

# The Sabbath Recorder

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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.

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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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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.  
**President**—Dr. George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.  
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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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 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

# The Sabbath Recorder

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*"O God our Father, we praise thee for the gospel of thy love: for its tenderness, its universality! We rejoice that it reaches us even while we are yet sinners, that it persists throughout all ages. Help us to dwell in it! Thou art still our refuge and strength, a present help in trouble! Give us a profound sense of thy nearness, thy watchfulness, thy power! May we rest in the love of God! Amen."*

**Cherished Memories of Childhood Days** It is always good to recall a happy past. If the after years of life obliterated memory's sunny days in life's springtime, life would seem more like a long dreary winter. I hope the time may never come when I can not live over again in happy memories the joyous scenes and the delightful days of my early years. I thank God that they abide with me and still make a considerable part of my real life. No sadder loss can come to one whose feet are nearing the banks of life's river, than would be the loss of blessed memories that connect him with the scenes and experiences of the years gone by. Some of the happiest hours of these passing years come to me through memories of school days in Alfred with the friends of long ago.

These thoughts are suggested by a letter from my old student friend of more than half a century ago, Mr. Truman A. Saunders, of Milton, Wis. This is what the dear old boy says:

MY DEAR THEODORE:

Your editorial on the old Berlin church takes me back to my boyhood days. I was born there and lived there until I was twelve years of age. Fishing for trout in the mountain brook, and picking strawberries on the hills were among my pastimes. My regular summer job was taking my faithful shepherd dog and climbing the hills to bring home the cows for the evening milking.

How well I remember the old church with its side galleries. I used to sit up there in the south side gallery. Mr. James Greenman had a class of boys up there. We had Elder H. H. Baker's Sabbath school books.

During church services some whole families sat together in the middle pews; but one of the side sections would be occupied by men and the other by women.

I do enjoy the RECORDER, and enjoy going to church, though I can not hear.  
 Milton, Wis., November 16, 1925.

I wonder how many RECORDER friends scattered up and down the earth will be moved in heart, and called back to pleasant and tender memories of other years, by this little message from Brother Saunders?

Thank God for the ties that bind our hearts to the dear old church homes, and to the faith of our fathers.

Many a lonely child of God is drawn, in spirit, nearer to the Father's house above by memories of the blessed and happy childhood home on earth.

**The Wets Were Mistaken** When the report of Mr. Johnson was published

by the Federal Council, the liquor men were greatly elated, and wet papers were full of the idea that the churches of America would be willing to have the prohibition law modified. The wets even used some of the council's report as material in their campaign for modification of the Volstead Law. They seemed to take it for granted that because the law had not been enforced in some cities and in certain sections, it would be given up as being impossible to carry out.

The recent statements of the Federal Council must certainly dampen the ideas of the wets if they give as much attention to the statements now as they did to the Johnson report. The council now assures us that it is unequivocally for the enforcement of prohibition, and urges the people to stand by prohibition as "the deliberately established policy of the nation." It affirms that "the results already justify its adoption; and it urges the churches to set themselves with new purpose to see that prohibition is enforced by law and sustained by the national conscience." The president of the council has found a hearty response throughout the nation to his appeal for Christian citizens to be true to the law of the land. Among other things he says:

"While some of our social sets and leaders persist in ignoring the law and use all the liquors they can get, the mass of the people are behind



the prohibition movement. A majority of the working men and women of the country favor prohibition and recognize the benefits to themselves that have come from it. So long as they stand true to their convictions in this respect there can be no successful attacks on prohibition by its enemies.

"You need not think that revocation of this law is likely. However, I advise churches not to place too much confidence in politics in efforts to uphold the law. Use moral suasion rather than politics. Do away with all bickerings and let us determine this question finally and completely."

It is evident that the dry people themselves are much to blame for the laxity in enforcement. They have made the mistake of seeming to think that laws can be enforced without their taking any further interest in the matter. When the churches become strongly active for enforcement, officers will have less trouble in their part of the work of prohibition.

**What a Catholic Thinks of Protestants** In one of our large cities several Protestants were received into a Catholic Church, and the statement was made that Protestants little realize how many conversions the Catholics are making from Protestants. In a discussion over the matter, when a Protestant asked the priest why this was so, and how it was being brought about, the Catholic clergyman said:

There was a time when Protestants believed something and taught something. That time has gone by. . . . Protestant churches are mainly social organizations, with all sorts of clubs and activities, recreational and pleasure programs, with a little spiritual seasoning in the form of a denatured church service and a haphazard Sunday school meeting thrown in. The heart of the church service is the music, with an exhortation to goodness or moral conduct, or a discussion of some social problems or economic situation thrown in, in the form of a sermon.

What is the result? Protestant people are spiritually starved. Ninety-nine out of a hundred can not tell even the most elementary things which they believe as distinctly Protestant. They are not being taught anything. The result is that the only hold upon them is loyalty to an organization, not religious conviction. On the other hand, our church teaches the Catholic religion all the way from childhood up—and our people know what they believe. Most of them stick. Protestants see that we believe something and, being spiritually hungry, they are susceptible to our appeals. Then, too, we maintain an order—the Paulist Fathers—devoted exclusively to the conversion of non-Catholics to Catholicism. They do not threaten or brow-beat people emotionally into the Roman Church. They reason and teach.

The result is a harvest of non-Catholics for our

church. If Protestantism is wise, it will make religious teaching its main theme, and all these other things secondary.

I do not publish this because I agree with all the priest said. But some way I have quite a fear that there is too much truth in his assertion that the average Protestant has too little knowledge of what he professes to believe. We should ask ourselves in all sincerity, if our church leaders are exalting side issues too much, and neglecting religious instruction until our people think doctrines are of little account?

Something does hold Catholic people strongly loyal to their church. And we can but think that the strict and constant teaching of children and young people from infancy and the habit of giving the church the very first place in their plans have something to do with that loyalty which means once a Catholic, always a Catholic.

It may be worth while, at least, to take a careful look at the opinions others have of us and see where matters may be improved. When Protestants, a dozen or twenty at a time, turn to Catholicism, there must be some cause; whether the priest's words given above are true or not.

**A Blessed Good Work** On December 6, the New York Bible Society, which is one hundred sixteen years old, celebrated the four hundredth anniversary of William Tyndale's gift to the world of his New Testament translation.

The New York Bible Society is doing a great work which deserves the co-operation of all Christian peoples. During the past year it distributed nearly a million copies of the Bible in sixty-seven different languages, mostly among the immigrants arriving at Ellis Island.

Each one, if he wishes, receives a copy in his own language. Whenever desired, the foreigner can have a copy printed in parallel columns—one in his own language and one in the English. This is a help toward Americanization of the alien. Besides the distribution to immigrants, seamen on all kinds of ships, the sick in hospitals, inmates of prisons, the poor and destitute in the city are given Bibles, and scriptures in raised type for the blind are also furnished. This Bible house may be found at number five East Forty-eighth Street, New York City.

**Need and Conditions Of Revival** One of the best signs of these times is the

wide-spread desire for a revival of religion in the churches. Many times of late has my attention been turned toward God's promise to Solomon just after the dedication of the temple to the service of Jehovah. Solomon's wonderful prayer in Second Chronicles, sixth chapter, reveals something of the relations of worship in the house of God to the prosperity of the people at large. Solomon was so troubled that he could not sleep lest his people should grow cold and drift away from true loyalty to God; and Jehovah comforted him in the night, giving a promise of sure deliverance from threatening evils, and showing him the conditions upon which a revival and restoration to divine favor might surely come.

Here is the promise, the fulfillment of which depends upon the conditions being supplied: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chronicles 7:14.

In these times, when so many are anxious about the welfare of the Church; while the deep need of a revival is keenly felt; while many churches are seeking a replenishment of spiritual life and a greater display of the Spirit's power in the conversion of men, this promise of God still holds good.

We can do no better than to study it well, until we see all the conditions given as to how the longed for blessing may be secured. The promise was given with reference to the work done "in this place,"—in the house of God, as his chosen spot for holy activity in the work of saving men. And the church today may claim this promise with full assurance that our God, who is the same yesterday, today, and forever, will keep his word.

Look carefully at the conditions stated in verse fourteen. Years ago I underscored these words as most important: If *my people*—*humble themselves*—and *pray*—and seek *my face*—and *turn* from their wicked ways—then I *will hear*—and *forgive*—and *heal*. It would be difficult to state the conditions necessary for a revival in fewer or in plainer words.

The whole matter rests upon the people of God—"my people." They are to hum-

ble themselves and pray, and seek, and turn from evil ways. Then God will hear, and forgive, and save. There can be no doubt about the result whenever the people of God comply with those conditions.

In the light of God's Word, and in view of the tendencies of these times, who can say that a revival of spiritual life, and of special work for saving men is not greatly needed? The history of Christianity has been a history of revivals. By them the gospel has burst through the hard-heartedness, the sinfulness, the errors of men and awakened consciences that have brought sinners to the foot of the cross.

What revivals have been and done, that they may still be and do. Today, as of old, they may result in quickened spiritual life and in a greater display of the Spirit's power in our hearts, in our homes, and in our churches. Thus they may stay the tides of worldliness and sin all about us, and strengthen religious convictions for a more consecrated service.

Is not such a revival needed? Do we desire it? Are we willing to pray and work for it? Are we willing to turn from those things that hinder it? If so there can be no doubt about God's fulfillment of his promise to hear and forgive and heal the land.

**"And Turn From Their Wicked Ways"** One of the conditions for revival named in the text explained above is that the people of God turn from wicked ways. It may be that some who see that will think, if they do not say, "I have no *wicked ways* to turn from."

Dear friends, who among us, if he thinks carefully upon his life, can say he has nothing to turn from which hinders the advancement of God's kingdom among men? Is there no sin of omission or of commission that acts as a stumbling block to others from which I ought to turn away?

How about the sin of ingratitude, the lack of thanksgiving, day by day, for life's blessings? In a world of distress and trouble on every hand, have you lived through the year without thanking God in the presence of your family for all his blessings bestowed upon you? Has day after day passed over your head without your children and loved ones having heard father

pray and thank God for life and health and comforts?

Have you allowed days and weeks to pass without reading the Bible in your home? Have you allowed little things to keep you from the house of prayer and worship? Has devotion been neglected until you are cold and indifferent toward the Master's work? If so, then this is the "wicked way" from which to turn.

How about sins of commission? Have you really set your affections on things of the world rather than on things above? Have you cared more for the body than for the soul, more for the opinions of men than for the approval of God? Have you cherished bitter thoughts towards the brethren? Have you indulged in hard talk that was not savored by the spirit of Christian charity? Have you withheld from God a just proportion of your money which should have been given for the advancement of his kingdom?

If we have kept back part of the price we are guilty. Oh, yes, friends, if we look carefully at our record, I am sure we shall find some things from which to turn away—either by deeds of omission or commission—before our own hearts can be revived and before we can be very effective in Christian work.

Thank God, we have his promise to hear and forgive all who seek him aright.

**Dr. Henry M. Maxson** Honored by Plainfield Board of Education On November 30, the Plainfield, N. J., *Courier-News* contained the following statement and communication regarding our friend, Dr. Henry M. Maxson, in which SABBATH RECORDER readers will be interested.

We extend to Dr. Maxson our hearty congratulations and wish him many more years of successful service with Plainfield's young people.

The *Courier-News* says: "In recognition of his life work as an educator, the Board of Education announced today that it has decided to name the new East Seventh Street school for Dr. Henry M. Maxson, superintendent of public schools here, and it will be known as the Maxson School. Frank J. Hubbard, president of the board, sent the following letter to Dr. Maxson, explaining the action of the board and its decision in the matter:

"DEAR DR. MAXSON:

"In selecting a name for the new school on East Seventh Street the Board of Education, in recognition of your life work in education, a full third of a century of which has been devoted to the Plainfield schools, and has resulted in placing them in a position second to none, and as a tribute to the high standards which you have ever held up to the youth of succeeding generations, and as a mark of the high esteem and affection in which you are held by all citizens of the community, and especially by the board, has unanimously decided to designate this newest building, on its opening day, as the 'Maxson School.'

"With highest personal regards of each member of the board.

Sincerely yours,

"FRANK J. HUBBARD, President."

**Brother Whitford Was Appreciated** We are glad to note expressions of appreciation regarding our departed faithful men, who have finished their work and gone to their reward. The *International Journal of Religious Education* says in its December number that, in the death of Dr. William C. Whitford, Alfred, N. Y., the Seventh Day Baptists and the International Council of Religious Education lose a loyal friend. As editor and religious educator, he was efficient, faithful, and brotherly.

### THE FAITH AND ORDER MOVEMENT

DEAN ARTHUR E. MAIN

Not long ago Secretary Ralph W. Brown wrote to me suggesting that if the members of our Commission would contribute toward the expenses of the movement even one dollar apiece, it would give him a kind of leverage in the making of a more general appeal for needed funds. The members of our committee responded promptly. And Secretary Brown acknowledged very cordially the gift from our Commission. In his letter he writes as follows:

"The most encouraging thing about it is the steadily increasing desire, on the part of many men of many minds, to bring concerted wisdom to bear upon our common problems, rather than to settle them offhand from their particular standpoints and merely call upon the rest of Christendom to accept the verdict. There has been a great change in that respect in recent years."

The Federal Council of Churches has for its goal the greatest possible *co-operation*; the Faith and Order Movement the bringing into one large unity or fellowship individual loyalties, such as denominations.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Five months of the Conference year have passed by.

The Onward Movement treasurer is Rev. Harold R. Crandall, 3681 Broadway, N. Y.

We would like to send calendars to one hundred lone Sabbath keepers. Price, fifteen cents each.

Correction: In the second paragraph, third line, of my article, "The Denominational Calendar" in the last RECORDER, "Elder William Bliss, the first pastor of the Newport Church," should read, "Elder William Bliss, the *fifth* pastor." Please correct the word in your RECORDER.

### OUR DENOMINATIONAL CALENDAR

Protestants, Roman Catholics, and Jews are planning great religious meetings in connection with the sesquicentennial celebration to be held in Philadelphia in 1926.

Seventh Day Baptists have a history in this country that is interesting and helpful, and we hope to make use of it next summer in a way that will cause our religious beliefs to become better known by those who visit Philadelphia.

Our calendar for next year is to have brief sketches of four of our churches that were organized before 1776, and have had a continuous existence to the present time. Very little about these churches can appear in the calendar, but much information can be secured by those who wish to learn more about them.

### A CHURCH WITH A UNIQUE HISTORY

About fifty miles southeast of Plainfield and five or six miles southwest of Asbury Park, and over four hundred miles from Salem, W. Va., stands the meetinghouse in which the Salem Church worshiped in the days of the Revolutionary War.

About seventy years after the organization of the Newport Church, Sabbath keepers came from Stonington, Conn., and settled in Shrewsbury Township, Monmouth County, New Jersey, and organized, prob-

ably in 1745, the Shrewsbury Seventh Day Baptist Church. For about thirty years they had no meetinghouse, but on March third, 1775, they voted to build one, and one month later land was deeded to the church on which a church was built in 1776.

The history of the church in New Jersey is very interestingly told in *A History of Seventh Day Baptists in West Virginia*, by Corliss Fitz Randolph, and of the meetinghouse in an article by Mr. Randolph in the SABBATH RECORDER of August 17, 1903.

While the larger number of the members lived in the vicinity of the meetinghouse, some lived in various parts of the country.

After the Revolution the church decided to leave New Jersey "in order to settle in the State of Virginey," and on August 8, 1789, they voted to sell the meetinghouse, and on September sixth about seventy persons started by wagons on their long journey in search of a new home.

The meetinghouse that was left behind was used by Sunday people, and about ninety years ago was moved to the northeast a little over a mile, to the cross-roads now known as Glendola, where eventually it became the property of the Methodist Protestants. A fine picture of the building is found in Mr. Randolph's book, together with a description of the three additions that have been made to the building since our people sold it.

A recent visit reveals that later changes have been made, memorial windows being placed in the building and a new chimney built at the back of the church, the old one being removed. The church otherwise looks as it does in the picture and is well kept.

While some may regret that no Sabbath keepers have been worshiping in this old church for more than one hundred years, we must all feel glad that with the change of home, and meetinghouse, and name of church, this company of Sabbath keepers has done a great and good work. Hundreds of readers of the SABBATH RECORDER have seen their fine church and parsonage and group of college buildings in Salem, W. Va., and realize something of the influence of this church religiously and educationally, and of its tremendous power for good in all that section of West Virginia.

So with these thoughts for the past, we express our thankfulness for its history and present activity, and our hopes for a glorious future of usefulness.



## MISSIONS

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

### ARE WE SUFFICIENT FOR SUCH AN HOUR?

As I have thought of the great things to be accomplished in world-wide evangelism, in which Seventh Day Baptists should have a prominent part, the many doors, both old and new, swinging wide open to us as a people, and the perplexing problems confronting Protestants, particularly Seventh Day Baptists, I have found myself asking, "Are we sufficient for such an hour as this?"

It is surely a great day for Seventh Day Baptists if we can only get a true vision of the situation and the consecration to meet it. There are opportunities such as have never before been seen, and there are resources at hand of which those of other days never dreamed; but are we sufficient for these things? Some are saying we are not. What do you say?

We can be sufficient if we will. God never calls to a task without a fixed purpose to help his children perform it if they will make an honest effort. He never opens doors which he will not give power to enter if his followers trust and obey him. If his disciples make a sincere, earnest, and heroic effort to perform the tasks and enter the fields, he will crown their efforts with success.

He will also give larger opportunities to those who perform the duties at hand; but if we fail to enter the open doors and use the ability given, the doors are closed to us and our ability diminishes. "There is that which withholdeth more than is meet, but it tendeth to poverty." The fruitless fig tree is cursed and withers away. The denomination which will not use its talents and opportunities, has them taken away.

Half-hearted endeavor never accomplishes anything worth while. A lukewarm state is an abomination in the sight of God. Prescott said in connection with Pilate that Christ's half-hearted friends are many times his worst enemies. To think we are carry-

ing out the Great Commission when we are playing at missions is to deceive ourselves and make shipwreck of all. The missionary task is a colossal one and demands very large plans and superhuman endeavor.

Seventh Day Baptists are sufficient for this day and hour if they will enter the doors God is opening and try to do their best with the means at hand. The Father has asked us to do great things and will provide what we lack if we do our part.

### A HELPFUL STATEMENT OF BOTH SIDES

The Committee on Missionary Preparation takes pleasure in calling the attention of mission administrators and particularly of those responsible for the selection and training of candidates, to the following extracts from an address by Mahatma Gandhi to the Calcutta Missionary Conference, July 28, 1925, reported in full, together with the ensuing discussion, in the *National Christian Council Review* for September, 1925. It will be read with interest as collateral with remarks made by missionaries and others, at the recent Conference of Administrators with reference to China, held in New York City on October 2 and 3, reported in the last Committee of Reference and Counsel Bulletin about China.

"You, the missionaries, come to India thinking that you come to a land of idolaters, of men who do not know the true meaning of religion. . . . In this far land man is just as much a seeker after God as you and I are, possibly more so. . . . There are many huts belonging to the untouchables where you will certainly see God and find him also. . . . There are Brahmins who are embodiments of self-sacrifice, who are humility personified, who are devoting themselves, life and soul, to the service of the untouchables without expectation of any reward from them and with execrations from orthodox Brahmins. They do not care, because they know that in serving the pariah they are serving the God who is made manifest in the Vedas.

"I hope you are here in a receptive mood. . . . I ask you to approach the problem (tasks) that you have undertaken with a new sense of open-heartedness, receptiveness, and humility. . . . If you will refuse to understand what the Indian is thinking, you will deny yourselves the real privilege of service. I have told so many of my missionary friends, 'Noble as you are, you have isolated yourselves from the people whom you want to serve.' Not so did St. Xavier. . . . The missionaries who come to India today come under the protection of a temporal power, and it creates an impassable bar. . . . Your mission is infinitely superior to the reclamation of orphans and the con-

version of grown-ups to Christianity. You want to find the man in India.

"As a true friend of the missionaries in India, I miss that receptiveness, that humility, that willingness on your part to identify yourselves with the great masses of India."

Since, in the earlier part of the address, the Mahatma had clearly declared that he does not profess Christianity, though he deeply prizes most of its teaching, he was led to say later (in substance) in response to questions:

"It is not necessary for Christian endeavor to suppose that the people of India, or even a large body of them, do not know God. . . . What I have pleaded for is toleration and recognition of Hinduism as somewhat true, not (the declaration) that Christianity is true and all other religions are false. Other religions also have a definite place in the economy of life in the great world of God.

"The Hindu teaching of the *Bhagavad-Gita* as to the way of salvation is that it involves *bhakti*, devotion, *karma*, action in accordance with the truth and *jnana*, knowledge. When there is complete correspondence between these three, it is possible to attain salvation—not otherwise. The Krishna of the *Gita* is to me like the living Christ, a convertible term for God who lives nearer to me than my hands or feet. Only as I realize that Presence do I keep body and soul together and enjoy in abundant measure an inexpressible peace."

An equally frank statement from the chairman of the meeting, Rev. Dr. George Howells of Serampore College, is worth quoting:

"Much in the address of the Mahatma is convincing, but he is ignorant in regard to what Christian leaders think regarding the relations of Christianity with Hinduism and other religions. Indians themselves can show nothing comparable to what the Christian missionaries have done in revealing to India herself and to the Western world the great heritage of the Hindus and of India. I need only mention the *Heritage of India* series of books, published by the Young Men's Christian Association. In one way we missionaries are to blame. We have not sufficiently made it plain that Christianity is Christ. It is not a creed, not a commentary on Christianity, not a philosophy, but a life lived by faith in the Incarnate God Himself as revealed in Christ. Being a consistent Christian is to live among men in the spirit of Jesus, serving as he served. The philosophy of the *Gita*, however attractive, and the great but shadowy personality of Krishna, as set forth in the *Gita*, can never win the masses of India and bring them to true manhood. Only the concrete personality of God in Christ, the supreme revelation of the divine fatherly heart, can do that. In living contact with him they find life.

—Committee on Missionary Preparation.

### GOOD NEWS FROM ALFRED STATION

A private letter brings cheering news from Alfred Station, N. Y., and the secretary wishes to share it with the readers of the SABBATH RECORDER. As it was not intended for publication, liberty is taken to furnish only certain quotations for publication.

"As you have already noted we conducted the Religious Daily Vacation School at which we had a pastor's preparation class, and from this twelve young people were baptized. Others who did not have a chance to take the course offered themselves, so that the total number of baptisms was fifteen. Others to the number of eight joined by letter, so that we have had twenty-three additions since last spring.

"Now we hope to carry out a week-end evangelistic meeting, or mission, some time during the winter to reach, if possible, some of the adult members of the community who are constituents. We had planned to have a two weeks' campaign, but that does not seem advisable just now.

"We have had a survey of the community and find about one hundred twenty-five families in the parish. There are a good many, of course, who are unchurched and yet are friendly, so that we hope to bring them into more helpful relation to the church in the near future.

"Our attendance at church remains good though not quite so many as when the roads and weather were more favorable. Yesterday there were about two hundred present at the morning service."

### THE AWAKENING GIANT

China is getting a hearing at last. Both at Geneva and in various conferences in America, Chinese representatives are making a powerful appeal to the imperialistic nations of the world for justice. The abolition of extra-territoriality and tariff autonomy are the two rights which the Chinese demand.

The fact is coming to be realized that the sleeping giant is awakening. Her students in this country are seeking military training. England will do well to join now with the United States in carrying out reforms which have waited too long.—*Christian Work*.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### THE STOCKHOLM CONFERENCE

#### II

MY STOCKHOLM HOST AND HOSTESS

DEAN J. NELSON NORWOOD, PH. D.

"Pardon me; is this the place where I am to stay?" I asked of a maid who came to the door. She understood not one word I said, nor did I understand a word she said to me. However, she took the paper I offered and went into the flat. Returning, she brought a young man about eighteen or nineteen years of age, who asked me if I were Mr. Norwood, invited me in and in careful, deliberate English (spoken as if he were reading out of a book) apologized for the absence of his parents.

This was my first introduction to the home of Mr. and Mrs. Arvid L. Segerstrom who were to be my most delightful hosts during twelve great days. Hours before we reached Stockholm an official of the Universal Christian Conference on Life and Work had assigned us to our respective abodes in the city. When the train arrived, alert guides piloted us to taxis and got us distributed about town. Five of us who had become acquainted on the journey were consigned to the tender mercies of a big chauffeur who had instructions to drop us off at the points indicated. It was well that he was fully advised, as not one of the five could have conversed much with him. I happened to be the last one dropped. I paid him 60 öre (an öre is one-hundredth of a krone, and the krone, the standard unit of Sweden's monetary system, is worth about twenty-six and one half cents) and he left me standing, suit-case in hand, in front of a four story flat building a mile or two from the center of the city.

It was growing dusk so I plunged into the building. Consulting a directory on the wall I failed to find any name just like the one on my assignment card. I chose the one nearest like it and after going up and down the stairs a time or two to make sure

there was none more similar, I rapped boldly at the door. The result I have already indicated. Young Mr. Segerstrom invited me into the dining room where dinner had been provided for him and me. What a repast it was too; and how politely the young Swede suppressed his smile when "the American" refused his offer of beer which to him was a normal part of the meal. During the remainder of the evening we conversed with difficulty, using a mixture of English and German.

In the morning I met Mr. and Mrs. Segerstrom. Mrs. Segerstrom speaks English quite well, having spent several years in this country. Her husband uses our speech less readily, but most entertainingly. He is a retired stock broker, sixty years of age, in comfortable circumstances, a big, handsome, open-hearted Swede. At breakfast I sampled what to me was a new dish—reindeer meat. It looks a little like dried beef but is of a milder flavor. My what a breakfast!

About nine o'clock Mr. Segerstrom started on foot with me to the Masonic Temple and the Royal Academy of Music, where registration was successfully negotiated. I wish you could have heard him trying to tell me that the building was the Masonic Temple. I knew what he meant and kept saying, "Yes, Masons, Masons." To which he would reply, "Nay, nay, not Masons but, aber, but aber—" Finally I said, "Freemasons." "Ja, ja, Freemasons," he repeated apparently most delighted that his idea had finally penetrated the thick head of a foreigner.

My host and hostess were enjoying their annual vacation at their newly acquired cottage several miles outside the city, so I was left alone in the beautiful home with their efficient housekeeper. The son was busy at his work in a store and spent some evenings at the cottage. The housekeeper always had breakfast for me at eight o'clock. And such breakfasts; mineral water, coffee, bread (and a special hard Swedish bread or cracker which they call "knäckerbrod"), two or three boiled eggs, ham, fish, cheese, canned meats, pickles, fruits. I certainly was a fortunate stranger in a strange land. When I came home to an empty flat at night, several times I found great plates of fruit—bananas, pears, plums, apples—for a sort of night cap.

Once I didn't eat any, and next morning the housekeeper evidently chided me for my omission. I was uncertain what she meant, but I pointed inquiringly to the fruit, to my mouth, then laid my head on my hands as if sleeping. By her smile and violent nodding I saw that I had got her idea. She was telling me I should have eaten before retiring. I thanked God for the universal language of signs. It often helps when words fail.

On Sabbath night my host came to the door and asked me what I was planning for Sunday. I picked up the program and began consulting it. But he seized it, wiped the flat of his hand repeatedly across the pages and said, "You-go-no-meetings-tomorrow. You-vill-be-my-guest." And so it turned out. What a day we spent! A visit to a most interesting and famous out-door museum at Skansen near the city limits, occupied much of the day. Here the Swedish government has gathered old provincial cottages, outbuildings, churches, windmills, furniture, utensils, typical of old, rural Sweden. Young girls wearing the rapidly disappearing local costumes are admitted free to give added value to the exhibit. One got a good idea of life in old Sweden. I don't know how many meals we ate that day, five or six, including one at the swellest hotel in Stockholm. Anyhow, we ate until my digestive mechanism registered a protest I couldn't disregard.

The following Thursday he tempted me from the conference to his rural cottage. He proudly showed this new purchase which he was improving, and entertained me royally with a fine luncheon served under the trees, and with a boat-ride on the neighboring lake.

You can not blame me, can you? when I say that as long as I live, I shall remember the lavish kindnesses of my good friends, Mr. and Mrs. A. L. Segerstrom.

#### WORK

"I didn't begin with asking,  
I took my job and stuck;  
I took the chance they wouldn't,  
And now they're calling it—luck.  
And they asked me how I did it,  
And I gave them the Scripture text,  
You keep your light so shinin'  
A little in front o' the next!"

Probably the biggest thing that is needed in work is the ability to stick. Don't give

up when the newness has worn off and curiosity is satisfied. Colleges as well as businesses and professions always have "rolling stones" who will not stick. The world's great executives and others holding responsible positions in big business are not those who suddenly became interested and stepped easily and quickly into their present positions; their advancement has generally been slow. Nevertheless, they "stuck to it"; and if luck had anything to do with their success, these people prepared the place for luck to enter.

One must know how to wait. This seems a queer notion to the student who has placed his aim high and is impatient at waiting to get started in the real work. But the old fashioned way of hard work and waiting for results is the real path to success. If you must wait on this and wait on that, learn how to wait. Do something while you are waiting. A celebrated man who has, by the way, jotted down the notes for his text books while waiting for his patrons, says, "I have waited on many people, but few have ever waited on me."

One time a girl jokingly told her gruff old uncle that she was going to have her fortune told, and he bluntly told her to save her money and do her own fortune telling. He told her that if she could use criticism of her faults in all her work as a doctor uses bitter drugs to cure disease, she would be prophesying her own success. Criticism can not be disregarded in any business or society; but the person big enough to profit by criticism, rather than to angrily consider it as fault-finding, can find in it a powerful factor in aiding his advancement.—*Salem College Green and White.*

#### NEWS WRITING COURSE TO BE IN CURRICULUM

A course in news writing is going to be offered next semester to those who are interested. It will be given by O. T. Babcock, registrar, who has had similar courses in college and who has also had experience on daily newspapers. The course will give two semester hours credit and will extend over two semesters, allowing four hours in all. English 1 and 2 will be prerequisite to this course. A one semester course will be offered this next semester to get the  
(Continued on page 716)



## WOMAN'S WORK

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

Down through the spheres that chant the name  
of One

Who is the law of Beauty and of Light  
He came; and as he came the waiting Night  
Shook with the gladness of a Day begun;  
And as he came, he said: "Thy will be done  
On earth"; and all his vibrant words were white  
And glistening with silver, and their might  
Was of the glory of a rising sun.

—Thomas S. Jones, Jr.

Wednesday morning found us at Spokane, on our way home. We had considered stopping there, but had concluded that we would go straight through to Minneapolis, so after a short walk we reluctantly went back to our train. All that day again we rode through the mountains. We never tired of looking out, first in one direction, then in another, and always at some wonderful view. We stepped off the train again at Avery, Idaho, the little town we had thought so picturesque when we had visited it just at twilight on the way out. This visit was at midday, but we still saw beauty in the little hamlet that in another setting might have seemed quite commonplace.

About ten o'clock that evening we reached Butte. Some friends along the way had told us to watch for the city and that we could see it for some distance before we reached it. We had been looking out into the darkness for some time before we could see any sign of light. Finally we caught sight of a city brightly illuminated; it was a beautiful sight. It seemed quite near, and we were surprised that it took us so long to arrive. Next we noticed that it had receded and seemed much farther away than it had been at first. After we had caught up with it and passed it several times, we caught sight of another and larger city not far from this first one, and then we watched them both recede and approach together. Finally we passed the smaller one, and this time it seemed to stay passed, and almost immediately we were entering Butte. Then we learned that the smaller city was Anaconda, an important

mining city not far from Butte, but not on our railroad. When we returned to the train from our stroll in Butte we had visions of a long night's sleep and were going straight to bed, but we met "mine host" Swanzey in the corridor and he told us that we wanted to stay up until we could look back upon the city, and so we waited. We were glad that he knew what we wanted to do, for it was a most wonderful picture that met our eyes and one that will linger long in our memories with those pictures of Mt. Rainier. We had thought that the appearance of the city as we approached was magnificent; but as we left the city and went on up toward the Continental Divide and looked back at the illumination, we were held spellbound. The only thing I could think of to compare with its beauty was John's description of the New Jerusalem "descending out of heaven from God, having the glory of God"; and I was glad that Professor Thomas used often to read that chapter to us during my college days, for if I had been left to do my own reading I might not have been so familiar with it, and then I would have had nothing with which to compare all that beauty that was so wonderful it made my throat ache. We were glad that we had not stopped in the city, and now we never want to visit it, but we want to go past again in the night. We think that a visit, when we might see all its material beauties, would not be worth the loss of the spiritual uplift that its illumination gave us that night.

At Butte we lost some charming traveling companions, a mother with three friendly children. They had been spending the vacation months on a farm near Victoria, British Columbia—a place where the children, one and all, declared everything was as near perfect as possible. But the mother confided to me that she was glad she was going home; for a farm with all kinds of domestic animals, where the little boy might go horseback riding alone some distance away to bring back the cattle, where each little child could go serf bathing at most any time, and where there were snakes and many other things that are found in no well-appointed city, was not exactly to her liking. She said that her husband had written her that he was very glad she was having such a good rest, and she wondered how much rest he thought she had been

getting under such conditions. However, she was rejoicing that she was taking her flock home in the very best of health. One reason for her visit to that farm was that the health of one of the children had not been good and they had feared that it might never improve. The car seemed very quiet and lonely after these children left us. Every one missed them.

All next day, until late afternoon, we rode through Montana. About noon we had a fifteen minutes' stop at Miles City and, as usual when we stopped more than two or three minutes, we got off to see if we might find something of interest. We felt rewarded this time when we caught sight of an old fashioned stage coach standing under a rude shelter near the track. We hurried down to investigate and we learned that this was the famous old "Deadwood stage coach" that figured so largely in the early history of this part of the country. This was a most interesting relic and our camera was soon focused on it. There was a little poem fastened to this queer old vehicle and we copied it. I think I will insert it here, not because of any especial merit of versification (at that it may be better than I could do) but because of its quaintness. It runs like this:

#### MY SOLILOQUY

My day is done and my night has come at last  
To cast its shade o'er an historic past.  
And here I stand, as if a thing apart  
Not even dreamed of for the painter's art.  
But such is fate, times changing hand must go  
Forth to the leader who can progress show.  
To this I yield, content with thinking o'er  
The long, long trail that I shall see no more,  
Nor boundless range, bedecked with sage and pine,  
That lent enchantment to this frame of mine  
As o'er the winding path, with frequent thrills,  
My mustangs led me to the old Black Hills  
And back, without complaint or jeers or frowns  
From those kind friends who shared my ups and  
downs.

A splendid past and full of memories dear,  
Gaze on this, traveler, and be of good cheer,  
Remembering that thy end will be as mine,  
Retired, replaced, revered for what was thine.

Movingly yours,

A STAGE COACH.

Underneath this we read the following: "This famous Deadwood stage coach was used as a means of conveyance before the advent of the railways in the West, when the days were wild and wooly." While I was busy copying, a woman came up and told me that once she had a ride in a coach

like this. After we started again I went up and down the car asking each of the older women if she were the one who spoke to me while I was writing. I finally found her and asked her about her experience. She said that about twenty years ago she had come from the East on a visit and her brother had secured an old stage coach (they were out of use before that time) and had given her a ride. She assured me that it was a very easy riding vehicle and that she enjoyed, to the fullest extent, the novel experience.

#### THE WOMAN'S EXECUTIVE BOARD

*To the Women of the Local Societies and  
Lone Sabbath Keepers,*

GREETINGS:

While the present incumbent of the office of corresponding secretary was hesitating about accepting the responsibility of the work which Mrs. Babcock felt obliged to relinquish, the latter said, "The work isn't going to fail, for I am going to keep on praying for it." That simple statement of faithful purpose was inspiration to her listener. What might be accomplished if all of the women of the denomination made as clear cut resolves and rigidly lived up to them!

While this is being written, Mrs. Babcock, as many of you know, is watching by the bedside of her husband, who is seriously ill in the Janesville hospital where Pastor Jordan languished for so many weary weeks. We know that prayers will be wafted upward, from many altars for "Uncle Johnny," "Aunt Metta," and their two daughters, in their affliction.

Two months have sped away since Conference; so says the calendar. Our unwanted, unseasonable weather, the worst, the records say, Wisconsin has known for seventy years, belies that, and perforce would have us believe it a longer period. But time will be short to accomplish all we hope to see done before the next Conference. Ere this, all of our women's societies are in working order; their year's plans outlined and progressing. Many of our societies function the entire year without vacation. It was a good Conference at Salem. Everybody who went said so. We expected that. We reap as we sow. You recall the months preceding Conference when the women, prompted by a "Call to Prayer" is-



sued by the Woman's Board, observed the noon hour as a definite time for prayer for the cause of the "Onward Movement." The service we rendered reacted on ourselves, and we felt it, as never before, our "Onward Movement." If we have broken the habit of the noon time prayer, shall we not again form it, and go onward along that same line and faithfully and consistently observe it through the intervening months to the coming Conference? Let us pray that if our denomination is one of the chosen instruments for interpreting Scripture and extending the kingdom of Christ upon the earth, that it may not fail. Let us pray for the denominational boards and the causes they sponsor. The prayer business is a good investment as an "adventure in faith" when entered into in the Christ spirit of a reverent "Thy will be done." We can not live in the prayer atmosphere without enriching our own lives and the lives of those with whom we come in contact.

One of many instances of answered prayers, that we might cite, is that of Mrs. Nettie M. West, of whose miraculous recovery from all but fatal burns she suffered while in Shanghai, you all know. She is now convalescing at the home of her sister, our board president. We welcome her to our board councils as one of our vice-presidents. She was corresponding secretary for the board before she went to China.

Mission study should have our careful attention. Our denomination has important holdings in foreign fields that require expensive upkeep, and if we would be intelligent in our praying and giving we should study them. We have many helps along these lines in our own literature. A good one on the China mission has recently been published by the Young People's Board. We also recommend *New Days in Latin America*, by Webster E. Browning. It may be procured from M. H. Leaves, West Medford, Mass., price sixty cents. *Looking Ahead with Latin America*, by Stanley High, for fifty cents.

Our budget is the same as last year. We hope you will study it, pray over it, and give for it liberally as the Lord has blessed you.

|   |       |
|---|-------|
| Salary of Miss Susie Burdick .....                  | \$800 |
| Salary of Miss Anna West .....                      | 800   |
| Evangelistic work in Southwestern Association ..... | 250   |

|   |     |
|---|-----|
| Georgetown, British Guiana, chapel .....                      | 200 |
| Fouke, Ark., School .....                                     | 200 |
| Toward Building Fund, Boys' School<br>Shanghai, China .....   | 100 |
| Toward Building Fund, Girls' School,<br>Shanghai, China ..... | 100 |
| Twentieth Century Endowment Fund .....                        | 300 |
| Retired Ministers' Fund .....                                 | 250 |
| Board expense .....   | 200 |
| Tract Society .....   | 900 |
| Emergency Fund .....  | 200 |

Total .....\$4300

Giving brings to mind that old matter of tithing. "A question is never settled until it is settled right." Many of our number have settled the question individually, but as a denomination we are not known as tithers. However, the women at Conference "went on record as favoring tithing."

In whatever way we give, let it "not be grudgingly, or of necessity: for God loveth a cheerful giver." 2 Corinthians 9:7.

In behalf of the Woman's Board,

Sincerely yours,

NELLIE R. C. SHAW,

Corresponding Secretary.

Milton, Wis.,

November 4, 1925.

**NEWS WRITING COURSE**

(Continued from page 713)

work started, and the regular course will commence next fall. The work next fall will cover practically the same work as this course, and any student who takes the course this next semester will only be allowed to take one semester next year, as only four hours' credit in all will be given.

This course will afford students who are on the editorial staff of the *Review*, and any others who are interested in the general subject of news writing and newspaper editing, a little academic training. It will consist of lectures, text book assignments, and considerable practice in writing news stories, as well as some laboratory work. Members of the *Review* staff will not be required to register for this class, but the work on the *Review* will count on the required work in the course, and such people will thus receive some credit for their work on the staff. Students who do not like to write stories and themes, and those who are looking for snap subjects are advised not to take the course.—*Milton College Review*.

**YOUNG PEOPLE'S WORK**

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

**PRESS ON!**

Christian Endeavor Topic for Sabbath Day,  
December 26, 1925

DAILY READINGS

- Sunday—"Go forward" (Exod. 14: 13-15)
- Monday—Press on to Christ-likeness (2 Cor. 3: 17, 18)
- Tuesday—To spiritual achievement (2 Pet. 1: 1-11)
- Wednesday—To faithful service (1 Cor. 15: 58)
- Thursday—To entire consecration (Rom. 12: 1, 2)
- Friday—To Bible knowledge (Ps. 1: 1-6)
- Sabbath Day—Topic: Press on! (Phil. 3: 7-14)

B. F. JOHANSON

In thinking of our subject for the week, I have been wondering how many of my readers have ever climbed a mountain. It was my privilege during the past summer to stand on the very tip of two well-known mountains. It is a curious fact that the pioneers who first saw Pike's Peak, after making numerous futile attempts to scale it, finally decided that it could never be climbed. The top is now reached by railroad (cog-rail), a magnificent auto road, the highest in the world, and a trail for saddle horses or pedestrians. This itself is an example of man's ability to press on. Mt. Hood, the highest point in Washington, has been covered with snow and ice since the dawn of history. It can be climbed only on foot. I am not even sure that a pack horse can be taken to the timberline. At any rate, those who wish to make the ascent, begin at Government Camp, the very base, and go all the way on foot. It took us eleven hours to go from base to top. The night before the big climb, we walked four miles from Government Camp to Timberline Camp. From here we got a start before daylight and arrived at the summit in the early afternoon. I will not overstate the hardships of such a trip. We were advised not to make the attempt as mountain climbing was a new adventure for us, and it was not recommended as a pleasure trip. Mountain sickness is as bad as sea sickness. Part of the time one is almost burning with heat. The last twelve hundred feet is as steep as

a roof, and the ascent is made with the use of a rope and steps cut in the snow. During this period one is numb with cold. Four-fifths of the trail is over snow, much of it soft; the rest of the trail is over lava with many large boulders to step over or climb around, but always you must press on. Well do I remember the last four miles of the return trip. Never have four miles seemed so long. I had not been able to retain a bit of food the whole day. My son and I were discussing how much of the disagreeable part we should report. We could not even give the mountain a pleasant look. It made us sick to look back at it. Of one thing we were certain, we were all through climbing mountains—all through. But when I look back over it all now, I rather believe I would like to try it again. The guide said we would not realize what we had done until some time afterwards.

The ascent of Pike's Peak was made by auto. Our only discomfort was from rain, snow, and sleet. I made the precaution this time of not eating until I returned to the foot of the mountain again. Is it strange then that in contemplating these two climbs, I get very little thrill out of Pike's Peak, but that Mt. Hood is a bright spot in my memory? It represents something accomplished. The thought was always "Press on!" The guide said we would be half dead before we reached the top, but he prides himself and spurred us on by the fact that no one going with him turns back until the top is reached.

I believe the endeavorers will see the very obvious lesson that I am trying to impress. Pike's Peak is nearly three thousand feet higher than Mt. Hood, but for me it does not represent an accomplishment under extreme difficulties. It is not often easy to be an endeavorer or to keep a society up to a standard we may desire, but the satisfaction and reward is usually in proportion to the difficulties overcome in attaining results.

**A THOUGHT FOR THE QUIET HOUR**

LYLE CRANDALL

"Go forward." During the past few years, under the leadership of very efficient men, our beloved denomination has gone forward with rapid strides. New doors of opportunity have opened for us, and we are meeting the needs. New fields are whiten-



ing for the harvest, and we must be the laborers.

Young people, the life of our denomination depends on us, for we are its future leaders. We are trying to do our part, and we are doing it well. We must not falter. We *can not afford* to let the Seventh Day Baptist denomination go *backward*. Let us, for the sake of our leaders, past and present, for the sake of our mission as Seventh Day Baptists, and for the sake of our God, realize our great responsibilities, and continue to "go forward" "for Christ and the Church."

*Battle Creek, Mich.*

### INTERMEDIATE CHRISTIAN ENDEAVOR

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, December 26, 1925

HAVE I MADE GOOD THIS YEAR? DEUT. 10:  
12, 13 AND MICAH 6:6-8

THANK GOD FOR 1926

Thank God for a new year. Thank him for a new, white page on which to write our life's history. Thank him for the land of "Beginning Again," our new Canaan into which we may enter in 1926, or at any time that we will forsake the old, bad habits, and take a fresh start in Jesus Christ.

What magic lies in the new numbers, 1-9-2-6! What a feeling of newness every time we write them! And what wonderful things we shall plan to do with its three hundred sixty-five new days. Let us never get over the feeling of hope for better things, through all its days. And now

THANK GOD FOR 1925

We had just that feeling of newness and of hope when 1925 began. We did not always live up to that hope, but it was our fault, not God's. He gave us that year. Every day of it he filled full of opportunities. In every day of it he surrounded us with his love. If we have not used all those opportunities for doing good, and for responding to his love, it is our own fault.

If, during the days of 1925, we did do any "good turns" for others, or make an effort to control some bad habit, we are so much the better for having received that year as a gift from God. Let us thank

him again for it, and looking forward with confidence in him, say bravely

"A HAPPY NEW YEAR"

And let us put all the meaning we possibly can into that word "happy." Does it not mean "blessed," too? And to be blessed, does it not mean that we shall follow the rules of Jesus in Matthew 5:1-12? We shall be "blessed" and "happy" if we have pure hearts, if we hunger and thirst after righteousness, if we learn to be peacemakers in a world of anger and sin.

A BALANCE SHEET FOR 1926

I would suggest to all intermediates to try the scheme of Benjamin Franklin, that he tells about in his autobiography. Take a sheet of ruled paper, or a little note book or diary, and write down seven virtues that you wish earnestly to gain for yourself in 1926. It might be control of temper, thoughtfulness of those weaker than myself, more confidence in testifying for Christ, etc. Then select one of these virtues for each day of the week. If Friday is "self-control" day, you may make a cross for every successful effort at self-control that day. A zero must be put down for every failure. Then you are to try to make the crosses more and more, and the zeros less and less.

*Rockville, R. I.*

### JUNIOR WORK

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
SUGGESTIONS FOR DECEMBER 26

Remember the two hymns and the Bible verses for the testimonies.

For the first part of the meeting discuss with the juniors things that were left undone in their Junior work last year or unkind things that they did, letting each junior give one thing. Then for the last part let the juniors help name things and ways in which their Junior society could be made better and uplift their society work and how they as juniors can try next year to please Jesus more. If possible, get them to name personal desires and ambitions for their work as juniors. Let this be as much a heart-to-heart talk as possible. The chairs might even be discarded for this meeting and all sit in a circle on the floor.

*Ashaway, R. I.*

### YOUNG PEOPLE'S BOARD MEETING

The Young People's Board convened in regular session at the home of Dr. Johanson, at eight o'clock, November 5, 1925.

The president called the meeting to order. L. E. Babcock led in prayer.

Members present: Dr. B. F. Johanson, E. H. Clarke, Mrs. Frances Babcock, Mrs. C. H. Siedhoff, Glee Ellis, Mrs. Ruby Babcock, Lyle Crandall, Egmond Hoekstra, Dr. L. S. Hurley, L. Emile Babcock, Marjorie Willis.

The secretary read the minutes of the October meeting.

The following bills were allowed: Hurley Warren, Quiet Hour superintendent, \$4.50; corresponding secretary, \$11; Bertrice Baxter, Tenth Legion superintendent, \$2.50; total, \$18.00.

The corresponding secretary presented a report, which was received, as follows:

REPORT OF CORRESPONDING SECRETARY FOR  
OCTOBER, 1925

Number of letters written, 30.

Number of letters mimeographed and sent out, 250.

Number of letters mimeographed to send to pastors, 240.

Social Booklets have been sent to all nonresident board members.

Correspondence has been received from the following: Paul Lewis, Miss Bertrice Baxter, Mrs. Edna Sanford, Miss Fucia F. Randolph, Rev. A. J. C. Bond, Rev. W. D. Burdick, Mrs. Blanche Burdick, Rev. H. L. Polan, Royal Crouch, Lester Osborn, Merton Sayre, Mrs. H. L. Polan, Rev. Paul Burdick, Rev. Wm. Simpson, Gleason Curtis, Miss Maybelle Sutton, Hurley Warren, Mrs. Laura Ayers Bond.

FRANCES FERRILL BABCOCK.

Correspondence was read from the following: Hurley Warren, Bertrice Baxter, Rev. William Simpson, Maybelle Sutton, Rev. Paul S. Burdick, Fucia F. Randolph, Rev. W. D. Burdick, Royal Crouch, Pauline Groves, Mildred Branch, Mrs. Laura Ayers Bond.

Several local officers reported informally, among them the following superintendents: Lone Sabbath Keepers, RECORDER Reading Contest, Religious Education.

The question arose in connection with the RECORDER Reading Contest concerning how many pages are to be read to constitute a full RECORDER. It was decided that full credit should be given for reading thirty-two (32) pages.

Mrs. Ruby Babcock presented a few

points gained from the recent meeting of the Northwestern Association.

It was moved that the hour of the board meeting be changed to 7.30. Motion carried.

Problems of general interest were informally discussed.

MARJORIE WILLIS.

*Recording Secretary.*

*Battle Creek, Mich.,  
November 5, 1925.*

### PIONEERING AS A LIFE INVESTMENT

AUGUST E. JOHANSEN

(Given at the Young People's Pre-Conference Program)

To be a pioneer for the kingdom of God is to make the supreme investment of life. To be a pioneer for the kingdom of God is to invest in a life of serviceful adventure.

The call to pioneer is a challenge to us as young people, for only the young can pioneer. Pioneering is the prerogative of youth. Every pioneer, I care not how old in years he may be, is in heart and spirit a youth,—else he would not, could not be a pioneer.

We can not overestimate the importance of the pioneer, for it is his story that makes the history of human progress. Pioneers are the progenitors of new races, founders of new nations, evangelists of new eras. They are trail blazers, the frontiersmen of civilization. They are prophets of truth, the bringers of salvation. They are sea-farers, the discoverers of continents. They are scientists, the searchers for facts. They are spiritual leaders, the seekers after God. They are the incarnation of life, the embodiment of progress. In them we find the impetus of new beginnings, the vitality of continued growth.

Tonight I urge you to become pioneers for the kingdom of God, to make pioneering for his kingdom the supreme investment of your lives. I am not concerned so much over the effect this discussion here tonight may have upon the type of service you may choose, but I am concerned over the effect it has upon the spirit in which you are to serve in life. Make that spirit the pioneer spirit, and you will find that it is applicable to whatever branch of life service you may choose. This investment in the life of serviceful adventure is one that can and should be applied to every type of



human vocation that is worthy of a Christian.

Only as we understand just what pioneering involves will we be able to appreciate the need there is today for spiritual pioneers. There are three distinct commands that come to the pioneer, and in obedience to these three commands we learn what it means to truly pioneer.

The first command that comes to the pioneer is the injunction, "Get thee out." It is the easiest thing in the world for a person to become settled and fixed in his religious life. There are many, many Christians who are like Mary's uncle. Mary's uncle was one of those men whose religion and religious life were very firmly fixed. Mary had been embarrassing her uncle with some questions about whether he was a Christian or not. Her uncle's reply was, "Mary, my dear, your uncle is established." Mary let the matter drop at that. The next day she and her uncle were hauling some kindling wood on their farm, when suddenly the mule stopped and could not be persuaded to go on. After every effort had failed Mary finally said, "Uncle, I know what's the matter." "Well, what is it?" he asked. "Why the mule's established," was the startling answer.

Many people are established in their religious lives. It is so easy to mark off the boundaries of belief, to drive in stakes of "dogma," to "settle down" in the ruts of habit and tradition. Some one has said that few people after they have reached the age of thirty-five can avoid thinking in certain very definite ruts. Our institutions, our creeds, our very routine of life make it easy for us to settle down in our religious life and beliefs. It is easy to become conservative and fixed in our faith, in our ideals, in our practical Christianity. We become as the ancients of old, whose geographers wrote on their maps, at the Straits of Gibraltar, "*here ends the world*," little dreaming that beyond that world stretched another twice as great. But the command of God that comes with thundering tones to every pioneer of the kingdom, is "Get thee out." Stir yourselves! Break the boundaries! Pull up your stakes! Push out the horizon of your religious experience!

But this is only the beginning for the pioneer. There is a second command, an injunction that is in reality the justification

for the first command. The call is not merely out, it is a call unto, "unto a land that I will shew thee."

What new opportunities for service for the kingdom there are opening before us! What new social and spiritual problems challenge us for a Christian solution! What new continents of truth, of spiritual growth and experience there are that lie unexplored! The challenge that comes to the Christian is the call to become pioneers for the kingdom, a call to blaze new trails for service, enlarge man's horizon of faith, push back the boundaries of his belief, broaden his sympathy, extend the realm of his spiritual experience, and enlarge his conception of religious truth. What potentialities of service and adventure together, lie before the young man or woman who will invest his life in a program of pioneering for the kingdom of God!

There is just one third aspect of the call that comes to the Christian that I wish to mention, and that very briefly. The call to pioneer is the call out, and it is a call unto. But supremely the pioneer call is a call to *carry on*, a call to continue the labors of the past and to lay foundations for the future.

The call to become a pioneer for the kingdom is no new call. It is a challenge for us to carry on the work of past pioneers, to align ourselves with those who in the past have been responsible for the progress of Christ's kingdom on earth. We are asked to invest our lives and efforts in an old and established program. Spiritual pioneering is more than an opportunity, it is an obligation,—it is an obligation to the past to carry on the work which it has begun, and which has brought us thus far toward the realization of his kingdom on earth; it is an obligation to the future to lay new foundations, to make new beginnings, to blaze new trails, as the basis of future progress that will extend far beyond our own time.

We meet this obligation—this double obligation—by ourselves being true spiritual pioneers, by facing the new experiences and facts of life, by grappling with the present-day problems of life, by pushing out our boundaries, by refusing to be "settled," by both "*getting out*" and "*unto*."

Now you see, I think, in some small measure, what it means to be a pioneer for

the kingdom of God. What a call there is today for Christian pioneers, for men and women, young men and women, who will not only pioneer to the ends of the earth in spectacular service for the Master, but for those who will undertake to pioneer for him in the immediate circle of their relations—in their own communities and neighborhoods, in their chosen vocations—who will undertake to become adventurers in the commonplace for the sake of his kingdom, pioneers in the search for new truth, pioneers in the application of his principles of living to the immediate problems of life, pioneers in their devotion to new and practical forms of Christian service.

To be a pioneer for the kingdom of God is to make the supreme investment of life. To be a pioneer for the kingdom of God is to invest in a life of serviceful adventure.

The call to pioneer is a challenge to us as young people, for only the young can pioneer.

### OUR POSSIBILITIES

(A sermon preached by Pastor George W. Hills, of Los Angeles, Calif., before a company of our young people at Berkeley, Calif., consisting mainly of teachers and students of the State University and the high schools of the "Bay Cities." By unanimous vote it was requested for publication in the Sabbath Recorder.)

Text: 2 Corinthians 3:18. "*But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory.*"

The greatest thing in the world is human life.

The greatest, most worthy ambition a life can have, is to live out life's fullest and highest possibilities.

In performing this task, one increases in the powers and excellencies of his selfhood. He is made better in his own personality and becomes a better servant of God and his fellow men. He presses on toward the end for which his Creator brought him into being, and he grows more fully into his favor.

### WORLD NEEDS

The busy world is in constant need of able workers in all its fields of activity. But vastly more, it needs those in all these lines of endeavor who are not satisfied with routine treadmill attainments, but are constantly reaching out, above and beyond the com-

mon place and the ordinary, into the broad fields of greater possibility. They possess and are possessed of an overmastering purpose and determination to climb up the rugged steps of human endeavor and secure the fullest and highest within reach.

They are masters of themselves and place human sympathy, fellow feeling, and justice to all, on an exalted pedestal, far above their selfish self, while the spirit of the Lord Jesus reigns within their lives to control and enrich all their activities.

They have set their goal, not upon the earthly shores of time and transitory things, but on the shores of the eternal beyond of the divine promises where "nothing shall ever grow old."

Such ones possess a permanent fixity and stability of purpose that submits to no defeat. They possess iron in their blood, steel in their nerves, fire in their eyes, determination in their souls, faith in their hearts, and a full consecration of life, that impels them on in overcoming, mastering, and climbing over obstacles as they press on toward their goal.

They live and work in the full brightness and glory of a divinely planted, inspiring hope, that fills and thrills their lives with the divine urge, that empowers them to master and make conditions, and to command forces.

Such ones are far greater, broader, and higher than their occupations. Their lives shine out through their activities and reach far beyond and above, giving to those about them an unlifting, inspiring touch.

### ARE THESE FOR US?

Are these conditions, abilities, and possibilities for us, do you ask? Are they within our reach? Can we climb to such exalted heights?

We have all read of the boy who gazed much upon the "Great Stone Face," that nature had chiseled out on the rocky side of a mountain. He would sit and gaze upon it, and dream over and study that face, and picture in his imagination the character and the attainments of the man whose life could express itself so nobly in it.

To him, that imagined life was the fullest reach of stately, stalwart manhood; and he longed and hoped and prayed that he might be able to make his own life like it.

That boy of imagination and hopes grew in manly strength, attainments, and excel-



lencies, until he came to maturity and worthily filled a high, awaiting niche in the world activities of his day.

#### OPEN DOORS

My young friends, the doors of opportunity are still swinging open, beckoning "whosoever will" to enter, and *become*, and *do*, and *serve*, and *achieve* their best.

But a prayerful, thorough preparation must be made before we can enter. That task is exceedingly great, strenuous. Your university and city high school life, your educational work and experience as teachers and students will greatly aid you. But you must have more than you can here secure in order to attain the best that is for you.

Added to your mental development and culture, you more seriously need a development and culture of the heart and soul, that can be secured only in the higher school of spiritual instruction, where divine ideals and eternal principles of heart-life are taught. Such instruction will meet your higher needs, not only for today, but also for that coming day when the universities, colleges, and high schools of earth shall have passed away. You need an education and development for eternity as well as for time; for, within the realm of the eternal and imperishable is your true goal.

We are the architects of our own future. Our lives are before us, awaiting our shaping. How will we mold them? We are now determining our destiny. We are deciding our eternity. Eternal results hang upon our today. What mighty responsibilities are ours!

No one wants to fail. Will we succeed with an imperishable, eternal success? True success rests, not in silver and gold and great possessions, not in reputation, fame, or high position. It rests alone in building a character that will please God and endure throughout the eternities, to which we all hasten.

Like the boy who studied and dreamed over the "Great Stone Face" on the mountain side, we too must have an inspiring ideal, a pattern to think by, to live by, and to mold our character by, that will awaken within us a mighty impelling, resistless urge, that can be satisfied only by eternal things and eternal attainments, that can be secured only by the life that is "hid with Christ in God."

#### OUR IDEAL

Our ideal must be much more than an inflexible face in granite, whose relations with us are only imagination. Our ideal must be a living, intelligent, personal being, whom we may touch in faith, and who can touch us by his sympathies, who can come into full sympathy with us when we are tempted and need him most, who was himself "tempted in all points like as we are," and yet he stood firm and fixed in character and life against his enemy and ours. He remained "without sin," free from taint or blemish.

Only one such life has ever been lived upon earth. It was lived by the Man of Nazareth, of Galilee, of Gethsemane, of Calvary, of the cross, who is now at the throne of the Father representing us.

He invites us, "Follow me," "Learn of me," learn how to live. "Abide in me and I in you," that you may be able to stand and to live successfully, although the tempter may assail you; that you may stand true in the here and the now, and be prepared to stand with him in the coming "perfect day." "Apart from me ye can do nothing," nothing that will stand the tests of the eternities.

He was Paul's Ideal. Do we not, like him, need to keep our "eye upon the mark (our Ideal) for the prize of the high calling of God in Christ Jesus"?

Our Ideal invites, "Learn of me, for I am meek and lowly in heart." Again, "If any one would come after me, let him deny himself and take up his cross daily and follow me."

To be "meek and lowly in heart" and to be self-denying and self-sacrificing, are lessons that are difficult in the extreme. They are taught only in the school of Christ. Such lessons as these, found in a course of preparation for climbing to the top, mastering difficulties, mounting to the pinnacle of the rugged steeps of success! Strange! Do they sound out of place in the development of a masterful, victorious life?

Our Teacher, himself, passed along the path of the "meek and lowly" and self-denying, self-sacrificing; and yet, above and beyond it all, he was able to declare in triumph, "I have overcome the world." His students are to follow him, not only in that path of humble world-service, but they are also to follow him over into his fields of world-conquest and victory.

#### A REVIEW

Let us again notice our key passage: "We all" may "behold as in a mirror," in the very place where our Teacher and Ideal has himself gazed and where his image still remains, more indelibly fixed than the face in granite on the mountain side. He is our inspiring Pattern, upon whom we may gaze, and study, and pray to be like him until we become, under divine influences infilling us, "transformed" in thought and life, "into the same image," in a great essential measure.

What a glorious, inspiring possibility! A wonderful achievement! But it can not be accomplished at a single bound. It comes, "from glory to glory," that is, from one glorious step to another—on and on.

Our Teacher said, "Ye must be born from above." (John 3:3-8). That is the beginning step in the transforming process. This step is taken when the penitent heart meets with Jesus at the foot of the cross where the Holy Spirit applies the atoning blood of the cross to the life and washes all its sins away. Then Jesus becomes the personal Savior of that newly born one, and he becomes a child in God's own family.

How impossible it is for us to fully estimate the value of the work that Jesus has done for us! He, the Son of God, came to earth and became the Son of man, in order to make it possible for the sons and daughters of men to become the sons and daughters of God. The climax of that work was the intense sufferings of Gethsemane and the cross, closing in his death.

#### HIS PHOTO

We have no "Great Stone Face" to study, but we have a photograph of Jesus, our Ideal. It is not the product of an artist and a camera. It is a word-picture. Much of it is in his own words, that give us views of many of the great, vital characteristics of his wonderful life, in their richness and transforming power.

His photo is found in the New Testament, foreshadowed by many prophecies in the Old, in which he stands out prominently as the great central figure. Especially in the Gospels do we find his life and his principles of life, prominently held before us.

Thinking has much to do with living. Life is but crystalized thought. We can

never rise above our thinking, no matter how low it may be; "For as he (man) thinketh within himself, so is he." (Proverbs 23:7).

Then let us think the words of Jesus and drink down the principles of life they express, praying that we may become like him, until they become crystalized into our lives as a great living part of us, and that, in a real, vital sense they may transform us, more and more "into his image."

#### "BLESSED"

In the Beatitudes Jesus expressed prominent, vital principles of his own life, which he would have us live into our lives. Into the first word he compressed a marvelous amount of meaning and force. "Blessed" here means to enlarge or multiply. A blessed life is an enlarged, multiplied life, in its powers and worth to itself and to the world.

Jesus once fed a great multitude of hungry people, up near the Sea of Galilee, with only a small basket of food, after he had blessed it. His blessing so enlarged the quantity that it was abundantly sufficient for all. So a life is blessed and enlarged by living the Beatitude principles into it.

Step by step Jesus leads us across the flower-strewn, sunny fields of the Beatitudes, showing the towering heights which his followers may attain, and become "transformed," in a great, vital measure, into his "image."

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." The results of the blessedness of such a life, which begins here, are not fully meted out until its climax is reached in "the kingdom of heaven," where our Ideal and Teacher will be the eternal King. (Revelation 11:15).

"Blessed are the meek; for they shall inherit the earth," at the time of the "restoration of all things." (Acts 3:19-21).

"Blessed are the pure in heart; for they shall see God," over in the time of the "new heaven and new earth." (Revelation 21:1-22:4).

The remaining Beatitudes are of no less force. When lived into a life, that life is prepared to live in two worlds. Many other places in the Gospels our Ideal shows his own life-character in his words.

(Continued on page 728)



## CHILDREN'S PAGE

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

### LESSONS

I like to figure and Nell likes to spell,  
Betty hates sums, but can read very well;  
Tommy likes g'ography better than all,  
Benny can write—my, his fingers are tall!

So Nelly helps Benny to spell the words right;  
I read with Betty most every night;  
And I help her, too, with her hard 'rithmetic;  
From Tommy we learn our geography quick.  
Ben gives us letters to write one by one,  
And before we can know it our lessons are done!  
We find that to help in our studies that way  
Takes less time for lessons, leaves more time for  
play. —FAYE N. MERRIMAN.

### LETTER FROM A LITTLE L. S. K. GIRL

DEAR RECORDER CHILDREN:

I live thirty-two miles away from my church. I do not get to Sabbath school very often. Last summer I spent my vacation with my Aunt Annie; she lives one-half mile from church. I attended Sabbath school regularly while I was staying with her, and also went to Vacation Religious Day School.

I was baptized and joined the Seventh Day Baptist Church last May, 1925. I read the Children's Page every week, and want to join your club. I am eleven years old.

I shall be very much pleased to read a letter from some other little girl.

With love,  
MARY GENEVA KEGARISE.

Altoona, Pa.

### THE ANT THAT ASKED FOR HELP

MRS. T. J. VAN HORN

(A True Story)

One morning I was sweeping the dining room. There was a rug on the floor which did not quite cover the room. The painted floor showed all around the rug. Just as I was sweeping the edge of the room quite near the door which opened onto the porch, I saw something moving on the bare boards. I looked closely and saw that it was a small, ordinary black ant. But there was something more than the ant. The little fel-

low was dragging a large dead fly. The ant was trying to take the fly out of the house, and I think he meant to carry it to his home somewhere out-of-doors.

The fly looked like such a big burden for this plucky ant to carry off that I thought I would watch him and see how he did it.

The ant dragged the fly briskly along towards the door. Once in a while he would drop it and take a fresh hold. After a while he came to the crack between the boards that lay parallel with the threshold. Now the crack was rather wide and Mr. Ant soon found that he could not get across with his load. He tried one place and finding it too much for him, he left the fly and ran along the crack to find a narrower place. Then he turned back and ran down the other way and went for some distance, measuring the width of his ditch at various places. But, try as he would, he could find no place where he could cross with the fly and go on towards the door. He came back to the fly and went around it several times, to see if he could handle it differently and succeed with his job. At last he seemed to shake his head and say to himself, "This is a harder job than I thought. I wonder what I had better do?"

All at once the ant left the dead fly again and ran as fast as he could up the crack till he came to the place where he could get across alone. I just wondered if he had given it up and left that nice, juicy fly which he had worked so hard to bring thus far. I saw him hurry across the next board and climb the threshold and disappear outside the door.

"Poor little gallant ant," I said to myself. "Too bad he couldn't get it home when he had tried so hard." I was just about to take my broom and sweep the fly out the door when I saw a strange thing. Here came Mr. Ant back again over the threshold as fast as he could come and with him were two other ants just like himself. They hurried over the threshold and down the length of the crack to the very place where he had passed over alone. All three ants now came to the fly and then they ran around and around it and seemed to be discussing just how best to tackle the job. Finally all three ants grabbed a firm hold of the fly and, all pulling together, they dragged that dead fly across the crack at the narrowest place they had found.

### HOME NEWS

GARWIN, IOWA.—Have you readers of the SABBATH RECORDER forgotten our struggling band here at Garwin? Is it because we have kept so still, not advertising ourselves? Briefly let us say that while railway conveniences seem to put us off the map, we do get mail occasionally and sometimes we get the RECORDER within ten days after it is issued. However there are some who even then are glad to see it and read it and that is more than some Sabbath keepers can claim by way of interest in the affairs of the denomination.

We have some social functions, a good Sabbath school under the superintendency of Mrs. Lottie Babcock, and members of the church read sermons.

Elder H. D. Clarke, a pastor here twenty-five years ago, has been with us over two Sabbaths and preached for us with old time vigor, though he claimed that he was "not in the preaching business" any more.

We are having financial discouragements and can not give adequate support to a pastor. Elder E. H. Socwell promises to be with us some time in December and January. This will encourage us once more. Elder Clarke has been visiting some relatives and friends in the state and many of his large "orphan family." He claims more children and grandchildren than Brigham Young ever had, over one thousand and their families.

We had a very interesting Thanksgiving and social affair the twenty-sixth, a dinner in the church basement and then exercises in the audience room—appropriate readings with good singing. Four young people acted out how pumpkin pies were made with interesting sayings and acts. The union services were held in the Christian church and sermon by the United Brethren pastor.

Reports of the late annual meeting have been published, but we wish to emphasize the fact that it was an inspiring occasion and the sermons by Elders E. H. Socwell and Charles S. Sayre will not be forgotten. It had been a long time since we had seen or heard "Charlie Sayre" and we greatly regret that he is not in the pastorate again. He has many friends in Iowa, and his ability is recognized.

We are sorry not to be able to give more frequent and better reports of this branch of our Zion. REPORTER.

Did that ant tell the others that he was tired and would like to have some more help to get his prize home? Did the others say to him, "Look here, we helped drag that fly across. You never could have got it home. We think it belongs to us, now"?

No, sir. Just as sure as I can believe my own eyes, Mr. Ant said to his friends, "Thank you, gentlemen, for your kind help. I can do the rest myself, I am sure. I certainly am grateful for your aid. Let me know when I can be of service to you some time. Good morning."

And will you believe it, those two friendly ants scampered happily over the threshold and I saw them no more. And the ant that had the fly dragged it across the board and over the threshold and carried his load towards home all by himself.

There is a verse in the Bible which says, "Go to the ant, thou sluggard, consider her ways and be wise." You will find it in Proverbs 6:6-8. Perhaps you will find a good lesson in this true story of the ant that asked for help.

### MY GRANDMA USED TO SAY

"Mony a mickle mak's a muckle."

Ask your grandma what she thinks my grandma meant.

MRS. THEODORE J. VAN HORN.

Bitter experience is a wonderful teacher, as no doubt the young lady thought who had often been told that she ought to wear glasses, but had neglected to do so. There was a most determined look in her eye, however, as she marched into the optician's shop. "I want a pair of glasses immediately," she said, "good strong ones. I won't be without them for another day." "Good, strong ones?" asked the clerk. "Yes, please. I was out in the country yesterday, and I made a very painful blunder, which I have no wish to repeat." "Indeed! Mistook an entire stranger for an old friend, perhaps?" asked the clerk. "No, nothing of the sort. I mistook a bumblebee for a blackberry."—Selected.

Johnnie was much disappointed that the new baby was a girl. "Why don't you exchange her for a boy?" a friend of the family asked him.

"It's too late," he replied. "We've used her four days."—Pathfinder.



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### OUTGROWN THE SUNDAY SCHOOL

About two weeks ago, while I was studying upon the lesson about Isaac and his wells, a young man carrying a suit case called upon me with some things in it he had for sale. After that matter had been settled, he noticed on my writing table before me my open Bible and a Bible dictionary, when we had a talk something like this:

"That is a good book you have there."

"Yes, indeed, it is when well used and studied."

"I guess you must be a preacher."

"What makes you think so?"

"Oh, because of these books, with your pen and paper."

"No, no; I am only a common man, not a preacher. I am writing some notes upon a Sabbath school lesson."

"Is that so? My folks are Methodists, and they used to have me go to Sunday school regularly."

"I am glad to hear it. I am writing now about Isaac and his wells. It may be that you can tell me something to put down here upon the subjects."

"Oh, no, I can not tell you anything about it now. I have known something about Isaac but I've forgotten the most of what I once knew."

"You say you *used* to attend Sunday school regularly. Do you not go now?"

"Oh, no, not now. I am not a boy any more. I outgrew the Sunday school about six years ago."

"You say you outgrew the Sunday school. Do you mean that you had learned all that was worth while?"

"No indeed, I did not outgrow it in that way. I mean I got too big to go any more."

"Just how old must a boy come to be in order to be too big to attend Sunday school?"

Right here the young man hesitated; then looking at his watch, said it was time for him to be going. As we bade each other good by I suggested that as he went along

he had better think up the answer to my last question.

I am glad to know a goodly number of young men who are not yet too big to go to Sabbath school. They are out of the primary grades, and are in the Baraca class—some of them teaching other classes—active in some way, somewhere. They are becoming efficient church workers. There are some others, I am sorry to say, who "got too big" when they were quite young, and are now out of it altogether; they attend church some times, when they happen to feel like it, perhaps, yet not as a regular habit. Such a person is apt to become indifferent, especially so concerning the Sabbath, and it is quite easy for him to come to feel that it doesn't make much difference, anyhow. Nothing tends toward a reverence for the Sabbath more than going to the church and, even if not at the Sabbath school, hearing the sacred songs and prayer and sermon. Such services give a sacredness to the day, without which a person is very apt to become indifferent to everything concerning the Sabbath, and by-and-by to religion in any sense—a distaste for spiritual food and with no spiritual growth. So unfortunate a condition does not come to one over night. It is the result of getting in the first place too old to attend the Sabbath school—outgrowing it—then a neglect of attending church services regularly, a lack of interest, and so on to the logical result.

Men's classes in the Sabbath school are not what they might be—ought to be—if more men of the church would attend it. Nothing speaks better for a school than a lot of men—some of them gray and bald—interested in what they can find in the Bible for their growth in knowledge and the application of ethical and spiritual truth to everyday life. If we can help it, let us not outgrow—"get too old for" the Sabbath school; and then, if we do not watch out, for the church.

### LESSON XIII.—DECEMBER 26, 1925

REVIEW: FROM ATHENS TO ROME, Rom. 8: 31-39.

*Golden Text.*—"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5: 1.

"One self-approving hour whole years outweighs. He's only great who can himself command."

### TWO EVILS IN PRESENT DAY COLLEGE LIFE

[Professor Bennett Weaver, of Michigan Agricultural College, writing for the Presbyterian Magazine, says some good things which should be read and pondered by every young man in college.—EDITOR.]

No analysis of the characteristics of present day college students equals that of A. Herbert Gray, whom Sherwood Eddy calls the "Henry Drummond of this generation of Britain." To borrow from him seems almost not to borrow, for he has selected so aptly those things we all feel in our moments of clear courage. In fact, in taking the points from him, I feel that I am merely expressing better than I might otherwise, my own personal conviction.

#### DISTRACTION

Dr. Gray calls attention to two common evils in college life. The first we may call activity for activity's sake, or distraction, or dissipation of vitality by touching lightly a multitude of things. Now a man in college, says Dr. Gray should learn two things: the "power of concentrated thought, and the power of self-mastery." But instead, he lives a distracted life. He picks up credits here and there and over-fills the rest of his life with social, athletic, and miscellaneous activities. This, says Gray, is "educationally disastrous. Colleges that send out graduates with superficial minds are failing the nation." "If," to quote Mr. Atkins, "Education is the power to think things through, to get conclusions clear of prejudices, to discover ultimate causes behind shifting movements, to weigh values in the scales of just judgment,"—if, I repeat, "Education is the power to think things through," then how much is the average product of our college an educated product?

This chronic distraction of the undergraduate mind, this uneasy tossing about from one meeting to another and from the dance floor to the athletic contest finally makes the mind subject to the control of "externals" instead of its own self-mastery. The control is from without instead of from within. Hence there can never be for us, while in this condition, a unified principle, a master purpose. If the students of any college really want to discover their unity and establish a common college consciousness, they must first pass a prohibition law aimed at the drunkenness of distraction.

For, to use the steel-cold logic of John Dewey, this "distraction of life may be summed up in the idea of externalism. We are too absorbed in the externals of life, and of necessity externals lack a unifying principle or purpose."

#### DOCILITY

A second evil, Dr. Gray notes, among college students is a soft docility of mind, a mind undisciplined. There is in us no toughness of fiber and, shall I say, no tragedy and courage out of which personality is made. We are not, as hardy young people should be, by nature critical, rebellious. We read, if we read at all, to amuse and confirm, not to dispute. If we listen at all in the class room, we listen listlessly, rejecting nothing but that which is hard. Our learning process has been reduced as much as possible to the mere swallowing process; and we expect our minds to become rich, as geese become fat when they are stuffed with milk-sop.

Outside the class room, in our fraternities, our whole desire is to conform, to follow precedent and custom and tradition. Our under-classmen are unhappy until they stretch themselves upon the operating table of initiation and turn up their eager little noses while the upper-classmen pour a few drops of precedent, custom, tradition, out of the magic bottle. And when the under-classmen are asleep with this sweet chloroform, our upper-classmen operate and remove what they consider a mere vermiform appendix, a something left over from a barbarous past, that vital organ of the soul, individual initiative!

No, citizens are not made in this way. Men and women who for four years think chiefly about dances, athletics, societies, and gossip; men and women who surrender not only their critical energies but their very individual initiative; men and women who never stand erect in their own freedom and say, "I have felt, I have thought,"—these men and women are not the citizens America needs.

#### LIKE TEACHER, LIKE SCHOLAR

But, says E. C. Lindeman, formerly of M. A. C., the "strategic squeak" does not lie with the students but with the teachers. "We can not honestly," he says, "look forward to a higher calibre of students until the teachers are educated." "I complain,"



he says, "of the docility of professors. A professor should not be simply a source of information, but one who provokes and challenges thought. Students do not regard education as a high adventure of the spirit for the simple reason that professors are not spiritually adventurous. One must travel far and wide among our larger colleges and universities to find the inspiring, stimulating, challenging, adventurous teacher. After all, students are living a life which is a series of responses to the environment which the generations just ahead of them brought into being and endowed."

In other words, what is sauce for the gosling is sauce for the gander. And it is surely true that if we teachers want our pupils to become great adventurers across the continents of truth, then we must *inspire* them to the adventure and *lead* them along the trails.

#### THE HIGH ADVENTURE OF CHRISTIANITY

For action with a single purpose, for discipline that has yet the most joyous freedom and adventure, Christianity holds the high tradition. This, if no other, is the religion of eternal youth. That concentration, that bold adventuring toward beauty which are so characteristic of youth when the best in it is rising to meet the highest that is demanded of it, are the very spirit of Christ. Christ is the young man's God, and the God of young women. When our youth see Christ just as he is, they are immediately drawn to him. So that the Church, to help correct the evil of distraction and the evil of docility, has first to reveal Christ. We must have great faith in the revealed Christ. Let him speak his own language again. Let him point to the plow and the cross, to the furrow that is to be turned to the end and the cross that is to be carried to the peak. We have in the past made Christianity too mean and too easy. Let us put adventure back into it, and courage. That Christianity youth will desire, and that Christianity will save youth.

Christianity is in itself radiant and triumphant. It more than anything else will lead youth out into the light. And wherever it leads youth out into the light we may be sure that "the struggle for light will not stop at the first series of discoveries. It will go on and on, until the fruits of the Spirit are possessed, the eternal values

revealed, the unsearchable riches laid bare, the many mansions fully opened, and the turmoil of life transfigured and explained in the music of an immortal world."

#### OUR POSSIBILITIES

(Continued from page 723)

##### "SALT"—"LIGHT"

As a result of living the Beatitude principles of life, we will come to possess a permanent preserving, keeping, sweetening influence, that our Teacher calls "salt." "Ye are the salt of the earth." The world needs this influence from his followers, to cause it to think of God and divine things, and to aid in guarding and preserving it against evil influences.

But he adds, "Ye are the light of the world." The life that is filled with these vital principles, will manifest their presence and power in the manner of living, that will illuminate lives about it.

As Jesus said of himself, "I am the light of the world," here he shows that the Christian comes in such a vital sense to be "transformed into the same image" with himself, that he calls him, too, "the light of the world."

Our Teacher then gives his closing instruction: "Let your light so shine before men, that they may see your good works and (be led by them to) glorify your Father who is in heaven." (Matthew 5:3-16).

Young friends, these heaven-high, eternity-reaching, divinely offered possibilities are for you. Our Ideal and Teacher sends them to you in love, and urges that you accept them and live them into your lives, adding, "Lo, I am with you always."

#### REV. W. D. TICKNER

Word has just been received at this office of the death of Rev. W. D. Tickner, at Jackson Center, Ohio, after an illness of several months. More extended obituary later.

If, under license, the American people spent over two billion dollars per year for drink to get a half billion in liquor tax revenue, and received premiums of crime, poverty, and insanity, is it not good business to spend \$11,000,000 for enforcement to receive widespread prosperity, health and order?—J. G. Cooper.

## OUR WEEKLY SERMON

### FACING THE PROBLEM OF WAR

PASTOR AUGUST E. JOHANSEN

(Sermon preached in the Chicago Seventh Day Baptist church, and requested for publication.)

"Blessed are the peacemakers, for they shall be called the children of God." Matthew 5:9.

It is very easy to be more interested in a gospel of convenience than in a gospel of salvation. We are prone to be more concerned over being saved from bother than we are over being saved from temptation and sin. With all too many people the principal problem of life is that of determining how best to avoid the problems of life.

Men and women choose many ways of escape from the disturbing realities and responsibilities of life. The pleasure seeker follows the tactics of the inveterate drinker, who, in the face of difficulty, finds escape by "going on a jag." He drowns his troubles in the intoxication of pleasure. He gives himself over to a life lived in a dream world of happiness. The self-centered individual seeks escape by living unto himself. He digs in, when he is confronted by life's problems; he burrows down a little deeper into the subsoil of his own egotism. He withdraws to his private cyclone cellar as soon as the storms clouds gather.

The idealist, who dwells in a glorious utopia of unreality, passes resolutions of optimism in the face of perplexity, bolsters up his courage by voting that "God's in his heaven, all's right with the world," and proceeds, unruffled, on his way. Even men and women sincerely religious some times use their religion as a way of escape from reality. They substitute a childish faith of inactivity, for the working faith that moves mountains. They say, in the face of a world gone wrong, that it is God's will, and that things will be righted "in God's own good time, and in God's own good way." While they are seeking the salvation of God they neglect to work out their own salvation, with fear and trembling. While insisting that they have the Truth, they are careful

to protect their own ideas and ways of thinking with a quarantine against exposure to those beliefs and ways of thinking that differ fundamentally from their own. They hide behind the cross instead of bearing it. They are more profoundly aware of what they do not believe than they are of what they do believe.

We find evidences of these various attitudes toward life, of these various attempts at escape from life, all about us. The explanation of the situation is obvious. Consciously or unconsciously, men and women are following the inclination to avoid that in life which is morally and spiritually disturbing and perplexing. They measure salvation, not in terms of problems met, of difficulties conquered, of temptations overcome; they measure salvation rather in terms of problems evaded, of difficulties that have been avoided, of temptations that have been escaped. Salvation is measured in terms of convenience, in terms of moral and spiritual effort saved.

But most disturbing of all disturbing facts is this: that life simply refuses to be completely subjected to our personal convenience. Do you remember how the Psalmist describes the impossibility of ever escaping the presence of the spirit of God?

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

So is it with the man or woman who seeks to flee from the disturbing moral and spiritual realities of life. No matter how earnestly man may seek to evade the issues of life, no matter how completely he may attempt to seclude himself, no matter how far he may try to flee from all called the inconvenient in life, yet the problems and perplexities of life will overtake him in his flight; they will break rudely into his dreams; they will crash through the defenses he raises; they will invade the secret



chambers of his egotism; they will enter into his holy of holies; they will give him no peace, no rest, no escape. With them he must rise or fall. To those who are seeking the salvation of convenience, human experience and human reality sound the warning: "Woe to them that are at ease in Zion."

I do not imply that it is necessary to be completely abandoned to a life of mad pleasure-seeking, or completely swallowed up in a life of self-interest, or entirely given over to the habit of optimistic unconcern in order to be guilty of choosing the way of convenience in matters of moral and spiritual concern, rather than choosing the way of salvation through struggle and effort. Indeed, it is much more likely that we who profess to be Christians, will be guilty only on a smaller scale, and in a lesser degree. Especially is this true if we have been raised and continue to live under circumstances in which it is quite convenient to accept, in a general way, the Christian program of living rather than these other attitudes toward life. It is very easy, now-a-days for Christians to select the way of convenience and still retain their social standing as Christians.

One very popular method of Christian convenience is that of limiting the meaning of the teachings of him whom we, as Christians, accept as Lord and Master. We deal with his teachings much as some men deal with the income tax report. Whenever the teachings of Christ threaten to conflict with Christian convenience, we immediately look for some loop-hole, for some personal exemption clause. We are more concerned with what his teachings do not mean than we are with what his teachings do mean. Insofar as his teachings and example coincide with Christian convenience, we accept them. But when they come in conflict with our convenience, then we are willing to believe in Christ, but are not willing to believe him; we are glad to love him, but we prefer not to obey him.

I realize that I have dealt at considerable length with this attitude of convenience in relation to the problems of life in general, and in relation to the problems of the Christian in particular. I have done so deliberately as a means of introducing a problem which is extremely disturbing to our sense of convenience. I have done so

because we are today considering one of those statements of Christ which threaten Christian complacency if it is taken seriously. The challenge before us is this: Shall we take this declaration of Christ in earnest? Shall we give it its fullest possible meaning, its broadest possible significance? Shall we take it as sufficiently practical to be put to work in human life? In a word, are we going to permit it to disturb us? Or shall we tame it down, claim some grounds of exemption, limit its meaning and application to suit our convenience? These are the questions which face us when we consider the words of the Master: "Blessed are the peacemakers, for they shall be called the children of God."

This surely is a text that is susceptible to the process of limitation. It may indeed be very conveniently tamed down. To say that it applies to the individual who attempts to settle the differences of two men engaged in a fist fight; who undertakes the rather perilous task of reconciling the parties to a family quarrel; who exhorts men individually to love one another, is to catch a glimpse of its truth. But to say that it does not extend beyond these rather limited personal relations, to restrict it to the settlement of occasional individual differences that may arise, is to place a limitation and restriction upon the declaration of Christ that is certainly agreeable to Christian convenience and complacency, but which reduces the teaching of Christ to a state of puerility.

Certainly I agree with the attitude that seeks to apply this text to the more personal and immediate relations of life. The man who is working for peace in individual relationships, between man and man, and within the smaller groups, who strives to bring peace in the home, in the neighborhood, in the industrial relations, in the social life of the community, that man is a practical and fundamental disciple of Jesus Christ. But I resent the attitude which, while it interprets this text in relation to all of these other phases of life, denies its practical relationship to the problem of war. It is certainly most agreeable to Christian convenience and complacency to say that Christ refers in this statement to everything but human warfare; but I believe that it can be justified on no other grounds than convenience and personal in-

clination. The question then is this: Can we yield to the inclination of human convenience in respect to the problem of war, and in respect to the relation between this problem and the declaration of Christ with which we are today concerned? I believe that human experience makes it increasingly evident that we can not. I believe further, that a genuine Christian conscience makes it increasingly imperative that we shall not.

Human warfare is one of those disturbing facts of life that refuse to give way before convenience. It is a disturbing, perplexing, persistent problem. That does not mean that men and women have not sought to evade it; that does not imply that men and women,—professed Christians, too,—have not endeavored to deal with it in some convenient fashion. For they have indeed tried these easy ways of meeting the situation; "they have healed the hurt of the daughter of my people, slightly, saying, Peace, peace; when there is no peace"; they have dreamed of a millennium of "peace on earth, good will toward men"; they have employed the artifices of statecraft and have even invoked the aid of "a war to end war," in their efforts to bring the thing to a convenient close.

But they have failed. The problem of war persists. It refuses to be made a thing of convenience. Men who sought the life of pleasure and self-centered convenience were picked up out of the midst of their convenience and thrust into the hell of war, and have come back sobered, with a new attitude toward life, one profoundly serious and often even deeply religious as a result. Men who sought to live a convenient Christianity were likewise snatched from their lives of pleasant piety and plunged into the holocaust of hate and murder, and they came back unbelievers. Morally and spiritually, they had been staggered by this thing which refuses to be made convenient, this thing called war.

And, if you would gain some impression of how much more staggering from a physical,—let alone, a spiritual viewpoint,—I suggest that you read Will Irwin's, *The Next War*. Warfare, in the future, is to be conducted on the wholesale, rather than the retail scale, with a "quantity production" of death and destruction.

But the thing in which we are primarily

interested, today, is not the physical inconvenience that war involves, fundamental and important as that may be. Rather are we dealing with the spiritual aspects of war. Just as war refuses to be made a thing physically convenient, just as it refuses to be kept within the bounds of our personal inclinations, just so,—yes, even more so,—is war a thing spiritually disturbing. Just so is it impossible for Christian men and women to rightfully assume an attitude of moral and spiritual aloofness from the problem of war, and from the physical and spiritual causes of that problem. Christians have no right to conceive of it merely as a phase of God's judgment upon the world, if as a result of that conception they treat war as something utterly apart from their own spiritual life and problems.

In other words, warfare not only draws the bodies of men and women into its theater of activity; it involves as well their spiritual natures, their moral ideals, their religious convictions. And for this reason, supremely, the problem of war is, whether we will it or not, the problem and concern of every Christian man and woman. If it is impossible for others to escape the physical inconvenience of war, it is a thousand times more impossible for Christians to escape the spiritual issues that it involves. You and I may be too old to fight in the next war; but you and I will never be too old to escape personal responsibility before God and before the oncoming generations, for our attitude toward human warfare, and toward the spiritual and moral problems it involves. War may be God's judgment upon the world; it certainly is a test of our own spirituality. The spiritual and moral problems of war are a fundamental part of the world's legacy of hate. It is an inescapable legacy. We can not escape these problems either as social or spiritual beings.

Christians must have a definite and consistent attitude toward the problem of war; they must have an attitude which has arisen from genuine convictions, not hastily extemporized after the war-storm has broken. We can not piously and conveniently remove ourselves, and disclaim all moral and spiritual responsibility when the war does come, unless we have conscientiously and consistently opposed in our own life, and in our moral and spiritual attitude and rela-



tions, those conditions which make warfare inevitable.

Just as warfare refuses to be made spiritually or physically convenient, so it is impossible to convert the solution of that problem into terms of convenience. There is no convenient antidote for war, or for its causes, or for our own moral and spiritual responsibility in the matter. There can be no true interpretation of the Master's declaration that is a convenient one. We must take him in earnest: "Blessed are the peacemakers."

It is evident, then, that for us to limit the application of this declaration of Christ to personal relationships, exclusive of the great problem of war, is both inconsistent and impossible. The problem with which we are concerned is, therefore, how we as Christians shall become practical peacemakers; how we shall do more than merely love peace and hate war; how we shall express that love of peace and hatred of war in concrete terms; how, in other words, we shall really break over the bounds of our convenience, and actually grapple with the moral and spiritual factors which are responsible for war.

It is useless to attempt to combat realities with unrealities. Fine phrases, glittering generalities, oft-repeated bits of wisdom,—these are poor weapons for the true peacemaker. If we are to deal with the basic causes of the war-evil, we must deal in a very real fashion with very real problems. Accordingly, I desire that whatever application I make of this declaration of Jesus, will be a personal and practical application. Unless this text means that you and I, in a very personal and practical way, are to be peacemakers, it means nothing.

I am concerned today with the men and women, who, by virtue of their relations in life, are potential peacemakers. I am not now so much interested in the men and women high in authority, who by their attitude and actions have a vital part in this problem of war. In the few moments that remain I want to speak of the men and women in the commoner relations of life who have the possibility of being peacemakers, the children of God.

Every parent is a potential peacemaker. He deals with a new life; in his care is an imagination as delicate as the camera film, sensitive to the slightest impres-

sion, capable of recording permanently and vitally the effects of early environment. One does not overestimate environment nor discount the factor of heredity in recognizing the lasting effect that the early training and impressions have upon the life of the individual, upon his fundamental thoughts and beliefs, upon his mental and emotional inclinations.

The significance of this factor in relation to the problem of war is so well developed by Harold R. (Private) Peat, in his challenging book, *The Inexcusable Lie*, that I quote a few paragraphs:

"We tell a child that two and two make four. Correct. He believes. We tell the child that two and two make five and he also believes. He has no knowledge upon which to base a refutation.

"A child believes everything that it is told, if the teller be sufficiently convincing in manner, . . . His inclination is guided by environment, . . . In the beliefs of patriotism we follow the bent of our clan, our nation.

"The older generation can embed war in the plastic mold of a child's mind, or it can embed peace. It can plant international hatred, continental jealousy, or brotherly love.

"We train our children to smile at the oddities of other nations. We point with scorn to dissimilarities which may be climatic, traditional, racial. There is created a sense of difference which makes a reserve, and reserve is a stumbling block to mutual understanding.

"Between the ages of six and thirteen the children of all the world are impressed through various agencies with a sense of national superiority,—flag waving, parades, martial and militaristic tendencies. They are trained in reflected distrust and imbibe unconscious or subconscious hatred as they do nourishment."

May I adopt an illustration of the potentialities of the parent as a peacemaker from another realm of experience,—that of training in sex knowledge? Parents realize the urgent necessity of explaining these matters to their children lest they should gain evil impressions from other sources of information and experience. We recognize the importance and the possibilities of personal training in this respect, in order to meet the child's natural curiosity, and to offset the influence of ignorance and viciousness. Why should not the same principle and methods obtain in respect to the parent's training of the child in regard to the basic human differences of race and clan, in respect to the basic human appeals and interests relative to hatred and the spirit of destruction, in regard to all the factors within the individual which breed hatred

and war? Certainly parents are potential peacemakers in a very real and practical fashion.

Closely related to the parents in the responsibility for influencing the coming generations in respect to war, are the teachers of the children. We are told that ninety-eight per cent of the youth trained in schools never enter college. Upon the school teachers who handle the children during the early stages of their mental and emotional development, before they have fully achieved the ability of reflective thinking, upon those who influence them during the period of adolescence, when they are coming into a realization of their social relationships,—upon them, rests therefore, the responsibility of being peacemakers. The teacher who is willing to go to the limit of his or her ability and opportunity to break down the barriers of misunderstanding between the children of different nationalities; who is willing to teach history from a more impartial standpoint than it has ever before been taught; who is willing to picture the bitter realities of war, who will emphasize the gory side as well as the glory side of it; who will give as much emphasis to the wooden crosses as he does to the crosses of honor; who will strive, not to lessen in the slightest love of one's own country, but rather to lessen hatred for other countries,—that teacher has infinite possibilities of becoming a true peacemaker. It is not necessary to deprive life of its glory, to make men and women moral and physical cowards and weaklings, nor to lessen the love of truth and righteousness, in order to present the true horror of destructiveness and war, in order to "present the other side" of human problems and misunderstanding. True inspiration, true glory, true patriotism, these will be fostered by an understanding of the real nature of warfare and destruction. And the teacher who tells the whole truth about war instead of the half-truth which is "The Inexcusable Lie,"—that teacher is supremely a potential peacemaker.

And if you find no personal opportunity for making practical this challenge of Jesus in either of these avenues of service, let me suggest that the person with the greatest and most practical potentiality of a peacemaker is the Christian man or woman, who, in everyday life, undertakes to combat,

within his own life and in the life of the social organization of which he is a part, the spiritual and moral, the physical and material forces which cause war.

Every Christian is a potential and practical peacemaker to the extent that he understands clearly the basic factors in life that are responsible for war, so that he deals not merely with the manifestations of war, but with the underlying causes; every Christian is a potential peacemaker to the extent that he applies in his own personal and social life the principles in accord with good will, mercy, and justice; every Christian is a potential peacemaker to the extent that he willingly, gladly, supports those in authority in every feasible move toward world co-operation and international understanding; every Christian is a potential peacemaker to the extent that he casts aside all consideration of personal convenience, and makes Jesus Christ indeed his Lord and Master, and the kingdom of God indeed the supreme purpose and concern of his life.

To take the declaration of Christ, "Blessed are the peacemakers," in its fullest meaning, without limitation or exemption, is certainly to overstep the bounds of personal convenience. But to do that is to face squarely the issue of war; to do that is to give meaning to one's prayers and practical value to one's faith. To do that is to pray in sincerity and faith: "Thy kingdom come, thy will be done, in earth, as it is in heaven."

#### THE SPIRIT OF NEIGHBORLINESS

"Through much toil and sacrifice," writes a business girl, "my widowed mother put me through a business college. On the first morning of my entrance into the office of my employer, rather shabbily but neatly dressed, I noticed the fresh, trim business suits of my associates as contrasted with my own clothes. Before noon I imagined they were all pitying me, and I went home sick at heart. But the next morning I noticed another girl come in as poorly dressed as myself, who seemed particularly nice to me. After I was able to dress as well as any of them this friendly girl admitted she had dressed that way to bear me company."

This of a truth is the true spirit of neighborliness.—*Record of Christian Work.*



## DEATHS

**ALLEN.**—George A. Allen, son of Franklin Allen and Olive Burdick Allen, was born in Alfred, June 29, 1858.

He was one of six children: Mrs. Clark Burdick, Mrs. H. E. Witter of Alfred; William H. Allen of Farina, Ill.; and Miss Phalla Allen of Alfred; one brother, Elbert Allen, passed on five years ago.

George Allen spent his boyhood days in Alfred. He married Emma V. Potter of Alfred, October 16, 1880. To this union, one daughter, Elma S., now Mrs. Arlton Burdick, and one son, Lloyd J., were born. Mr. and Mrs. Allen made their home in Alfred with the exception of one year spent in California for Mrs. Allen's health, she passing on April 29, 1903, at Alfred.

After the death of his wife Mr. Allen resided in Canada, Maryland, Pennsylvania, Virginia, and New Jersey, returning to Alfred in April, 1925, in very poor health, where he lived with his son Lloyd at Purdy Creek and with his sister, Phalla Allen, and the last few days of his life were spent with his daughter, Mrs. Arlton Burdick in East Valley, where he suffered a shock on October 24, and passed away one week later.

Mr. Allen was baptized and united with the Seventh Day Baptist Church of Alfred, of which he remained a member to the time of his death.

Funeral services were held at the Second Alfred church, November 2, conducted by Rev. E. D. Van

Horn, and the body laid to rest in Alfred Rural Cemetery.  
E. D. V. H.

**CAMPBELL.**—Selina Jane Crosby, daughter of Lemuel and Jane Parks Crosby, was born at Walsingham, Canada, West, June 28, 1853, and died on the morning of Thanksgiving Day, November 26, 1925, at the home of her daughter, Mrs. Howard Gould, at Buffalo Lake, Minn., where she was visiting when taken sick.

She was the tenth child in a family of eleven children, and she is survived by only two of these brothers and sisters, James W. Crosby of Wheatridge, Colo., and Mrs. Dorcas Crosby Evans of Fergus Falls, Minn.

She was married on April 12, 1873, to Marcus A. Campbell, son of Rev. Zuriel and Amy Maxson Campbell, and their home has been all these years at or near New Auburn, Minn., until six years ago when they located at Excelsior, a suburb town of Minneapolis, Minn. The husband survives her together with four sons and four daughters, and a niece who has been as one of the family. Two children died in infancy. The children are: Gertrude Amy (Mrs. Howard C. Stewart), of Auburndale, Wis.; Edith M. (Mrs. Jesse E. Hutchins), of Milton, Wis.; Zuriel Campbell, of Grand Mound near Welton, Ia.; Margaret C. Campbell, of Hermister, Ore.; Ray Campbell, of Spokane, Wash.; Victor G. Campbell, of Excelsior, Minn.; Florence B. (Mrs. Howard Gould), of Buffalo Lake, Minn.; and the niece, Mabel Crosby (Mrs. Frank Wagner), of Minneapolis, Minn.

Shortly after her marriage she made a public profession of Christianity, and together with her husband was baptized by Rev. J. E. N. Backus,

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and became a member of the Seventh Day Baptist Church of New Auburn, Minn., from which her membership was never removed until the call came to join the Church triumphant.

Farewell services were held at Buffalo Lake, Minn., on Sunday, November 29, 1925, conducted by Rev. Edwin Shaw, of Milton, Wis. Miss Verna Lean, an intimate friend of the family, and especially of the daughter Margaret, of Milwaukee, Wis., sang "Jesus, Lover of My Soul," and "Rock of Ages," at the house, and "Abide With Me," at the cemetery in New Auburn, Minn., the old home, whither the body was taken for burial.  
E. S.

**CLARKE.**—Chester S. Clarke was born in Scott, Cortland county, N. Y., July 15, 1849, and died at his place of business in Binghamton, N. Y., October 22, 1925, aged 76 years, 3 months, 7 days.  
L. B. C.

### AMERICA FOR ME!

'Tis fine to see the Old World, and travel up and down  
Among the famous palaces and cities of renown,  
To admire the crumbly castles and the statues of the kings,—  
But now I think I've had enough of antiquated things.

So it's home again, and home again, America for me!  
My heart is turning home again, and there I long to be,  
In the land of youth and freedom beyond the ocean bars,  
Where the air is full of sunlight and the flag is full of stars.

Oh, London is a man's town, there's power in the air;  
And Paris is a woman's town, with flowers in her hair;  
And it's sweet to dream in Venice, and it's great to study Rome;  
But when it comes to living; there is no place like home.

I like the German fir-woods, in green battalions drilled;  
I like the gardens of Versailles, with flashing fountains filled;  
But oh! to take your hand, my dear, and ramble for a day  
In the friendly western woodland where Nature has her way!

I know that Europe's wonderful, yet something seems to lack;  
The Past is too much with her, and the people looking back.  
But the glory of the Present is to make the Future free,—  
We love our land for what she is and what she is to be.

Oh, it's home again, and home again, America for me!  
I want a ship that's westward bound to plow the rolling sea,  
To the blessed Land of Room Enough beyond the ocean bars,  
Where the air is full of sunlight and the flag is full of stars.  
—Henry Van Dyke.

It is not sin that kills the soul, but impenitence.—Bishop Hall.

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

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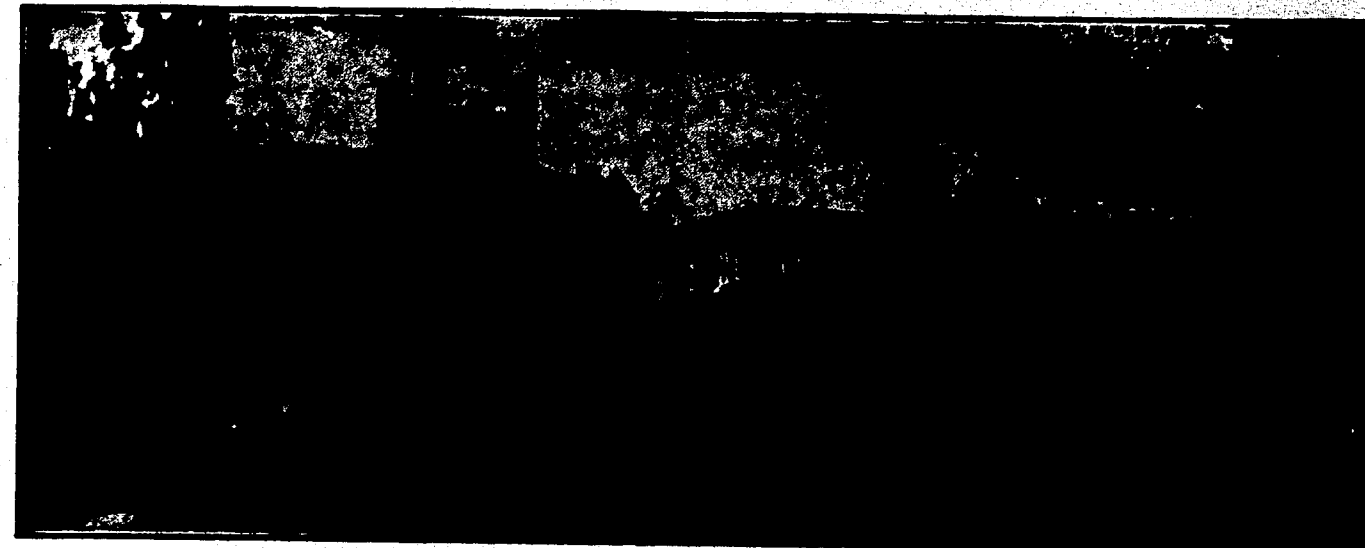
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SO long as words are visible symbols of thought, so long will it remain true that the ten words of God contain the world-recognized expression of the Divine, regarding the day of the Sabbath, and the reason why one specific day is regarded as holy, and is connected with the Sabbath idea rather than any other. If any people claiming the Word of God as the only rule of faith and practice, shall assume an attitude that discounts Bible authority upon this vital question, their teachings in this matter must tend to undermine the entire system of religion, and to destroy reverence for God's revealed law. Just this thing is happening all about us today. Nothing is clearer than that there is an alarming and widespread loss of faith in the binding force of this most explicit command of God; and as a natural result, a general disregard for spiritual things. I fear we do not teach this fundamental truth carefully enough in our own churches, and thereby leave the impression upon our young people, that it is not after all a vital question. The Sabbath command is the only one of all the ten that gives man any conception as to what God gave that law. A Baal worshiper could accept any one of the other nine, and say, "All right. That is good. It is Baal's command," and there would be no way to prove it otherwise. But when we come to the fourth commandment, set in the most conspicuous place in ancient documents, there we see the signature of God. It is given in such a way that there can be no mistake. No other gods can claim the authorship, not one of the hosts of heaven or earth, but the great God who made them all. Therefore, this commandment of all the others, is the last one that should be ignored.—T. L. G.

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