our safety on the providence of our heavenly Father and on the good will and protection of the Chinese. In presenting a gospel of the triumph of love over force, of right over might, we are increasingly convinced that our cause is immeasurably weakened by our connection with rights and privileges gained and maintained through the use of foreign military force. We, therefore, wish to free ourselves from such rights and privileges, and to this end express our desire to waive the special privileges of extra-territoriality.

We are willing to be governed by Chinese laws, and in case of danger to our persons or property, we desire no other protection than that afforded by the Chinese authorities. In case of personal injury or death we wish our government to make no demand for punishment or indemnity. We would make our appeal for a more earnest effort on the part of all Christians toward the upbuilding, through justice, conciliation, and humility, of that spirit of fellowship and love which will make appeals to force increasingly unnecessary.

AMERICAN ATTITUDE

As American citizens we desire to express our respectful appreciation of the high-minded attitude taken by our President during the past few months in the negotiations between the Powers vis-a-vis China. In the face of evident opposition of other powers who would indefinitely postpone consideration of China's demands, our government has consistently sought to win for China an impartial hearing and just treatment.

DAY OF MANY CHANGES

Today is not the China of a generation ago. It would seem inevitable that the period of profound transition through which China is passing should be a time of unrest. The present intellectual and cultural changes in China are a more far-reaching *renaissance movement* than that of the fifteenth century in Europe. Further, there is taking place a *reformation in religious thought* more radical than the movement of the sixteenth century, associated especially with Luther. In addition, China is in the midst of *political changes* more profound than those of the French revolution, or the American fight for independence. Superimposed on all this, is the *industrial transition*, made more acute than in the West by the impact of Western powers, with all their developments of science, and immense financial power. Each of these changes, which in the West came largely as slow evolutionary processes, separated by centuries, are intensified in China by being concentrated within a decade or two. It would not be strange if the taking in of countless new ideas from the West, together with the re-evaluation of many of the old ideas in China, should cause temporary indigestion. Nevertheless, in spite of the

apparent chaos in China today, marked progress has been made in many things; and what China has a right to expect from nations calling themselves "Christian" is sympathy, patience, unselfish assistance, and the early removal of the fundamental causes of international friction through treaty revision.

As we plead for this from the West, however, we ask our Chinese friends, in their eagerness to abolish "unequal" treaties to remember that equal rights and equal privileges entail equality of responsibility. If foreigners are to be judged in Chinese courts, then the latter should be purged of their present corruption and brought into much closer proximity than they now are with Western standards and ideals of justice. If China wishes to be treated as an equal in the family of nations, she needs to do a lot of housecleaning, such as the disbandment of needless and undisciplined soldiery, the redeeming of political life from self-seeking and dishonest officials, and the suppression of the opium traffic. But in struggling with these domestic problems, China ought to have the co-operation of the West, as, for instance, in such matters as the enforcement of the embargo on the importation of arms and narcotics.

We believe it to be essential to the future peace of the world that men and women of Western nations shall make a conscientious effort to co-operate with the aspirations of all those Chinese who are laboring constructively for a better China, for the emergence of which we look with confident hope, believing that this nation with a history and culture so venerable, and national characteristics so worthy, has a great contribution to make toward the upbuilding of the kingdom of God among men.

"I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped like a shabby old coat at the
door
And never be put on again.

"We would find all the things we intended to do
But forgot, and remembered too late,
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE STOCKHOLM CONFERENCE—I

DEAN J. NELSON NORWOOD, PH. D.

It was my good fortune to be chosen by the Commission of our General Conference as official delegate of the Seventh Day Baptist Churches to the Universal Christian Conference on Life and Work held in Stockholm, Sweden, last August. To me it brought a wonderful experience, and now that the rush of opening days at college is well over, I propose (subject to the editorial veto of our good Dr. Gardiner) to pass on some of these interesting experiences and, if possible, some of the unique inspiration of that wonderful meeting to RECORDER readers. If my ambition keeps active, I hope to appear weekly (or nearly so) in the RECORDER all winter. However, if you get tired of it before I do, just drop me a line and I will stop.

LONDON TO STOCKHOLM

"Good evening, sir. I see you are going to Stockholm." "Yes, I am. I suppose you are too." With these words Dr. Watson, pastor of a large Presbyterian Church in Glasgow, Scotland, and I greeted each other in the Liverpool Street station (London) of the London and Northeastern Railway. I had left my little boy, John, with his English aunt, and his English grandmother, and had started for Stockholm. At this station I had looked around, while waiting for the delayed continental express to start, for other delegates headed for Stockholm. We had been provided with blue and yellow stickers to put on our baggage. These are the colors in the Swedish flag and guaranteed us an easy time with customs officers. Dr. Watson and I stuck together too, and through, and returning from the Conference. He proved to be a delightful traveling companion. I much enjoyed his rich Scotch burr and his sane observations on men and measures.

In due time we started for Harwich (Haritch, the English call it). The train being late, the boat which was to take us

during the night across the North Sea was perforce late too. Much to my disgust, I neglected to present "Cook's" berth reservation card on the boat. Indeed, I forgot I had it. Hence I must take my chances with the crowd in a big common bunk room. It was a most uncomfortable night, but daylight and the Hook of Holland did arrive and we soon found ourselves crossing the beautiful, unique scenery of historic Holland, with its windmills, its canals, its level, low-lying lands, and its Dutch—no, that's wrong. I almost said its Dutch dress and bonnets. But in all the time I was in Holland I never saw the traditional dress and bonnet we associate with Dutch landscapes. Wooden shoes? Oh, yes, I saw lots of them.

It happened that Dr. Watson and I sat face to face in the railway compartment with a young German college professor. (I inferred he was such from certain things he said.) We got to talking about the war and its aftermath. This German was evidently a Nationalist in German politics. He wanted German children taught that Germany had been robbed of Alsace-Lorraine, and that some day they must recover it. He said that he had no particular ill will toward England or the United States, but he admitted his cordial hatred of France and all things French. He told us that he felt that he was a fairly civilized man and that having carefully weighed the pros and cons he was sure, had he been the submarine commander on that May day in 1915, he would certainly have sunk the Lusitania. He appeared, however, to have nothing to say to the proposition that right or wrong, it was mighty poor policy from Germany's point of view, to sink that ship. That deed reverberated around the world. It shocked all—enemies and neutrals alike, helped to bring the United States into the war, and thus ensured Germany's ruin.

At Hamburg that Monday night we took the sleeper. A European sleeper is very differently arranged from an American Pullman. It consists of a row of compartments occupying the whole width of the car except for a narrow side aisle which runs the full length of the car. There are two bunks in each compartment, one above the other as with ours, but you sleep crosswise of the car instead of lengthwise. On the opposite side from the bunks are clothes

hooks, a little table, and a cupboard with folding washstand, drinking water, glasses, etc. Two conveniences not found on our trains are a little recess and hook in the car wall near your head, for your watch, and a folding foot-rest to use when lacing or unlacing shoes. I spent, on the whole, a restful night both on land and when the car was run onto a ferry and floated across the arm of the Baltic Sea to Swedish territory. I arose early enough to see them pull us off the ferry to dry land.

Meanwhile our circle of acquaintances had widened. There were scores of delegates on the train before we reached the Baltic. First there was Mr. Cockett, an Australian Congregationalist who had just accepted a call to what is practically John Bunyan's old church at Bedford—a nervous, earnest, forward-looking young minister, liked by all. There was Mr. Corder, a Quaker, full of funny stories and much traveled. He had spent months in this country and seemed to have encountered every type in our population as he went from coast to coast speaking in the interests of Quaker relief work. We all enjoyed Mr. Corder. There was a younger man, Mr. Tritton, connected with the Quaker headquarters in London. He told me a great deal about his experiences during the war, when as a conscientious non-resister he had been allowed to do agricultural work instead of serving in the trenches. Mr. Woolmer, a retired Wesleyan preacher from London, and a young lady, private secretary to Sir Henry Lunn, a leading Wesleyan, I must merely mention in passing. We were a jolly crowd though, enjoying the new experiences of Swedish railroading and happily expectant as to the great conference.

Swedish scenery with its hills, its ever-green forests, its painted wooden buildings reminds one considerably of the southern tier of New York State. But the lavish use of brass on the policemen's hats, the triangular rolled brims of the soldiers' hats (a bit like the styles of 1776), the queer fences, the hay cocked, and the grain shocked on tall, sharp-pointed sticks looking like huge needles, and the scrambled alphabet (as it appeared to us as we tried to read the signs) showed us that we were far from the land of good old Uncle Sam.

Tuesday night we reached Stockholm and

new problems confronted us. About them I must write another time. Let me in closing invite my younger readers to get out their geographies and trace this string of towns and cities: Retford, London, Harwich, (England); Hook of Holland, Rotterdam, (Holland); Hamburg, Lübeck, Rostock, Sassnitz, (Germany); Trälleborg, Malmö, Stockholm, (Sweden).

A NEAR-TRAGEDY

Only ten days before Christmas, and no check from the Mission to Lepers!

The leper people of Belgaum, India, faced the prospect of a Christmas without gifts, without a special dinner—a Christmas day like any other day in the year.

A prayer meeting was held. The matter was brought to the Christian God in heartfelt prayer, and before Christmas day dawned the check had come, the church was decorated, and the feast prepared, and the day was one of real happiness.

Nor was the Christ forgotten in the Christmas feasting. The missionary writes: "Before Christmas some outstanding differences were made up, so a good spirit prevailed." (Possibly there is a suggestion in that for American Christians.)

The two million lepers of the world will have no Christmas except what Christians provide for them. The American Mission to Lepers is in direct touch with missionaries in other leper stations in India besides Belgaum, as well as in a number of stations in China, Korea, Japan, Siam, Africa, South America, and many islands. It helps the missionaries provide food, clothing, shelter, medicine and gospel cheer for sufferers who are outcasts from their own people, and will transmit special Christmas gifts to them. It is now too late to send material gifts, but the money will be spent on the field to buy just the things the patients need most and will most appreciate. Checks should be made payable to Fleming H. Revell, treasurer, and sent to the American Mission to Lepers, 1118 K, 156 Fifth Avenue, New York City.

Nothing exposes religion more to the reproach of its enemies than worldliness and half-heartedness of professors.—Matthew Henry.

SERMONS THAT INSPIRE

Dr. George C. Lorimer, when pastor of the Tremont Temple, Boston, preached one Sunday on "Samson Grinding at the Mill." In his poetic way he summed up Samson's career in these words: "The bird with a broken pinion never soars as high again." Mr. Hezekiah Butterworth, then an editor of the *Youth's Companion*, was in the congregation. He said the words came to him from the pulpit as a lightning flash of truth. He went home, and under the inspiration of the sermon, wrote these lines on "The Bird with a Broken Wing":

I walked through the woodland meadows,
Where sweet the thrushes sing;
And found on a bed of mosses,
A bird with a broken wing.
I healed its wound and each morning
It sang its old sweet strain;
But the bird with a broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art;
And touched with a Christlike pity
I took him to my heart.
He lived with a noble purpose
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

But the bird with a broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with a broken pinion
Never soars as high again.

Dr. Lorimer's sermon did more than inspire a poet, for these verses, landing strangely in a prison corridor, in turn became a conductor of the truth he had uttered. And this circumstance was connected with another sermon, preached later by Dr. Lorimer, when he was pastor of the Immanuel Baptist Church, Chicago. One Sunday evening he took up the Cincinnati riots. Dwelling on the insidiousness of sin, he pointed his finger, saying, "It may be tonight there is a defaulter here." Sure enough there was. He felt the preacher's finger pointed directly at himself. It seemed to burn into his soul. He resolved to make restitution of all he had stolen, thinking he could keep his crime concealed until this was done. His crime was unexpectedly discovered, however. He pleaded guilty and was given a two years' sentence

at Joliet. During his term he picked up one day a scrap of paper in the corridor, on which were printed the lines of "The Bird with a Broken Pinion." Having resolved to live a Christian life, the words came to him with great force. He saw in them a true picture of himself. When his prison term expired he resolved to preach the gospel, and has since been a great power, especially among audiences of criminals. He often recites the verses which he found in the prison corridor. The first half of the last stanza seemed especially true of him.

No one may have been converted at Tremont Temple as a direct result of the sermon on Samson; but a poet gave that sermon wings, and as a result many were won to Christ.—*Christian Advocate*.

TO ADA FAIRFIELD

On Receiving a Copy of Her "Autumn Leaves"
From a Friend

MARY E. H. EVERETT.

Nay, sister poet, "autumn leaves,"
In all their brilliant hues,
Are dead,—the sport of mocking winds
And wasted by suns and dews.
The lovely treasures you have brought
To brighten hours of gloom,
Full of a warm and glowing light
Are precious spring's own bloom.

Here through a tangled vale of grass
The dandelion's pale gold
Shows that our earth has treasure still
Worthy for man to hold.
There the fringed gentian's precious gems
Sway lightly to and fro
And yonder purple asters stand
To wait the coming snow.

And dearer flowers than these are here,
Brought down from the mountain lands,
In some celestial garden grown
Tended by angels' hands,—
White flowers of purity and peace,
A rose from love's own clime,
And patience, whose perennial bloom
Outlives the years of time.

And simple folks around their hearth
In centuries yet to be
Shall speak their words of hope and cheer
And softly talk of thee,
And hearts that have grown sore with grief
Shall bless thee for thy faith in God
That comforted thy home.

"The call to religion is not to be better than your fellows, but to be better than yourself."

WOMAN'S WORK

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

A Sabbath Day service may serve you an end,
As a step in the ladder to heaven;
But you never will mount very high, my friend,
With but one good round in seven.
—John Whiting Storrs.

It was night when we reached Seattle and, after our experiences of that day, we were glad to be shown to our room, that as usual was supposed to be "quiet" and high above the city. This time we found less noise than usual, or perhaps we were more tired than usual for we slept late in the morning. When we did awaken we were sorry that we had not awakened at sunrise for from our windows we had a most beautiful view over Puget Sound to Mt. Olympus, all blue and white in the morning light. We were glad that there had been rain enough to put out the forest fires and so to clear the atmosphere of the smoky haze that had obscured the mountains on our first visit. We were glad, too, that the rain had passed over, and that there was nothing now between our eyes and the view.

We were to stay in Seattle but one day this time, and it promised to be a full day, but we found time to telephone several friends of former days who live in or around Seattle. Among these people was one who is well known to many of our readers, Mrs. Annabelle Van Horn Kennedy, who lives in Seattle, and with her husband is engaged in educational work among those whose opportunities for education have been limited. Mrs. Kennedy said that, as they have no children, they have adopted the world for their family, and no one who knows her will doubt that the world will fare well at their hands.

Finally, our telephoning over and with another look from our window, we started for the docks to take a boat for Bremerton, the government navy yard, where we were to meet the brother of our granddaughter's mother. We had a little time before the boat left, so we loitered along the streets again; there were so many things interest-

ing to landlubbers like us. When we took the trip to Bremerton on our former visit, we had only occasional glimpses of the Olympics, but today they stood forth in all the glory of a clear day, and we looked our fill. Then we turned to the other side and caught our breath, for there looking as if he had just arisen from the waters of Puget Sound stood Mt. Rainier. It was so wonderful that my view was obscured, not by haze in the atmosphere, but by the mist in my own eyes. For the greater part of that hour's ride we could scarcely look at anything else. Occasionally we ran so close to some wooded island that we couldn't see past the trees, and we begrudged the time thus spent. However the ride was soon over, and as we turned to dock at Bremerton we lost sight of "The Mountain" and turned our attention to shore, wondering if there would be so many sailors on the pier that we could not find the young man wearing the insignia of radio service, who was to meet us and whom we had never seen. But it was not at all difficult to pick him and his wife out of those waiting at the pier; and when we saw him stop a man and woman a bit ahead of us for a moment and then turn again toward the boat, we went up to them with considerable assurance, and we were not disappointed. After lunch with these young people, we started out to see the sights of the navy yard. We were early for visiting hours, and so we were not disturbed by crowds of people, and did not have to hurry from one place to another as we might have had to do with a regular guide. The battleship *Arizona* was in dry dock and we enjoyed the experience of walking around it while it was being overhauled. We should have been glad to have gone on board, but we judged that would be impossible. I could hardly realize that so much of a boat can be submerged and the rest stay above water. I wish Christopher Columbus could have been there. I should like to hear what he would say about such a boat. I was interested in the fin-like arrangements that we learned helped to keep the ship right side up in heavy seas. Everything about it was very interesting to us, from the rudder and propellers to the anti-aircraft guns, so mounted that their aim may be changed, and they may be loaded and fired an almost incredible number of times a minute. Then there were many

other things to be seen. This navy yard is a busy place now, and we could scarcely imagine what it would be like in war time. Our stay was so short that we did not have time to visit the radio station, Mr. Reid's headquarters. He has been in this department of the navy since before the late war. He is a very modest young man, but his wife told me that the government has just installed a new wireless unit that he has lately perfected, and that probably this would supersede those now in use in the navy. As he is in the navy, no financial returns may come to him for this work. We enjoyed our little visit with these young people, who had been married only a few weeks and were looking forward a few weeks more to the time when they might be settled in the officers' quarters in "the yards." But all too soon, as usually happens when one is having an especially good time, the visit was over and we were back on the boat. And soon again we were filling our eyes with the beauties of "The Mountain."

That night for dinner we hunted out a little oyster house that had been recommended to us for its delicious sea food. When we admitted to our waitress who came to inquire whether our cracked crabs were all right, that we supposed they were, but that we had never eaten any before, she was so much astonished that she fairly stuttered in asking us where we came from; and after that she kept coming back to look at us and wonder over such queer people. However, she was nice and told us which part of our menu was best; and because we could not eat all of the large helpings she worried for fear we did not like it; we assured her that we did, but we left her shaking her head over the strange fact that there were such queer people in the world.

We were taking our train that evening but had some time early in the evening for a visit with some cousins who had been in Seattle for a few weeks, and whose telephone number we had not known and so had missed getting in touch with them earlier. They came in and spent the evening, going to the train with us. These cousins are also known to many of our readers, Mr. and Mrs. Arthur B. Stillman. Mrs. Stillman will be remembered as Miss Laura Gilbert. We enjoyed our visit very much and were rather disgruntled with the hotel

management because they had not delivered the messages that had been left for us by them before our arrival; however we were thankful for the short visit. Mr. Stillman is a member of the faculty of the University of Oregon, at Eugene, and had been taking work in the University of Washington, at Seattle, during the summer session. It was at their pleasant home in Eugene that we had been entertained by our cousin, Miss Laura Stillman. Here again we brought out our photographs and talked over old times and old friends, and the train came before we had half finished.

While we were in Eugene we had written Mr. Swanzey, son of the conductor who had shown us so many kindnesses on our trip out, to see if he could secure accommodations on this train; he had written us that after some difficulty he had succeeded in getting us just inside the coach—the first section—and that his father was going back on that train. So when we boarded the train, it was pleasant to greet again the friend we had made on the outgoing trip.

In the morning we took stock of our fellow travelers. We had hoped that some of those who went out with us would be coming back with us, but aside from "mine host Swanzey" we knew no one on the car. As we went to breakfast we discovered that the chef, who had shown us through the kitchen on the trip out was presiding over the kitchen on the way back. And when we found our seats in the diner, we were greeted by a waiter who had served us on the trip out and who said, "We ah suah glad yo'll ah goin' back with us." So we found we had three old friends on the train.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met on November 2, 1925, at the home of the president in Milton Junction.

Members present were: Mrs. A. B. West, Mrs. Sutton, Mrs. L. M. Babcock, Mrs. Shaw, Mrs. Daland, Mrs. Crosley, Mrs. Nettie West, Mrs. Skaggs.

Visitors: Miss Mabel West, of our China mission; Mrs. T. R. Williams, of Chicago; Mrs. Charles Thorngate, of Exeland, and Mrs. Emma Landphear, of Milton.

Mrs. West read the Fifty-seventh Psalm and Mrs. Crosley led in prayer.

The secretary read the report of the October meeting.

The treasurer's report was read by Mrs. L. M. Babcock. Receipts for the month were \$124.80; disbursements, \$126.50; balance on hand, \$10.41.

Mrs. L. M. Babcock read a letter which the treasurer had received from Miss Caroline Slagter in Java expressing gratitude for a small gift received from the board.

The corresponding secretary read a letter from Secretary W. L. Burdick of the Missionary Society. Literature on China had been received and the secretary had prepared the annual letter which was read, discussed, approved, and the usual number of copies ordered.

The committee appointed to consider publishing the Conference address, "The History of Our China Mission," by Mrs. D. H. Davis, reported that it did not seem advisable to publish this paper in leaflet form at present. They advised that the board recommend to our women's societies *A Study of Seventh Day Baptist Missions in China*, lately published by the Young People's Board. Voted to adopt the report with recommendations. The president asked this committee to ascertain whether some leaflets on our China Mission published some time ago are still available.

After the business meeting Miss Mabel West was ready to show a large collection of things from China. These Chinese things with the explanations and descriptions, which Miss West so ably gave, set forth quite clearly the every day life of the Chinese people.

The board adjourned to meet with Mrs. L. M. Babcock.

MRS. A. B. WEST,
President.
MRS. J. L. SKAGGS,
Recording Secretary.

DIARY OF ELDER NATHAN WARDNER FOR OCTOBER, 1850

Oct. 3—News has come that Mr. Bates died at Macao with inflammation of the bowels.

The man who a short time ago was so anxious to be baptized has lately been inquiring of Mr. Carpenter's teacher if he can gain any pecuniary advantage by being baptized, etc., and now absents himself.

Oct. 6—My teacher is trying to get up a class of children to teach, for which he is to receive a compensation in addition to his regular wages, but the neighbors refuse to send because they do not wish their children taught a foreign religion.

News has come that President Taylor is dead,—died with cholera on the seventh or eighth of July.

In time of a gale at sea Chinese sailors throw out flat, strong baskets attached to the ship by ropes to prevent the vessel from drifting too fast. They have in their books the history of a man who answers to the description of Samson very well.

Oct. 15—My teacher's brother attempted to take my likeness, but failed.

Oct. 16—Witnessed a scene which was most *heartrending to me*. Lord, deliver me from ever witnessing the like again!

Oct. 17—A Chinese ship master who trades between here and Japan, called with a man who was my teacher for a time, having a letter purported to be from the Japanese authorities to the British Consul of Shanghai, wishing him to use his influence to get Dr. Betlehem away from Loo Chow, and wished me to go and introduce him to Mr. Alcock, that he might present the letter.

Oct. 18—Some of the Chinese think that the seasons are caused by the respiration of the earth; when she draws in her breath, the surface is raised up near the sun, which causes summer and vice versa.

Oct. 19—A day of great trial and temptation. Lord grant that ere long we may have a separate habitation for my family.

Oct. 21—In June I lent my teacher \$10 to help him out of difficulties, as he said his creditors were crowding him. He now owes me \$8 of it, and instead of showing gratitude for my assistance threatens to leave if I do not give it to him as an additional compensation for his services.

Oct. 25—Had a talk with my teacher who acknowledged his error.

Learn that Rev. William M. Jones has been discarded by his board for keeping the Sabbath, according to the commandments.

This evening rung our new bell for the first time.

Lee Sien Sang's friend called again today and repeated his wish to become a disciple, but at the same time showing much more anxiety about being supported at my

expense while being instructed than about hearing the doctrine. I could not refrain from letting him know I was displeased with such a spirit.

Oct. 28—Sent a joint letter and some Sabbath tracts to Rev. Mr. Betlehem.

Since refusing to support Lee's friend at my expense, he has seemed to lose all interest in hearing the gospel, and absents himself.

Oct. 31—Night watched with Mr. Parker, formerly connected with Roll Drinker and Co., Hong Kong, and came here for his health. He is now probably past recovery with chronic diarrhea. I conversed with him about a future state. He said he was not a professor but had hope in Christ, and requested me to read to him the third chapter of Romans. I fear, however, his hopes of heaven are delusive.

HOME NEWS

MILTON JUNCTION, WIS.—It has been a long time since anything has appeared in the RECORDER from the Milton Junction Church, but that your readers may know we are still on the active list we are sending you a few items that may be of interest.

The church has just celebrated its fiftieth birthday, beginning Friday evening, November 13, and ending Sunday afternoon.

The services Friday evening were held in the basement, at which time the pastor gave a scripture reading concerning baptism, followed by a short address. At the close of this service the ordinance of baptism was administered to six young people who had previously offered themselves for church membership.

By the time for the services to open Sabbath morning the church auditorium and gallery were packed. The sermon of the morning was given by Rev. James L. Skaggs, pastor of the Milton Seventh Day Baptist Church, who spoke of the missionaries that had been sent out by the Junction Church and of the great need of all churches and denominations putting forth greater effort in spreading the gospel. At the close of this service dinner was served to all who desired to remain and enjoy the repast that had been prepared by the people of the church. About four hundred were fed.

The afternoon service was in charge of the young people, who presented a fine program. Pastor August Johansen of the

Chicago Seventh Day Baptist Church, preached a powerful sermon on "Opportunities of the Future." Special features of this program were a selection by the Milton College quartet and a duet by Elizabeth Johnson and Dorothy Burdick. Lura Burdick of the local church had charge.

One of the outstanding features of the celebration was the dedication of the Wicks direct electric pipe organ, which the church purchased during the summer. A short dedicatory address and consecrating prayer were made by Rev. L. D. Seager, pastor of the Albion Church. This was followed by a masterful recital by Professor A. Neil Annas, of the Teachers' College, DeKalb, Ill.

At ten-thirty Sunday morning was "Constituent members' hour," which was in charge of Dr. A. S. Maxson. Of the eighty-four people who organized the church, November 15, 1875, nineteen are still living. Of this number the following were present and sat on the platform during the service: W. H. Greenman, Dr. A. S. Maxson, Irving B. Clarke, Mrs. Irving B. Clarke, Mrs. Julia Burdick, Mrs. Miles Rice, Dr. George W. Post, Sr., Mrs. George W. Post. But seven of those who helped form the church are now members, six of whom were present. Reminiscences of early days in the church, messages from those who were constituent members, letters from nonresident members and living ex-pastors, were among the items on the program. A solo was given by Dr. George W. Post, and a quartet, two of whom were constituent members, rendered a selection. Following the service a banquet was given for members of the society, church, constituent members and their families, at which about a hundred plates were served. The dining room was beautifully decorated in colors appropriate to the occasion. A table of honor had been prepared for the constituent members and the pastor and his wife. It was graced with a large birthday cake lighted by fifty candles. It was the gift of Mrs. Robert Green. The banquet was followed by after dinner addresses, and the fifty years of community and world service celebration were brought to a close about three o'clock.

Another happy event of recent date, especially for the pastor and wife, was the
(Continued on page 695)

YOUNG PEOPLE'S WORK

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

CHRISTMAS JOY

Christian Endeavor Topic for Sabbath Day,
December 19, 1925

DAILY READINGS

Sunday—Joy of salvation (Luke 2: 25-40)
Monday—Joy of God with us (John 1: 1-5, 14)
Tuesday—Joy because of heaven's interest (Luke 2: 8-20)
Wednesday—Joy in God's love (1 John 3: 1-3)
Thursday—Joy in gift-giving (Acts 20: 35)
Friday—Joy in hope (1 Pet. 1: 1-9)
Sabbath Day—Topic: Why is Christmas a time of joy? (Matt. 1: 18-23; 2 Cor. 9: 15)

"Here's another Christmas! May it bring to you
Song and sun and laughter, and all your dreams
come true—

A golden path at morning, a star-crowned peace
at night—
And all the hours bring dancing flowers before
your raptured sight.

"Merry, merry Christmas! May your glad heart
know
All the lovely, lovely things of the long ago—
All the wonder-glories that once were glad and
sweet
Along the path of childhood for your little wan-
dering feet.

"Happy, happy Christmas! May its voices ring
Deep within the life of you, giving hope a wing
That sifts the drifting future and captures all the
sun,
To scatter sweeter music down the little way you
run.

"Here's another Christmas! May it gleam and
shine
Through the portals of your soul with a joy di-
vine;
And fill your need with vision till in leaping
ecstasy
Your mounting faith shall whisper: 'How good
God is to me!'"

PERPETUATING THE CHRISTMAS SPIRIT

Remote as it may seem when we scan the headlines of the papers, who knows but what some time the Christmas spirit with all the love and kindness and forbearance that we now crowd into one day of the year may be made, through some universal recognition of the benefits it affords, to extend throughout the other three hundred sixty-four days as well.

It would solve a lot of the problems that we are forced to let go perpetually unsolved, and surely it would make this old earth a happier place in which to live. If we can declare a truce in our meannesses and pettinesses for one day, is it unreasonable to suppose that some time when we become worthy of it we can effect a good will treaty that will endure throughout the year?—
Editorial from "The Woman's World."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The Christmas spirit is the spirit of giving. I fear that many of us do not realize what Christmas really means, and do not catch the spirit of it. There are some people who always know they will receive gifts from certain friends, so they fret and worry and become tired out, wondering what they can give them. They give simply from a sense of duty and say they wish Christmas would never come, for they never have enough money to spend for presents. What joy can there be in such giving?

The greatest joy in life is that which comes from having made some one else happy. He is a happy person who can do this. The greatest gift which the world has ever received is Jesus Christ. Our Father gave him willingly and gladly, because he loved us, and wished to make us happy, not expecting anything in return for his gift. That is the true Christmas spirit and the only spirit which will bring real joy. Let us be unselfish in our giving.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, December 19, 1925

WHY DID JESUS COME INTO THE WORLD?
LUKE 1: 31-33; JOHN 10: 7-11

MERRY CHRISTMAS

DEAR INTERMEDIATES:

Since it will not be hard for you to find material from other sources bearing on the topic for this week and on the general subject of Christmas, I hope I may be pardoned if I use my space this week for a personal message to the intermediates. I have read with a good deal of interest all that has appeared in the RECORDER about

your societies, as well as what has been printed in some of your church papers that have come to me. So I feel as if I were getting acquainted with some of you and with what you are doing.

How many other societies, like the one at Milton, are in the RECORDER Reading Contest? It is not too late to start yet. Let us rally to the good old RECORDER and give it our support by reading it.

Another thing that it seems appropriate to mention at Christmas time is membership in the Tenth Legion, and among the Quiet Hour Comrades. These things will help you to live the life of service to Jesus throughout the coming year.

And now if this should be read by some one who goes to a church where there is no Intermediate society, or who knows of a church near by without such a society, let me ask you to consider this question: Does that church need an Intermediate society? And as you answer this question thoughtfully and prayerfully, then act accordingly.

Are there young people in your neighborhood who are not reached by the other societies of the church—who think that the juniors are "too little," or the seniors are "too big"? Then there is a place for the "In-between society," (for that is what "intermediate" means) in that young person's life.

In closing, I wish to say "Merry Christmas to all, and to all a good night." Write soon and often.

Sincerely yours,
THE SUPERINTENDENT.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR DECEMBER 19

Remember the two standard hymns that are to be sung each meeting this month and that the juniors are to select Bible verses for their testimonies.

This is to be a Christmas tree service. If possible have a small tree to stand on the table with real candles on it. Each junior is given a match, and as soon as he takes part in the testimony meeting he lights one of the candles. If the candles are too expensive give each junior a gilt or silver colored star which they are to hang on the tree in place of lighting the candles. Another method which might be used is to ask

each junior to bring one piece of trimming for the tree, and during the testimonies let them place their trimming on the tree after they have taken part. The little tree then might be carried to some old people who couldn't get out in the woods to get a tree for their Christmas. If the tree is out of the question, draw a picture of one on the blackboard and outline candles on it so that when the juniors take part they can go to the board and color their candle.

The following blackboard talk taken from the *Illustrator* should be explained very simply and forcefully to the juniors.

The Giver—God so loved the world that he gave his

The Gift—Only begotten

The Condition—Son that whosoever believeth in him should not Perish but have

The Reward—Everlasting Life

Put the first letters of the different sections of John 3:16 as arranged above in red so that after the talk is finished the juniors can read for themselves that God not only gave us the great gift of Jesus but also the *Gospel*.

Ashaway, R. I.

UTILIZING OPPORTUNITIES IN THE CHURCH

ROYAL CROUCH

(Paper read at the Young People's Hour of the Semi-annual Meeting of the Michigan and Ohio Churches at Battle Creek, Mich.)

The first thing necessary to those who would make themselves useful when opportunities present is, to be right with God and thus be imbued with a constant desire to perceive and make use of every opportunity to serve in the vineyard of the Master. With God as our guide we are constantly in touch with him; through prayer we will be able to feel him prompting us at all times, and he will ever be at our side to give us courage and wisdom in using the opportunities that come to us.

One of the great opportunities in the church is that of assembling ourselves together to worship on the Sabbath day. Then comes the blessed opportunity to testify for the Master in the presence of, not only "those who are of the household of faith"; but quite often there are those in atten-

dance who have not yet given their hearts to God and who, hearing testimonies of those who are praying and have given their hearts to God, may be led to see the beauty and peace of a life consecrated to his service, and eventually join the fold. There is also a place for all in the regular program of the Sabbath day service of worship, and the ones who are willing to take their part in this way are making use of opportunities.

Then there is the opportunity to show by example. Many people can believe that a thing is fact by being told that it is so; but others have to see to believe; and the true Christian life lived in the presence of such is visible evidence that the Christian life is good and can be realized.

The various offices of the church present a vast field of opportunities for service for God and the Church. The pathway of the deacons and elders is strewn all along with opportunities. There are the poor and needy of the community served by the church; the care and attention received by them from the church, often means the saving of several souls. Many a "shut-in" can be cheered and their lives made less of a burden by the calls of the church people, and sometimes the holding of a meeting in their home proves to be a great blessing to them.

The church clerk has opportunities to keep in touch with all whose names appear on the church rolls and see to it that proper supervision and counsel are available to those who may seem to be becoming cool or careless toward the work of the kingdom.

The pastor, guardian of the flock, probably sees more opportunities than anyone else connected with the church; these opportunities are not all for the pastor however, and the wise pastor will be able to discern opportunities for nearly every one in his congregation, and should have the hearty conscientious support of every loyal member of the church. Thus there would be work for every one and every one working.

In every church there are those who can sing and are able to help in the praise services. There are others who find it comparatively easy to speak in public, and to them come many opportunities to take the leader's place or help out on special occasions. There are others who are, to use a common expression, "good mixers," and they find it easy to meet and greet the

stranger who attends the services, and make him feel welcome and at home.

There are opportunities on every hand for every one of us, so let us all strive to be in close touch with the heavenly Father at all times and ask him for a clearness of vision that we may recognize and utilize every opportunity to glorify our Father who is in heaven.

HOME NEWS

(Continued from page 692)

celebration of their wedding anniversary. As it was the twentieth, the church planned to give them a real surprise. So on Sunday evening, the evening before the actual day, November 5, word was sent them that the choir wished to see them at the church. Thinking it wanted to consult them concerning special music they hastened to the church to find it well filled with members of the congregation. As the wedding march was played, they were led to the front of the church by flower girls who strewed their path with flowers, where instead of a wedding they were presented with a vacuum cleaner, Deacon A. B. West acting as spokesman. The evening was spent in games and stunts and delicious refreshments were served. E. E. S.

GRACE SUFFICIENT

His grace is sufficient, whatever my need,
"Made perfect in weakness," the promise I plead,
Thus walking with Jesus and trusting the while,
My burden, his gift, I can bear with a smile.

His grace is sufficient, his life in my soul
Has lifted and cleansed me, his grace shall control;

And over and over his word comes to me:
"My grace is sufficient, sufficient for thee."

His grace is sufficient; so tender his care
That when trial comes, strength and courage are there;

The arms everlasting, God's sheltering wing—
His grace is sufficient, triumphant I sing.

"My grace is sufficient," sweet song in the night;
Though darkness surround me, the Lord is my light;

O wonderful Saviour, sufficient thy grace;
In weakness I glory; it shows me thy face.

—Martha S. Clingan.

The nearer I come to the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple.—Victor Hugo.

CHILDREN'S PAGE

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

GOD'S CHRISTMAS GIFT

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
December 19, 1925

DAILY READINGS

Sunday—God's gift of life (Acts 17: 28)
Monday—God's gifts in nature (Ps. 136: 25)
Tuesday—God's gifts all perfect (Jas. 1: 17)
Wednesday—God's gift of ability (Deut. 8: 18)
Thursday—God's gift of life eternal (Rom. 6: 23)
Friday—God's greatest gift (2 Cor. 9: 15)
Sabbath Day—Topic: God's Christmas gift to us
(Luke 2: 1-19; John 3: 16)

GOD'S GIFTS

MRS. JENNIE BEE
North Loup Junior Superintendent

Our first gift from God is life itself. We all love to see the tiny babe, so helpless that it can neither walk nor talk. But God's plan is to send these tiny creatures to a father and mother who will love and care for them until Nature (another one of God's gifts) helps the little one to grow, and by and by it can laugh, walk, and talk, and even run and play as you boys and girls do; yes, and go to Junior, and learn to love and work for Jesus, who has taken care of it; and if it has the right teaching and influence it will give its heart to him and he will give it power to do lots of good in this world. Now let us look in our Bibles and see if we can find where God sent a tiny Babe to this world, and there was no room for it in any house, so it was born in a manger. But God cared for it, and the Bible tells us that he "increased in wisdom and stature and in favor with God and man." Luke 2: 52. Who can tell what they named that Babe? He was our first Christmas gift from God; and if we will give our hearts to him and try to please him, our lives here will grow beautiful and be full of kind words and loving deeds. And in the end we shall gain a beautiful home in heaven, where we will be with Jesus always.

North Loup, Neb.

WINTER BIRDS

Oh, what do winter birdies say,
As in ice and snow they play?
Are they hungry, sad, and blue?
Listen, and they'll answer you.

"Chick-a-dee-dee, I'm full of glee,"
Sings a bird in a little black cap.
"I'm happy and gay, though the heavens are gray,
And the flowers are taking a nap."

"Worried or flurried? Ho ho!" laughs Woodpecker.
And he hammers a tune on the tree.
"A rat-a-tat-tat, I've no time for that;
Here's a right juicy worm for my tea."

"Bob White is true, and he's working for you,"
Call the quails from the bare frozen ground,
As they eat all the seeds that grow to make weeds,
And they murmur aloud happy sounds.

Oh, what do winter birdies say,
As in ice and snow they play?
Birdies say, "God's love is true,
And winter brings the spring anew."
—Ethel Lynn Andrews.

DEAR RECORDER CHILDREN:

As you have enjoyed so much the squirrel stories that Mrs. Wardner has sent you, I am going to tell you what I saw Master Bushy Tail do last summer.

Mr. Bushy Tail lives at the Seventh Day Baptist parsonage at New Market, N. J. I saw him many, many times during the summer.

One thing he did to amuse me was to sit in the black walnut tree on the lawn and crack the green nuts, dropping the shells down onto me as I lay on the couch hammock. Do you suppose he thought he was being generous?

One very rainy day I saw him run along the lawn with an ear of green corn in his mouth. He had to drop it every few feet and rest, but finally he put it down and ran directly toward the house. He nosed around under a tree for a second, and then he began to dig furiously. How his little feet did flip and how he made the dirt fly! He dug from all sides of his hole, and when he had it big enough and deep enough to satisfy him, he went straight back to his ear of corn, picked it up, and carried it—no, not to the hole, but way across the street into another dooryard. Then, dropping it on the ground, he turned around, looked at me and smiled. His smile said, "That's the time I fooled you!"

If any of my RECORDER children can tell the rest of us something about your pets, won't you write about them, sending the letter to me? I will see that it gets onto our page where we can all enjoy it.

I have something else I can tell you about, if you will write about what your pets have done.

Your friend,
RUTH MARION CARPENTER.

BOBBY AND BETSY YARN

Ask mother if she hasn't some odds and ends of yarn that you may have to make these yarn dollies.

Cut the yarn into the lengths you will use. These must be twice as long as the doll. About thirty or thirty-four pieces are enough for one doll.

After the pieces are cut, lay them together, side by side. If they are the least bit wrinkly, smooth them out nice and straight. Then double them in the center.

The folded parts of the yarn will be at the top or head of your doll. About an inch down from the top, tie a little piece of yarn around all of the strips. Tie it in two or three tight knots and clip the ends off close.

For the arms, take five pieces on each side and pull them away from the rest of the strips. Of course these arms are just a little long; so cut about an inch off of the ends. A little more than one-fourth inch up from the end, tie a piece of yarn around each arm and clip the ends as you did before. You now have the little fingers and thumbs. The rest of the pieces of yarn you may fluff out for the dolly's skirt.

Now you are ready to make the eyes and nose and mouth. For this you should have a needle threaded with some dark-colored thread or floss. Nearly halfway down from the top of the head, take a few very short stitches on each side for the eyes. Make the stitches run across the yarn. Then, between and a little below the eyes, make a few more little stitches for the nose. And last, directly below the nose, make the mouth.

Now Betsy is done. Make Bobby in the same way until you make the little bloomers. Divide the lower bunch of yarn in half. One half inch from the ends tie a little piece of yarn around each bunch of yarn.—E. Hodson.

MY GRANDMA USED TO SAY

"The back will be fitted to the burden."
Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

OLD YARN WITH A NEW TWIST

The talk topic at a recent social session switched to the rising generation, when Joseph E. Willard, the new minister to Spain, looked up with an amused smile. He said he was reminded of an incident that happened in a country school.

"Some time ago a small boy played truant, and when he got back on the job next day he handed the following note to the teacher:

"Dear Teacher—Please excuse James for not being at school yesterday, and don't lick him. The boy he bagged school with licked him, and the man they threw stones at licked him, and the man whose dog they chased licked him, and the driver whose cart they climbed on licked him, and when he came home I licked him, and when his father came home he licked him. He thinks he will attend reg-lar in the future.
Yours,

"MARY SMITH."
—Selected.

NEVER TOO LATE

Mother: "What's the matter, Willie?"
Willie: "Boo-hoo-oo! Yesterday I fell down an' hurt myself."
Mother: "Well, what are you crying to-day for?"
Willie: "You weren't home yesterday."
—Selected.

SUSPICIOUS

There were times when McFee gloried in the fact that he was the father of nine children, even if they were on the lines of the proverbial human step-ladder, but on the day when he was taking them out for a walk he felt chagrined.

He was walking along at a fairly good gait when he was halted by a policeman, who asked:

"I say, you, what you been doin'?"
"Nothing," replied McFee. "Why?"
"Well, what's the crowd following you for?"—Selected.

THE ANTI-SALOON LEAGUE OF AMERICA

NATIONAL CONVENTION AT CHICAGO
NOVEMBER 5-9, 1925

PRESIDENT BOOTHE C. DAVIS

Seventh Day Baptists had three representatives at this great biennial convention, Rev. George B. Shaw, of Salem, W. Va.; Pastor August E. Johansen, of Chicago, Ill., and the writer. Many other Seventh Day Baptists will be glad for a brief report of this great convention. The writer attended by election from the New York State Anti-Saloon League trustees, as a member of the National Board of Directors, and so was present at the directors' meetings as well as the public meetings of the convention.

This convention is said to be the largest and most significant meeting of the National League since the memorable Columbus convention in 1913, where the movement for constitutional prohibition was launched. Forty-six states were represented by delegates and the great auditorium of the Chicago Temple was filled to overflowing, morning, afternoon and evening for the five days of the session. These audiences ranged from 1,500 to 2,000 people. Distinguished speakers and prohibition workers from every part of the nation were present.

Bishop Thomas Nicholson, president of the Anti-Saloon League of America, in his opening address declared that prohibition is the most American thing in American history where society assumes responsibility for the individual and personal liberty ends at the point where the welfare of society begins. "Prohibition is the greatest test of our republican institutions since the Civil War. We must stand together. Apathy is treason."

Col. Lincoln C. Andrews, assistant secretary of the Treasury, in charge of Federal Prohibition enforcement, was perhaps the most enthusiastically received of all the public officials present. He is the first occupant of this new office created last April, under the direction of President Coolidge. Colonel Andrews said, "It is the government's determined policy to eliminate the liquor traffic." "The organized liquor traffic is the public enemy." He is charged with the duty of exterminating it. He is in control of the Customs Officers, the Coast Guard, and the Prohibition Unit. Since

taking office last April he has directed the Coast Guard to drive away "Rum Row" from the Atlantic coast. Through Customs Officers the illegal withdrawal of alcohol from bonded warehouses has been largely eliminated. Withdrawals are now only about one fourth of what they were four years ago, and they are little if any more than is required by the legitimate uses of alcohol for medical, scientific and industrial purposes.

The Prohibition Unit, organized for enforcement duty, takes up work in the several districts to which its members are assigned, and is easily moved from place to place as need may arise.

Rear Admiral Billard, commander of the United States Coast Guard, was present and described the activities of that branch of enforcement along the Atlantic coast in the last six months since Colonel Andrews became Prohibition Enforcement Officer as assistant secretary of the Treasury. It would be impossible to report in detail the more than fifty addresses of the convention, but Christian people everywhere should catch the spirit of it.

The "danger zone" in prohibition is in the realm of disregard for law, both in personal disobedience and in lack of effective local enforcement. There is no doubt that the federal government is now better organized and more determined than ever to do its full duty in enforcement but there is evidence that in many places state and local administrative officers are apathetic in regard to enforcement. This is true even in states that had state and local prohibition before national prohibition went into effect. The federal government must have the co-operation of state and local officials to make prohibition properly effective.

One of the great efforts of this convention was to create public sentiment for local enforcement. The federal forces have been compelled to concentrate on the old wet states. Where former dry states relax local efforts, the liquor forces renew activity. In such places only can it be truthfully said that conditions are worse now than before national prohibition.

Judge Gimmel, of the Superior Court in Chicago, said that Illinois and Chicago are dryer today than ever before in their history. Crime, he says, is on the decrease since prohibition came in. There is only

fifty per cent of the murder in Chicago, in proportion to population, that there was twenty years ago. Not twenty-five per cent of the juvenile crime, public opinion to the contrary, exists today that existed twenty years ago, in proportion to the population. He stated that in 1870, seven per cent of the population was arrested every year. Now an average of only one and one half per cent is arrested each year, notwithstanding the great number of arrests in automobile traffic which did not exist in any form in 1870. He closed his powerful and convincing address by saying that we are now more than half way through the fight for effective prohibition. Another five years he thinks will see the prohibition law enforced as well as many other criminal laws.

It was with this feeling of determination and hope that the convention closed.

The vast majority of the people in this country are prohibition people. Although the wets are making a tragic fight, it is a losing fight, and prohibition is gaining distinctly every year. Statements to the contrary are mainly wet propaganda. All that is now necessary is that public sentiment shall compel local authorities to co-operate with federal authorities in enforcement, and in less than five years more, the Eighteenth Amendment, and enforcement laws will be as much respected and obeyed, as any other constitutional or statute law.

THE FOUR HUNDRETH ANNIVERSARY OF WILLIAM TYNDALE'S TRANSLATION OF THE NEW TESTAMENT INTO ENGLISH

The work of William Tyndale has had a marvelous influence both on the literature and character of the English people. Prior to him the English language was in a sense unformed, it was not fit for any great literary undertaking. Tyndale used the language to express the deepest truths known to men. The people, reading in their own tongue the lofty ideas of the New Testament, were led to a wider view of life. They learned freedom, religious and civil. England passed into a fuller life and years afterward, by means of the printing press, Tyndale's boast that the boy at the plough would know more of the Bible than the learned men of his day was fulfilled.

Though published four hundred years

ago, and since then revised a score of times, it is virtually Tyndale's translation that we have in our Authorized Version. Here is the fountain-head of our English literature and all that makes for nobility in the history of the English speaking people. The work of Tyndale that has contributed so much to our Bible, and through it to our modern progress, demands our grateful acknowledgment and praise.

The dying words of this great martyr were, "Lord, open the King of England's eyes," and his prayer was answered for soon after the crown set its seal upon Tyndale's translation of the Bible, and ordered it "to be sold and read of every person."

Tyndale's statue is now on the Thames Embankment, in the very city in which he was not allowed to live, and a monument to his memory is at North Nibley near Bristol, his birthplace.—*American Bible Society.*

TESTIMONY FAVORING THE SEMINARIES

A prominent writer in the *Baptist* says: "Our theological seminaries are indispensable to the evangelistic work of the churches. Four years ago our schools were investigated by a committee of nine appointed by the Northern Baptist Convention. This committee found, on the basis of such statistics as were available, that men with complete seminary training received into their churches by baptism two and a half more members than did pastors with no seminary training or with partial seminary training. They found, furthermore, that the men recently from the seminaries, had slightly more accessions to their credit, by baptism and otherwise, than did their brethren who graduated in the previous decade.

AT LAST

"As a fond mother, when the day is o'er
Leads by the hand her little child to bed,
Half smiling, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Not wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid may not please him
more—
So nature deals with us and takes away
Our playthings one by one, and by the hand,
Leads us to rest so gently that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends that we may
know."
—Selected.

Lone Sabbath Keeper's Page

REPLY FROM A LONE SABBATH KEEPER IN THE NORTH TO ONE IN THE SOUTH

DEAR FRIEND:

It is almost four months since your letter reached me! It is shocking to think that this delay has been worse than my previous one. I did not even thank you for the Spanish moss which you enclosed, did I, nor tell you it hangs in the dining room between the two front windows? And I think it has grown an inch or so. It has been a constant reminder of your faithful friendship, a friendship that will, I am sure, forgive my dilatoriness at letter writing. I have felt guilty often, as I passed that soft gray reminder, some pressing duty impelling my feet to hasten on; and the weeks have lengthened into months, while I, the cook for a busy household, have hurried hither and thither, up and down.

There are a great many interesting things I might tell you, if we were both sitting by the same cheerful fire this frosty evening; but as we exchange experiences on paper, I must sift out the occurrence that seems most memorable, from those of lesser importance, and pass it on to you.

That occurrence was my trip to Newport, R. I., to visit the historic old church there, a trip I have looked forward to for several years, but which I can now look backward to for many more years, with the acknowledgment that the realization in this instance exceeds in pleasure the anticipation.

It is necessary in our family for some one to "tarry by the stuff" when there is any picnic or trip. When my folks, in two different relays, visited the historic old town of Plymouth, Mass., I stayed by the stuff, with the determination that when my turn came to go, I was going to Newport, if possible, instead of to Plymouth, because whatever relics there might be of earliest Sabbath keepers in America, have always been of more interest to me than the relics of the first Sunday keepers in America. Is not America the crucible for the testing of the adherents of the true and the false Sabbath? I believe it is, and cherish a strong interest in the beginning of the struggle of the adherents to the true Sabbath in this

land, where both the true and the false share the benefits of liberty. And I have at last seen what may be called the "Cradle of the True Sabbath in America."

The financial provision for the trip became assured early in the fall; and from then on I wondered if a service would be held there this year, and whether I would try to go then, or at some different time. To help pave the way, I wrote the custodian of the museum, inquiring about the hours the doors were open, if there was to be a Seventh Day Baptist service held there this fall, and if there was a Y. W. C. A., or other reliable place to lodge. Curiously the reply came from the custodian of the "Children's Museum"; he told me when the doors were open, recommended a lodging place, but knew of no such service as I mentioned.

About two weeks after this some one sent me a copy of the *Ashaway Messenger*, giving notice of a service in the old church the next Sabbath, and two days later came a letter from a friend asking two of us to visit her and attend the service with her.

Oh, could we get away at that time! "Dear Lord, I would like to go," I kept thinking, but what a mountainous pile of work blocked the way to a favorable reply! A bumper crop of apples not yet harvested, in the face of ominous forewarnings of winter, including a four-inch fall of snow and a freeze! A double holiday (Columbus Day following Sunday) bringing numerous customers in addition to relatives, but delaying necessary routine work!

We worked till Wednesday eve, and couldn't see over nor around the mountain that seemed to block the way. The reply must be written to that hospitable friend, and it was written in the negative, a threatening bilious headache being the "last straw" toward the decision.

The next day I never saw beaten for success. The headache wore away as the sun rose in the sky, the housework went off like magic, and the farmerettes came in to supper "on time," beaming with joy that the last of the apples were housed. All felt like celebrating and echoed, "Too bad you refused that invitation, for there's no reason at all why you can not go."

It was about nine o'clock the next morning that my sister and I, after much cogitation, finally decided we would undertake the trip to Newport, spend two nights at

the place recommended by the "Children's Museum," attend the service in the old church, wherever it might be, and return Sunday. This we did, leaving our home town by the noon bus on Friday and arriving at Newport about five, after a most enjoyable ride, by bus to Worcester, after that by train. There were no vacant rooms at the place recommended to us, but we were directed to another house a few doors away where lived an English woman and her daughter, who could not furnish us meals, and who knew about the Episcopal churches but not about the church we wished to see.

Fortunately we brought fruit, etc., from home, which, with a lunch room near by, kept us physically fed; and a young woman the next morning directed us where we were to be spiritually fed, where we found ourselves in time to spend an hour looking around, admiring the workmanship of the church interior, before the people from across the bay arrived, filling nearly every seat.

Pastor A. L. Davis preached on "Sentiment" with text from David's words: "David longed and said, O that one would give me drink of the well of Bethlehem that is by the gate." As David poured out that drink of water when presented to him as an offering to God, so we should offer the fulfillment of our sentiments in praise to God. The communion service was the most impressive I ever witnessed, the "one cup" bringing it very close to our Savior. The singing also was impressive, being congregational and without instrument (except for securing the pitch) until the young people's part commenced, when the piano was used.

Being enclosed as it is in the Historical Museum there are some features in evidence not entirely church-like; but it would be hardly courteous to find fault about those things, when thoughtful hands keep the place in orderly preservation, and those who wish are welcome to worship there once a year. Incidentally, we chanced upon the "Children's Museum" at the beginning of our return trip, apparently closed for the season. We gave it just a friendly look, in gratitude for the small contribution its custodian made to our successful visit to the "Historical Museum." My only regret connected with this trip was, that my own lack of that faith that moves mountains prevented that possible visit with the friend across the

bay. The major part of my gratitude goes to him who, when we ask according to his will, does our requests fulfill. It is so with thee, and it is so with me!

You wrote at the height of summer; my reply goes when frost and snow and cold winds have commenced. If you find anything amiss in this letter, give me a chance to try again by and by, for after my customary winter practice, perhaps I can do better.

As ever,

YOUR FRIEND IN THE NORTH.

CHINESE STIRRED AS NEVER BEFORE

[From an article by James H. Franklin in the *Northern Baptist* paper, we give the following extract.—T. L. G.]

Dr. William Ashmore of Swatow has recently written us, "The whole world is aware that the Chinese are stirred up as never before." Letters from each section of China confirm this opinion and many Christian missionaries, especially those from the British empire, have been greatly embarrassed. Whether inspired or not, the boycott by the Chinese in recent months has been aimed especially at the British, and even in Christian circles in China the anti-British feeling has been rather intense. Thus far the sentiment toward American citizens in China has been very friendly and none of the American missionaries under appointment by our own foreign mission societies have found it necessary to leave their stations or to discontinue their work. So far as we are aware, only one family under appointment by our society felt it advisable to leave their station, and in that case the man and his wife were both British subjects. However, in one of two sections of China, American missionaries representing other societies have been advised by American consuls to leave the interior stations and take up residence in port cities as a matter of precaution. From South China a few American missionaries of other societies have proceeded to the Philippine Islands for rest at mountain resorts until conditions improve. With the exception of one person who was held pending further advice from the field, no China missionaries of our societies on furlough are being detained at home on account of the political situation, and advice from all our fields indicates no real anxiety regarding the safety of the missionaries.

DEATHS

GREENE.—John Stanley Greene, oldest son of Rev. Walter L. and Mizpah Sherburne Greene, was born January 5, 1909, at Brookfield, N. Y., and died after a brief illness with pneumonia at Andover, N. Y., November 12, 1925.

He spent his childhood with his parents in the towns of Brookfield, Alfred, Independence, and Andover, N. Y. Afflicted with paralysis from infancy he was deprived of many of the pleasures, though having the interests of normal youth. Notwithstanding this serious handicap, he possessed a keen mind, a good memory, and completed the work of the eighth grade in the public school at the age of thirteen.

He was baptized by his father on August 6, 1921, at the age of twelve, and united with the Independence Seventh Day Baptist Church, of which he remained a faithful member to the time of his death. He was a member of the Sunshine Sabbath school class and of the Boy Scouts troop at Independence.

While the freedom of healthy youth was denied him, he enjoyed his friends and was loyal to them. He was fond of good books and papers and magazines and whiled away many hours in their company. The radio brought him in touch with the great outside world and he found continued comfort and untiring pleasure in the voices out of the air. Music was his special delight.

Loved and tenderly cared for by his family he will be greatly missed, yet our hearts find comfort in the thought that the limitations which fet-

tered him here have been removed and that he will live in the world of joyous freedom and eternal youth. Our loss will be his gain and we can but rejoice in his new freedom.

He is survived by his parents, his brother Edwin Claire, his sister Eleanor May, and his many friends.

Farewell services were held at the home in Andover village, conducted by Rev. Edgar D. Van Horn of Alfred Station. Interment at Little Genesee, N. Y.

E. D. V. H.

OGDEN.—November 20, 1925, occurred the death of Mrs. Caroline Ogden, in the seventy-sixth year of her age. Caroline Bond was the daughter of Simeon Bond who was the son of Reuben Bond, and Cassie Bond, daughter of Lewis Bond. She was born at Quiet Dell, W. Va., August 27, 1850.

She was the wife of Dr. Thomas Ogden and has been a widow for many years.

"Aunt Carrie," as she was called, was a kind, quiet Christian woman and a member of the Lost Creek Seventh Day Baptist Church.

She is survived by two sisters and one brother—Mrs. Rachel Randolph, Mrs. Fanny Randolph, and Lee Bond, all of Salem. The funeral was held from the Seventh Day Baptist church, and the burial was in the church cemetery.

G. B. S.

"Life is not an idle ore
But iron dug from central gloom
And heated hot with burning fears
And dipped in baths of hissing tears
And battered with the shocks of doom
To shape and use."

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have they delivered Sá-má'ri-á out of
mine hand?

35 Who are they among all the gods
of the countries, that have delivered

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SPECIAL NOTICES

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

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 afternoon. Preaching at 2 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.

Services are held each Sabbath in Daytona, Fla., in the Christian church, Palmetto Avenue. All visitors gladly welcomed. R. W. Wing, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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

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Sabbath School. Lesson XII.—Dec. 19, 1925

PAUL'S SUMMARY OF HIS LIFE. 2 Tim. 3: 10, 11; 4: 6-18.

Golden Text.—"I have fought the good fight, I have finished the course, I have kept the faith." 2 Tim. 4: 7.

DAILY READINGS

Dec. 13—Paul's Summary of his Life. 2 Tim. 3: 10, 11; 4: 6-18.

Dec. 14—Saul the Persecutor. Acts 7: 54—8: 3.

Dec. 15—The Conversion of Saul. Acts 9: 1-9.

Dec. 16—Saul Called of God to Preach. Gal. 1: 11-24.

Dec. 17—Preaching and Teaching at Antioch. Acts 11: 19-30.

Dec. 18—The Apostle to the Gentiles. Acts 13: 1-3; 44-52.

Dec. 19—The Crown of Righteousness. Rev. 21: 1-7.

(For Lesson Notes, see *Helping Hand*)

"Sum up at night what thou has done by day
And in the morning what thou hast to do,
Dress and undress thy soul; mark the decay.
And growth of it; if with thy watch that too
Be down, then wind up both; since we shall be
Most surely judged, make thy accounts agree."

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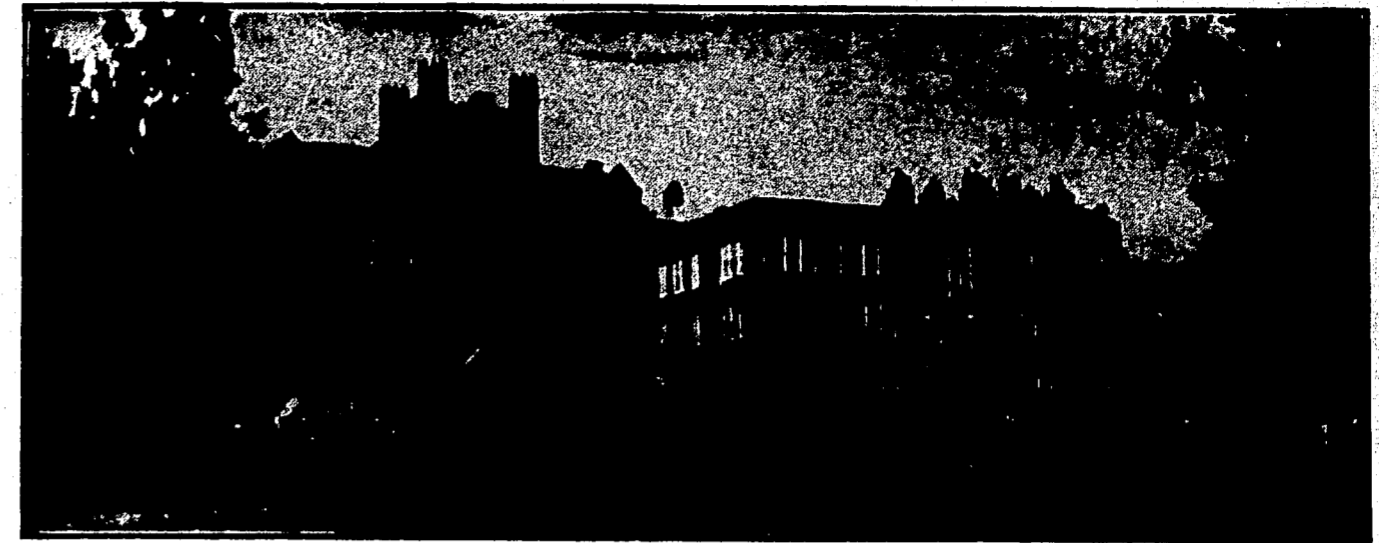
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THE HINDERED CHRIST

The Lord Christ wanted a tongue one day
To speak a word of cheer
To a heart that was weary and worn and sad
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed,
But I had need of my own that day;
To His gentle beseeching I answered, "Nay!"

So all that day I used my tongue,
My hands and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows;
I busied my hands with a worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was His work undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb must He be apart?
I do not know, but I wish today
I had let the Lord Christ have His way.

—Alice J. Nichols.

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