

The Sabbath Recorder

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

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

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

THE GRACE OF GIVING

I never knew how it came about, said Richard Baxter, but I always seem to have the most come in when I give the most away.

Jesus said: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

Hear Paul: "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love for us, see that ye abound in this grace also."—2 Cor. 8:7.

"For the Lord loveth a cheerful giver."

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WHOLE No. 4,217

"Our Father, when we become distressed at the wickedness of our times and the manner in which evil boasts itself, help us to see the spirit of Christ which is at work in the world, and to recollect the triumphs he is winning in every clime!"

"Help us to abound in hope! May we see thee as the all-powerful and all-loving, and may confidence in thy purpose dispel all our fears as to the triumph of the gospel! Give us zeal that is fed by hope!"

"Thou hast not abandoned the world for which thou didst die. Thou art to receive thy kingdom, and to reign. May we be accounted worthy to share thy triumph! Amen."

"As a Tale That is Told" This is the time in the year when publishers announce the forth-coming new stories which they expect to give to their readers. There may be some who wish they were able to produce stories that would be worth while for other people to read. In books and magazines there may be found an endless variety of stories in current literature, some good, some foolish and worthless, but only the good are likely to make a better world in which to live. One thing is true of them: whether they are worth while or not, they must leave their impress on the character of those who read them.

Such is life. Each one of us is writing a tale, which though unpublished to the great world, is being read by all who are near enough to be affected by our influence. In a very important sense, we are spending our lives as a tale that is told. When men thus, day by day, month by month, year by year, write down their very selves, they become like books in which strange things are written. What an endless variety of tales are being told in this wonderful book of life. All too many of them are frivolous and uninteresting. They are not worth reading, because they are made up of such trifling things. To myriads, life is altogether vanity and forms but a poor unedifying story, with scarcely a suggestion of immortality, and indicating only a spirit and tone of contempt for religion.

On the other hand, the tale some are telling is beautiful, impressive, grand; with

a charming unity and consistency, revealing strength and grace of character; showing fidelity to God; exhibiting conscientious loyalty to truth; and winning many to righteousness.

Thank God that many lives are telling tales of spiritual heroism, manifesting a loving discipleship which reveals the Christ to men and becomes a savor of life unto life to their fellows.

What Kind of Tale Am I Telling?

This is the important question every serious soul will ask himself as the volume of the old year closes and the new clean leaf of 1926 is turned for our record. The tale of the old year is all told and can not be changed. If the time was wasted, there is no remedy now. It is very difficult to redeem lost time; and if the writing is full of blots and contains mistakes, no matter how much we may regret having made them, there is no remedy—the page once smirched can not be made clean. We may be forgiven, if we have not sinned against too much light; and the blessed Master offers one more chance to make good in 1926, with its clean page now awaiting us.

We know very well what tale we have told in 1925, to our home, to our church, our denomination, and to our country. The one great question now is not regarding the past, but it is regarding the year ahead. Shall we make a better record for ourselves, our homes, our church and denomination in 1926; or will it be "the same old story"?

Some of us can not hope for many more clean pages in life's book, on which to improve the tale the years are telling. Indeed, no one knows, when 1926 begins, whether he can live to complete its record, but it behooves us to do our very best at the beginning of the year.

TO WHOM ARE WE TELLING

this tale of the years? We are not merely talking to ourselves; nor yet are we telling it to those about us alone; there are others whose ears are open to the tale we are telling, whether we would have it so or not.

To whom, then, O mortal man, living in these wonderful times, and speaking in unmistakable language thy life story out into the vast and solemn universe—to whom art thou really and truly telling it? This is the all-important question that should be studied until we can face it without fear or misgiving. We must not forget that, from day to day, from year to year, we are telling our life story into the very ears of our God, who does not allow a syllable thereof to escape his notice!

In just a few years more, at most, the full tale of our years—the story of our life—will all be told in full, with its happy consummation or its tragic end. Then will our last word have been spoken, and the great Judge of the universe shall speak his final word, "Come ye," or "Depart,"—which shall it be?

How Can It Be Made Better? I suppose there are many who would gladly make the year 1926 better than 1925 has been, if they only knew how. Good as the old year has been to us, there must be many who long to forget the things of the past and "press toward the mark of the high calling of God in Christ Jesus."

First of all, we can not afford to waste our time and energies brooding over the failures of the past. We can not serve the past, but we can serve the future. Then at the outset of 1926, let us determine that we will truly, unreservedly, and willingly do God's work in the spirit of self-sacrifice unto our Lord and Master.

Having thus determined, let us carefully plan to carry out our good resolutions by practical service. God's work must be carefully planned beforehand and systematically carried out from principle rather than to allow it to depend upon the emotion of some special hour of appeal. We are sure to do well for the causes we love; and to cultivate genuine love for Christ is sure to help us gladly to carry out our good resolutions as his servants. Joy and peace are the prizes which faith and obedience win. And these are always sure to enable one to do better work for the kingdom.

He is a poor, negligent scholar whose last writing on his copy page is no better than his first. And there must be something wrong with the Christian who does not make a better record for God's work in 1926 than he made in 1925.

The racer must lay aside the weights that hinder his running if he would win the prize. Are we doing this in our Christian race? Are we more wrapped up in worldliness than we were one year ago? If so, would it not help us to turn over a new leaf in this respect?

Again, the mighty hand of God is ready to help all who truly pray for help and strength to make a better record as the years go by. Suppose you set up the old family altar that has become almost forgotten in your home, and in loyal loving service read your Bible in the family and pray with them for the much needed help to enable you to do your best. Do you have any doubt that by such a course you could make the story for next year much better than it was last year?

I admit that we can not see far ahead at the beginning of this new year, but we can safely trust our Guide and go forward.

Have you ever crossed the river between New York and Jersey City in a fog so dense that you could not see a boat's length in any direction? I have. We could hear bells tolling and whistles screeching, admonishing of dangers on every side. Still onward we pushed and reached the other shore in safety, because there was a practiced hand, a trained eye and ear guiding our boat.

Our future today is something like that foggy morning; yet we are advancing into it every day. Let us trust our heavenly Pilot, for he is guiding us through.

One of the poets has written a psalm for New Year's eve, which would make a good prayer for all who would make the "tale that is told" this year better than the one told last year.

"O New Year! teach us faith!
The road of life is hard:
When our feet bleed, and scourging winds us scathe,
Point thou to him whose image was more marred
Than any man's, who saith
'Make straight paths for your feet'—and to the oppressed,
'Come ye to me, and I will bring you rest.'

"Yet hang some lamp-like hope
Above this unknown way,
Kind year, to give our spirits freer scope,
And our hands strength to work while it is day.
But if that way must slope
Tombward, oh, bring before our fading eyes
The lamp of life, the hope that never dies.

"Friend, come thou like a friend;
And whether bright thy face,
Or dim with clouds we can not comprehend,
We'll hold out patient hands, each in his place,
And trust thee to the end,
Knowing thou ledest onward to those spheres
Where there are neither days, nor months,
nor years."

Will True Americans Wake Up Now? One of the saddest features of the year's record in this country is the indifference with which the Christian people of the churches looked upon the violations of the good laws of the land and upon the general tendency of the daily papers to favor the "wets" in the prohibition fight.

Seldom do we see a good, square presentation of the "dry" cause and the benefits accruing from the prohibition of liquor selling; but wherever some strong protest is offered against the movement, there the dailies seem wide awake, and in great headlines help the wets to proclaim their tirades against the Constitution of the United States!

Encouraged by the help given them in the great newspapers, the advocates of the sale of liquor have grown bolder and bolder, until now the Christian churches of the country are astounded over the open fight which is being pushed in Congress.

During the year the liquor men have improved every opportunity to magnify the so-called failure of prohibition, and to speak of the wide-spread bootlegging business in almost triumphant shouts, in order to convince people that the laws can not be enforced and that they should be repealed!

Meanwhile thousands of the prohibition forces have seemed to expect the laws to enforce themselves, and have simply gone to sleep, while the wets are always wide awake. This state of affairs is largely responsible for the bold, disloyal attitude of bootleggers in their defiance of Constitutional law.

This morning, as I opened one of New York's great dailies, my eye fell on these words by the president of one of the great universities: "In five years this (national prohibition) has proved to be the most colossal failure in the history of government, and, judged by its consequences, the most immoral undertaking on which any government ever embarked."

Of course harangues against prohibition from such a source will be given great headlines in most dailies, while the editors make no objection, but leave the impression that the harangues are all right. Thus it goes on, while, so far as can be seen in the public press, the temperance people sleep on without any serious protest!

Now, under such influences, the fight of the wets has gained momentum enough to carry the war for repeal into Congress. I wonder if this will not arouse the sleeping Church people to a sense of the danger, and spur them on to the complete victory which an awakened Church can easily gain if it will stand up for the right.

Why Not Be Consistent And Repeal Other Laws? When a resident of the one city which has gained the reputation of having more murders, more bandit robberies, more shocking hold-ups than any other city in the world, pleads for the repeal of the prohibition laws because they can not be enforced, I can not help wondering why he does not call for the repeal of the laws against banditry and thieving simply because they can not be enforced.

Such men insist on enforcing these laws, even though it seems all but impossible; and yet they denounce the law to prohibit the one thing which, more than any other, promotes these crimes and which furnishes inspiration for every bandit's nefarious work!

QUARTERLY MEETING IN MILTON JUNCTION

The Quarterly Meeting of the Churches of Southern Wisconsin and Chicago will meet with the Milton Junction Seventh Day Baptist Church, January 15 and 16. We are to have Secretary W. L. Burdick with us, speaking Sabbath morning, and holding an open forum in the evening.

Pastor A. E. Witter of Walworth will preach Friday evening. The young people will have charge of the Sabbath afternoon program. We will have a good time. Give us a good audience.

G. R. Boss.

"The strongest thing about a weak man is his resourcefulness in finding excuses for his weakness."

THE WASHINGTON STUDY CONFERENCE ON THE CHURCHES AND WORLD PEACE

REV. AHVA J. C. BOND

A significant meeting was held in Washington the first three days of December, 1925, when one hundred sixty delegates met to consider together the subject of The Churches and World Peace. These delegates represented officially their respective denominations, having been appointed in most cases by the highest authority in the denomination, and in other instances by denominational peace commissions. The maximum number of delegates allotted to a given denomination was fifteen, several were allowed but one or two. Seventh Day Baptists enrolled their full quota of five delegates, four of whom attended practically the entire three-day session. Our delegates were: President Paul E. Titsworth, Washington College, Chestertown, Md.; S. Duane Ogden, Yale Divinity School, pastor of the Waterford, Conn., Seventh Day Baptist Church; Mrs. Annabel Bowden, Shiloh, N. J.; Mrs. Cora R. Ogden, Salem, W. Va., who happened to be in Washington at this time and who was present one day; and Rev. Ahva J. C. Bond.

There were no popular meetings with platform addresses, the time being devoted instead to a serious study of the question of peace as related to the churches, and as it may be effected by them. The conference had been planned by the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America. A comprehensive syllabus had been prepared under three sub-heads, this work having been done by a committee representing the peace commissions of those denominations that have such commissions. The present writer having been appointed by our Commission to act for them in this relationship, was a member of this committee. This syllabus was in the hands of the delegates some days before the convening of the conference.

The conference was presided over by Bishop William F. McDowell of Washington, who performed the duties of the office with dignity and grace, and with a good deal of tact. The discussions revealed sharp differences of opinion as to methods of procedure in promoting the peace of the world.

There were many parliamentary snarls involved in the process of finding, and expressing, the common mind of the group. Perhaps I had better say, in finding the common denominator of the many minds on peace, all desiring peace, and some even being inclined to fight for it.

The conference was divided into three groups for study at the very first session, following the reading of a message from President Coolidge, and a statement of the purpose of the conference by Secretary Sidney L. Gulick. To each group was assigned one of the three topics treated in the syllabus, and which corresponded to the divisions of the report as given below. Each study group appointed a Findings Committee consisting of five members, these fifteen persons constituting the Findings Committee of the entire conference. Three sessions per day were devoted to study and discussion, with very little time for anything else. We did take time to call upon President Coolidge at the White House, but this was done at the noon recess on Thursday. Our meeting place, the New York Avenue Presbyterian church, was within two or three blocks of the executive mansion. A pouring rain prevented our having our picture taken with the President.

The most significant thing about the work of these three days was the document which the conference produced in the much-discussed and amended report of the Findings Committee. We believe it will be generally recognized as a splendid report, one which represents an advanced position on the subject of international peace. With a single exception those who spoke against endorsing the League of Nations were Southern Democrats who had followed Woodrow Wilson, but who thought it might not be good policy for the representatives of the churches to take such action just at this time. Others thought the churches could not afford to be silent on this question when considering the matter of international peace, so the item went through with one dissenting vote. This report does not represent the position of extremists, but is the result of a great deal of sane and sober thinking on the part of Christian men and women representing thirty denominations. The final effort of the delegates assembled was to make a pronouncement which would have the endorsement of all present. I

think, with the single exception referred to above, the several items of the report were accepted by unanimous vote.

A meeting is called in New York, January 28, 1926, to consider ways by which this study may be continued and carried down into the churches of America.

The report follows.

MESSAGE TO THE CHURCHES FROM THE NATIONAL STUDY CONFERENCE ON THE CHURCHES AND WORLD PEACE

In every age Christians are compelled not only to voice their protest against the existing order but to point out precisely what the spirit of Christ demands and to try practically to embody it.

In this effort to interpret and apply the spirit and teaching of our Lord, the Church, it should be frankly admitted, has rendered a service whose practice has stopped far short of its ideals. It should be now ardently seeking, as it confronts present day obligations and opportunities, actually to know the mind of its Master and to do whatsoever he commands. We here have sought the truth and the inspiration by which right decisions might be reached and a program for peace be adopted which we may ask the Church to undertake with a vital faith and a conviction of victory.

War is the most colossal calamity and scourge of modern life. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system. Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer, and prepare for war no more. For the attainment of this high ideal the life of the nations must be controlled by the spirit of mutual goodwill made effective through appropriate agencies. War must be outlawed and declared a crime by international agreement. The war spirit and war feelings must be banished and war preparations abandoned. Permanent peace based on equal justice and fair dealing for all alike, both great and small, must be achieved. The

kingdom of God in the relations of nations must be established.

This stupendous, difficult, and urgent task challenges the churches of America and all citizens of goodwill. It is a moral and religious as well as an economic and political task. All the forces of civilization must therefore unite in this noble adventure of faith and purpose.

This Study Conference, representing some thirty communions, rejoicing in the many ringing declarations and constructive proposals by various religious bodies, in their official actions, presents to the churches of the United States of America the following affirmations and recommendations.

IDEALS AND ATTITUDES

1. The teachings and spirit of Jesus clearly show that the effective force for the safeguarding of human rights, the harmonizing of differences, and the overcoming of evil is the spirit of good will.

Throughout his entire ministry, in all human relationships he was consistently animated by this principle of active and positive good will in the face of opposition, governmental oppression, and personal violence. He vindicated the life of love and service in the face of suffering and trial. His constant emphasis on forgiveness, the charge to his disciples to love their enemies and his prayer on the cross, "Father, forgive them, for they know not what they do," express and illustrate his spirit and method.

2. The Church, the body of Christ all-inclusive—transcending race and national divisions—should henceforth oppose war, as a method of settling disputes between nations and groups as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a Church sanction war.

We draw a clear distinction between the use of force in police service, domestic and international, on the one hand, and in war on the other. While force involves coercion or physical control in any case, the motive and end of police force is fourfold: It is inspired by good will for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law and has justice as its aim.

War, whether aggressive or defensive, is the use of organized violence in a dispute between nations or hostile groups. Even though one of the parties may be guiltless, it creates hatred, leads to unlimited loss of life and prop-

erty, and always involves large numbers of innocent victims. In war the parties directly concerned seek to settle the issue involved by superior force regardless of justice. Usually war involves conscription of the individual conscience and a nation-wide propaganda of falsehood, suspicion, fear, and hate. This is modern war in its nature and processes, as our generation has seen it, whether the war be fought for offensive or defensive purposes. War is thus the very antithesis of police force. Attention is called to the fact that a punitive expedition undertaken by one or more nations on their own initiative is essentially a war measure, and not an exercise of international police force.

3. The Church should not only labor for the coming of the kingdom of God in the hearts of men but should give itself to constructive policies and measures for world justice and peace. It should fearlessly declare its distinctive message of good will. It should proclaim this message regardless of fluctuating opinion and political exigencies.

4. The Church should teach patriotic support of the State, but should never become the agent of the government in any activity alien to the spirit of Christ. The Church should look to the responsible statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

5. The Church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war.

POLICIES AND PROGRAM

1. The fundamental forces in upbuilding a Christian world order are those concrete activities which by their very nature create, as well as express, good will between nations and races. Let the churches, therefore, be zealous in works of international benevolences, be friendly to the strangers in our land, and support home and foreign missionary enterprises and institutions.

2. The churches in all lands should rise above the spirit and policies of narrow nationalism, and to this end they should strengthen the bonds of friendship and mutual acquaintance through common activities and conferences such as that recently held at Stockholm on Life and Work.

3. In the achievement of world justice and peace the United States and other nations will have to reconsider those policies and practices that tend to create international

ill will, suspicion, and fear. In the enactment of legislation dealing with even domestic matters that have international consequences, each nation should practice the principle of the Golden Rule. In this connection we have especially in mind such difficult questions as

(1) Monopolistic control of raw materials essential to modern industry and economic welfare.

(2) Regulation of immigration.

(3) Race discriminatory legislation.

(4) Investments in backward countries.

(5) Economic and social oppression of minority racial groups within a nation.

4. In harmony with the spirit of the Washington Conference on Limitation of Armament and in keeping with the declaration by President Coolidge that "peace and security are more likely to result from fair and honorable dealings . . . than by any attempt at competition in squadrons and battalions," the United States should actively co-operate with the other nations in still further reduction of armaments.

5. Plans for military expansion and increased expenditures in the Pacific are needless in themselves, because of agreements already made. They are provocative of suspicion and misunderstanding on the part of other nations, and are contradictory to the affirmation of President Coolidge that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding."

6. We rejoice in the policy of our government, adopted by the Washington Conference on Limitation of Armament, for co-operating with China in seeking the early abolition of "extra-territoriality," the adoption of "equal treaties," and the recovery of tariff autonomy. We urge the maintenance by our people and government of such attitudes toward, and treatment of, China and of Chinese and of all Asiatics as are required by the principles of good neighborliness and the Golden Rule.

7. The maintenance of justice and good will between the peoples of the Orient and the Occident is essential to the peace of the Pacific and of the world. We of the United States, therefore, need to scrutinize with

seriousness and care those acts and laws, both local and national, that are straining these relations, with a view to such modifications as will conserve the essential rights, the self-respect, and the honor of both of these great branches of the one human family.

8. We believe that the United States should examine its historic policy known as the Monroe Doctrine, and seek, in co-operation with other American peoples, such a restatement of this policy as will make it a ground of good will between the United States and Latin America.

9. We rejoice in the condemnation of the militaristic spirit by the President in his Omaha address and record our opposition to all efforts to use the Reserve Officers' Training Corps, the Citizens' Military Training Camps and the Mobilization or Defense Test Day exercises as means of fostering the spirit of war among our citizens and especially among our youth. We approve all suitable efforts to improve the physical well-being of students in our schools and colleges, both boys and girls, but we emphatically disapprove of compulsory military training. We urge careful review of the effect of military training in all its phases.

We deplore and regard as unnecessary the proposed organization of industry under the government in preparation for possible war. Such organization is opposed to the declaration of President Coolidge that we should demobilize intellectually as well as in the military sense. It would inevitably tend to promote the war spirit in commerce and among industrial workers.

10. Our government, together with all other great civilized nations, should share in common agreements and in common undertakings and activities in the establishment and maintenance of the institutions essential for world justice, for the peaceful settlement of all disputes, for mutual protection of peace loving and law abiding nations from wanton attack, and for reduction of armaments by all nations.

In this program the United States has an inescapable responsibility and an essential part. The movement for world peace can not succeed without active participation by its government and people. We therefore recommend to the people of our land the following concrete measures:

(1) Immediate entry of the United States into the Permanent Court of International Justice, with the Harding-Hughes-Coolidge reservations.

(2) Declaration by the United States that it will accept the affirmative jurisdiction of the World Court and will submit to it every threatening dispute which the court is competent to settle.

(3) Full co-operation of our government with other nations in securing the negotiation and ratification of an international treaty outlawing war as a crime under the law of nations.

(4) Adoption by the United States of the policy of complete co-operation with all the humanitarian and other commissions and committees of the League of Nations to which commissions and committees it may be invited.

(5) Entry of the United States into the League of Nations with the reservation that the United States will have no responsibility, moral or otherwise, for participating in the economic or military discipline of any nation, unless such participation shall have been authorized by the Congress of the United States.

RECOMMENDATIONS

1. We rejoice to learn that twenty-six communions have already formed their respective Commissions on International Good Will and Peace and earnestly recommend to those communions which have not yet done so the importance of taking this step at an early date.

2. We request the Executive Committee which has arranged for this Study Conference on the Churches and World Peace, with such additions to its membership as it may find desirable, to serve as a Continuation Committee with the following duties:

1. To secure promptly the publication of the Message to the Churches adopted by this conference and its circulation as widely as possible among the communions of the United States.

2. To invite each communion to take such official action as it may think desirable in regard to the affirmations and recommendations of the message.

3. To confer with the Federal Council's Commissions on International Justice and Good Will and on Christian Education, regarding methods of co-operation and procedure in the continuing programs of promotion and education essential to the achievement of the ends in view.

3. The achievement of permanent world peace is dependent upon the development in children and youth, through education, of convictions concerning the Fatherhood of

God, the spirit and teachings of Jesus Christ, the unity of the human family, and the principles of justice; and upon the establishment of attitudes of mutual respect and reliance upon reason rather than force. We therefore recommend that the Executive Committee, in co-operation with the various educational agencies, denominational, interdenominational, and undenominational, secure the preparation of an adequate program of education for the development of these convictions and attitudes.

4. We recommend that, in the development of this program, due consideration be given to the results of recent studies of innate tendencies in human nature as well as of the molding influence of society itself upon growing life.

5. We believe it is possible to train a contemporaneous generation of children around the world to find ways in which the gospel of good will can be applied to racial and international relationships. We therefore urge upon the communions the unique responsibility for world understanding presented through their missionary relationships. To this end we suggest that the committee seek the co-operation of the missionary and other agencies in the working out of such a system of training.

6. We recommend, further, that there be recognition of the mental attitudes and social influences in present day life which tend to prevent mutual understanding and sympathetic co-operation between classes, nations, and races, and that programs of adult education and activity be prepared which shall develop relationships and attitudes which are in accord with the life and teachings of Jesus.

7. Any effective program of education for peace must be thoroughly integrated with the whole process of education. We therefore urge that close working relations be established between all the program-making educational agencies upon which the churches depend, and that the plans for peace education be worked out co-operatively.

8. We recognize the strategic position of the local church, its pastor and Christian leaders, in the program to end war, and suggest the importance of forming local committees for peace promotion and education.

9. We recommend that every City Federation or Council of Churches be urged to

form its own Committee on International Justice and Good Will, which should co-operate with the committees in local churches in community activities and programs in the interest of world peace. We would call attention to the educational opportunities offered in connection with the observance of Armistice Day, Golden Rule Sunday, Christmas, Good Will Day, and other anniversaries.

10. We recommend the holding of another Conference on the Churches and World Peace when, in the judgment of the Continuation Committee, the educational program shall have been sufficiently carried out by the churches to render such a conference worth while.—*Federal Council of the Churches of Christ in America.*

105 East Twenty-second Street,
New York City.

TEACH ME TO PRAY

Teach me to pray
Not only when the morning breaks
Into a glad new day,
Or when the night with sable pall
Shuts out the light.

Not only when attuned to praise
By some sweet mercy
Which has crowned my days,
My joyful heart mounts up
To thank the Giver for the gift,
And rests, apart from earth
Mid heavens uplift.

Not only when around my soul
The tempests rage and billows roll,
My heart cries out, O Master, save,
The winds rebuke
And still the wave,
But, in the quiet hours of life.
When neither joys supreme
Nor sorrows great are rife,
At such a time
Teach me to pray
For all the little needs
That fill each day. —*Author Unknown.*

Life points two ways. One to the more abundant life, the other to disappointment and death. If the young man or maiden will consider these two ways soberly and earnestly before moving forward and choose the one that truth and reason tell them leads to honor, success and happiness, all will be well no matter what seeming clouds obstruct the view or rocks make the journey difficult. Few who start wrong ever succeed in finding the way that leadeth unto life.—*The Assistant Pastor.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The Week of Prayer, January 3 to January 9, 1926, will be observed in several of our churches.

WANTED: Five hundred new subscribers to the SABBATH RECORDER among Seventh Day Baptists, so that the paper can enter their homes each week in 1926.

CHEERING NEWS FROM MANY WRITERS

I have been receiving many splendid letters lately, and the bunch that came yesterday was the best that I have had in a single day since Conference.

I think that the readers of the SABBATH RECORDER will be interested in quotations from some of these letters.

A stranger writes in acknowledging tracts sent to him, "I surely do enjoy those tracts, praise God. You surely make the Sabbath plain."

Another writes, "About a year ago I read a book called 'The Christian Sabbath,' published by the Seventh Day Adventists. As a consequence I began to observe the Sabbath. I soon found that a 'Sunday keeping' church is no place for the Sabbath observer, and so withdrew from the First Baptist Church of this city.

"I have encountered quite a bit of difficulty in holding a job since I took the above mentioned step. I left one good job to begin with and now I am holding a job as a pipe fitter's helper . . . four jobs in less than a year. However, I believe that now I have reached a haven in this respect.

"At present I attend the Sabbath school of the Seventh Day Adventists of —. I am not an Adventist, however, because I do not like the name or the form of government of that body."

This young man sends a subscription for the SABBATH RECORDER, and \$1.25 for tracts.

A lady in an independent Sabbath-keeping church wrote asking for some of our

missionary literature suitable for study in their newly organized missionary society. I sent them the SABBATH RECORDERS having the annual report of the Missionary Society, the booklet recently published by the Young People's Board on our China mission, the paper given at our recent General Conference by Mrs. Sara G. Davis about our China mission, and articles from the RECORDER on our missionary interests in the British West Indies.

A class in the Adams Center Sabbath school recently wrote me that they would be glad to send ten or twelve copies of the *Helping Hand* to a school that needed them. I have arranged that ten copies be sent to the Mayaro, Trinidad, Sabbath school.

A lady in Wellsville, N. Y., sent with her subscription for the SABBATH RECORDER another \$2.50 to pay for the paper for some person that we should name. I have suggested that the paper be sent to John Man-oah, evangelist, in South India.

Several have asked the names of persons to whom they can send their RECORDERS after they have read them. They do not wish to destroy the papers. I shall be glad to receive more such offers, but I also need the names of persons who will be glad to receive the papers after the subscriber has read them.

I have just received a package of *Seventh Day Baptist Memorials*, published nearly seventy-five years ago, from a granddaughter of Rev. A. F. Randolph who lives at Edinboro, Pa. Some of these memorials will be sent to the North Loup Church library.

"Seventh Day Baptists were never more deeply in need of dependable men than today."

"God surely is almost thrusting these fields upon us."

"Here's wishing you a pentecostal season during the Commission meeting."

We "begin the first of the year with regular Sabbath offerings, using the weekly envelopes for local and Onward Movement finances. I trust that this will prove a big step in advance. While it will not solve all our problems, it will help many by frequent and regular offerings to meet their pledges more easily and surely."

"I doubt not our church will raise its full quota this year, as it always has done before."

"How I do wish all the churches could not only raise their full quotas, but could double them, thus enabling us to enlarge the work, and to enter new fields.

"It is our earnest prayer that God may greatly bless, and give hope and courage to all of you who are in charge; but I know that God answers these kinds of prayers through blessing us, and all the people, by increasing our spirituality and enlarging our liberality; so that, too, is the thing for which we pray."

EITHER—OR

A MOST IMPORTANT AND PRACTICAL
ALTERNATIVE

DEAN ARTHUR E. MAIN

If Sabbath truth is really a truth, then it is something well worth while; and, with all possible unanimity and loyalty, we ought to cherish, teach, and practice it. The truth, Jesus said, makes one free; that is it makes it possible for us to move in the midst of human affairs and among the things of God and righteousness, as free men and women, not as slaves.

But if "Sabbath truth" is really not truth, then it is not worth our while, and we do not need to cherish, teach, and practice it. We do not, then, need our societies and boards; or a publishing house; or the RECORDER and other publications; or the Seminary and denominational schools. The Sabbath is worth very much or very little.

Salem, Milton, and Alfred are becoming, more and more, centers of religious, moral, social, and cultural influence. I know most about Alfred, which, with a leadership of great administrative and executive ability, is advancing with swift and long steps.

Of course we need large endowments, able teachers, and more bricks and books. But there is another aspect of the situation upon which men of breadth of mind and of splendid charity look with deepest concern. We need a more intelligent and a more controlling Sabbath conscience, and indeed a stronger Sunday conscience; for a good Sunday conscience, even if in error, is far more to be desired than indifference to religion and the public worship of God.

The existence of two so-called religious days makes a unique and difficult situation in our three college towns. But the problem can not be beyond solution.

In the founding and support of our colleges, Seventh Day Baptists have taken a leading part—a fact that deserves practical and fraternal recognition. But I claim no "right of way" for ourselves, simply equality of freedom, rights, justice, and opportunity, according to the Golden Rule, and the right to magnify loyalty.

Either—Or. Which shall it be?

CHRISTIAN ENDEAVOR IN CHINA

Christian Endeavor in China has been celebrating its fortieth anniversary, the first society having been organized in 1885 at Foochow by Rev. G. H. Hubbard, who is still living and has shared in the celebrations.

It is proposed to hold a national convention next year, as well as to promote a forward movement for which the president, Dr. P. Frank Price, has proposed this slogan:

"Ten times twelve hundred Christian Endeavor societies in China within the next ten years, making twelve thousand societies by 1935, our jubilee year."

In China Christian Endeavor is not confined to young people, and it has proved pre-eminently adapted to church life there as a medium of self-expression, activity, and unity. It is the most economical of all the church agencies at work in China.

Some inspiring pamphlets, with illustrations from photos, have reached us from Mr. Edgar E. Strother, general secretary of the China C. E. Union. In a lengthy letter he says the present disturbances are due to Bolshevik anti-Christian activity, and are the most serious that China has ever known. This paragraph also occurs:

"We are thankful to report that when the powers of evil are so rampant in China, there are indications that God is beginning to manifest his mighty power by sending a gracious revival here in Shanghai, which we trust may spread all over the land. Special evangelistic meetings have been held for several weeks, and are continuing in the Union church, attended by hundreds of Chinese Christians who have received spiritual blessings, and by many who have been converted to Christ. We are also thankful that until this time only a small proportion of the missionaries have been forced to leave their stations, and there are reports of much blessing upon mission work in various provinces."—*Record of Christian Work.*

MISSIONS

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

THE WEEK OF PRAYER

The readers of the SABBATH RECORDER have already had their attention called to the Week of Prayer, and its time, January 3 to 9, 1926, is near at hand. Every church has or should have its own program, but it is to be devoutly hoped that many churches are planning to recognize the Week of Prayer in some way.

If any church can not observe it as a church, it will be worth while for individual members to give themselves especially to prayer that week. The subjects for each day during the week are to be found in the RECORDER for November 23, and to each pastor has been sent a complete program with scripture readings, comments, and meditations.

It is well to observe the Week of Prayer though the attendance is not large. The thought often expressed that a prayer meeting is not a success unless there is a large attendance is a mistake and is based on an erroneous idea regarding the nature of a real prayer meeting. Lyman Abbott was right when he set forth the idea in one of his books that the prayer meeting may well be considered a special service. Its main purpose is worship and prayer and it is intended for those who want to worship and pray together. The spirit of the meeting is much more important than the number who attend it. It is to be regretted that there are not more who enjoy meeting and praying with their brethren, but it is worth while though only a few do this, and there is nothing else that can take its place in the Church of Christ. This form of service, only slightly varied, is as old as the Apostolic Church. It was the prayer service that prepared the way for the day of Pentecost. Those who make up the weekly prayer meeting because of a sincere desire, conscious or unconscious, to engage in prayer with others are, from the nature of the case, Christ's inner circle in the Church.

It has often happened throughout the history of the Church that great revivals have

started from the intercessory prayers of two or three people, and sometimes they can be traced to the prayers of one person. We generally undervalue the greatness of spiritual things because we can not see their results with the natural eye; and though there is not a large attendance and a great manifestation of the Spirit during the Week of Prayer, great good may come, nevertheless. Who can measure the good when only one struggling disciple is helped to higher ground and his soul set aglow with new hopes and aspirations in the Christian life?

APPRECIATION OF THE FAITHFUL

As one moves among the churches, one is often impressed with the faithfulness and sacrifice, as well as the courage, of certain devout disciples. This is particularly true in the small, the missionary churches.

It is not uncommon to find men who are giving far more liberally according to their means than any in the larger churches, where immensely more property is found. Sometimes these men are going without some of the necessities of life, to say nothing of the luxuries, to keep the church, with its benign influences, running. They subscribe and pay for pastor's salary, denominational budget, and local expenses all and more than could be expected of them, and when there is a deficit they make it up.

Often they are criticised and found fault with, but they smile and bear the unkindness as though nothing had happened, though the hurt goes deep. Others are looking for slights and refuse to work unless there is something in it for them personally; but those worthies of the church, like the ox under the cruel lash, put their necks to the burden and press on patiently, faithfully, uncomplainingly.

It is this class of disciples that has saved the home mission fields and the church itself from extinction. We need leaders, we need them very much, but we need a hundred faithful lay workers where we need one leader. Those who will toil on amid sacrifice and criticism year after year are close kin to the heroes of faith pictured so briefly and graphically in Hebrews the eleventh chapter. Many of them, perhaps none of them, know the place they are filling on earth and the place they are building for themselves in the kingdom above, but God knows and will reward.

WISE WORDS

DR. YUI'S REMARKS AT NATIONAL CHRISTIAN
COUNCIL EXECUTIVE COMMITTEE
MEETING

Christianity to the masses of China is a foreign religion and there is no particular relationship between this religion and the life of the Chinese people. The more critical portions of the nation suspect and openly accuse Christianity of being merely a tool of imperialists, capitalists, and foreign governments.

That which impresses non-Christians most is the activity manifested everywhere in Christian circles. There is a continuous series of activities of one form or another, and the impression that is being created is that Christianity is primarily a religion of activity. To many this is all that there is in it. A very small number recognize that Christianity means more than this, that there is in it a spirit which finds expression in these visible activities. They go further and ask, What is it that inspires Christianity to these activities? They seek to penetrate behind that which they see to find out what is the mainspring of the Christian religion.

Has not the time come for us not only in word but in deed to help clarify the masses of people as to what Christianity really is? I, for one, feel that even we who have been brought up in Christian homes have not got very far in our study of Christianity or in our own Christian experience. We have been rather shallow. Those of us who have made a more earnest study can talk about theological and Biblical matters. Nevertheless, we have not made the kind of progress we should have made. There are those who are deeply interested in talking about the Chinese Christian Church, but where is this Chinese Christian Church? Just what is it that we mean by it? And even were we to make clear just what the church itself is that would not mean that we have got at the heart of the Christian religion. We would be thinking only of organized Christianity.

If we turn to the question of Christian Literature we realize how little *real Chinese* Christian literature we have. We think that we must get a lot of Chinese students in colleges who have literary ability so as to have them choose this as a life work. But is it enough to choose men for the produc-

tion of Christian literature merely because they have a certain literary ability? Missionary translators have in the past employed fairly good literary workers to help them, but this is not enough. So few of us have made a profound study of Christianity, have been having profound experiences ourselves. Without such study and without such experience how are we to expect a Christian literature to develop?

Look for a moment at Buddhism. How did it get its literature? It was not merely by employing literary men to translate Buddhist books. The literature which we now have was the result of a profound knowledge of Buddhism and of Buddhist experience on the part of Chinese. Buddhism started to take root in China only after Chinese had accepted Buddhism from India and had made it their own, as we see by comparing the greater vehicle with the smaller. Only through some such process of profound study and of personal religious experience can Christianity take deep root in China.

The burden on my heart, therefore, is this: Can not we clarify our own thinking, clarify that of the people, and then set ourselves to produce men and women whose knowledge of Christianity will be profound and who will themselves have a vital experience of its power? This, I am convinced, is our, most important problem.

I have come across missionaries since May 30 who wonder whether this is not a time for them to leave China, whether their work here may not be finished. Far from it. This is the time for us all to do the most aggressive type of Christian work in China, the time to prove the value of the Christian religion.

Let us avoid superficiality; let us go deep; let us render a profound service. This is the time of all times in which we must help to make the God in whom we believe absolutely real to the Chinese people. In the past, much attention was given to certain of China's ailments and Christianity was pointed at as possessing the much-needed cures. The call today is for us to help men realize what real religion is and what is its place in the life of the world. And then we need to go beyond that and show what is the contribution which Christianity has to make to the world's life. This calls us to much more profound searching of heart than the former method of approach.

We must now go forward in full strength. We must break loose from the unessential things and discontinue unimportant things, so that we may give our future thought and energy to the study of the Christian religion and to making vital our experience of Christianity.—*The Bulletin of the National Christian Council, Shanghai, China.*

BRITISH GUIANA SEVENTH DAY BAPTISTS
ANNUAL MEETING

The twelfth anniversary of the Seventh Day Baptist Mission Church, British Guiana, was held on November 7, 1925. There was a meeting on Sabbath eve at seven o'clock. The preacher, Rev. T. L. M. Spencer, gave an excellent sermon from Isaiah 60: 1. Present at this service were two delegates from Wakenaam, Brothers Berry and Gibbons, who, after reporting of the progress and work of their mission, also gave further stirring comments on the text.

Sabbath day was a high day. It began with Sabbath school at 10.30 a. m., presided over by Mr. E. C. Spencer, the review being taken by Brother Gibbons. We had a very lively time spiritually, then Sister E. Gaskins rendered a recitation, and we closed with regret our Sabbath school hour, to be succeeded by the usual mid-day service at 11.30. The preacher was Brother Barry of Wakenaam, and most eloquently impressive was he on "Gossip." He quoted many texts and was so zealous in expounding the many facts recurrent in every day life that many hearts were melted to tears. (Let us hope of repentance and resolutions to be better men and women.) All enjoyed our anniversary service, and parted to meet again at 3.30 p. m., at the women's meeting.

The chair was taken by Sister J. Thomas who gave a brief address befitting the occasion. The program consisted of scripture readings by Sisters Jordon and Rafel; solos by Sisters Lynch, Armstrong, Jordan; and a duet by Sisters Smith and Estwick; and a lively chorus by the members of the Ladies' Aid society. Papers or articles were read by Sisters Gilbert, Rafel, and Smith. Sister Boucher, secretary of the Ladies' Aid society, then gave in their half-year's report. Sister Best gave an address on "The Good Women Can Do," which was highly applauded, as well as the article by Sister Smith entitled, "The Stone Chair." A few

closing remarks by the pastor with the return of hearty thanks and many good wishes from the chair and audience brought our social meeting to a close thus far, to meet again on Sunday at 11.30 a. m. to discuss church matters (this among ourselves) and again at 4.30 p. m., when there was a well-rendered service of songs.

Later in the evening we continued our song service, and next evening we concluded our general festivities by a basket social in the schoolroom, which was also well attended with success. May God bless us and prosper his work here among us so that each year we may improve both spiritually and otherwise. Especial thanks were given to Sisters C. Goddard and E. Stephens for their whole-heartedness in the way of carrying on their separate duties. Our only regret was the absence of the representative of the Malali Mission through ill health; however, they sent a letter of greeting and good wishes for a happy anniversary time along with a contribution; and though not present personally we were united in heart throughout. Bless the Lord for such noble hearts in love and fellowship with each other.

At our church conference plans were laid for industrial work the coming year; Brother William Berry was given license to preach; and officers were elected for the year. During the past year two societies have been organized in the church, namely, the Ladies' Aid society and the Willing Workers' club. The former recently presented to the church a center carpet, which was used for the first time anniversary day.

CLARA BEST.

Field Secretary for S. S. Missions.
Pouderoyen,
West Demerara River.

After all is said and done about the prevalence of organized crime with its astounding toll of money and men, the riot of crime will stop when the people say it must and not before. In a republic the people are the arbiters. Public sentiment rules. Just now it is ruling by default. The criminal's business, today highly organized and financially profitable, could be destroyed tomorrow if public sentiment could be brought to consciousness of its own responsibility.—*The Continent.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE STOCKHOLM CONFERENCE

V

DEAN J. NELSON NORWOOD, PH. D.

THE SESSION ROOM OF THE CONFERENCE

Today I want to take you into the room where most of the sessions of the Universal Christian Conference were held and help you to see it just as it appeared to us delegates. I feel that it is quite worth while to picture the situation. The reports of the doings of the conference will, I am sure, seem all the more real.

We met in the auditorium of the Royal Musical Academy. It faces one of the waterways which appear so numerous and a bit bewildering to a stranger in Stockholm. It is not in any sense a pretentious building. The auditorium is, roughly speaking, about one hundred twenty-five feet long and perhaps eighty feet wide. The ceiling is high, and in the center, set into the ceiling, is a huge half-globe chandelier. Along each side is a good-sized gallery probably twenty feet wide. The color scheme of the walls and posts is yellow and white, but the curtains and hangings are red. An aisle runs down each side just inside the rows of columns supporting the gallery. These aisles are supplied with runners. In the main body of the hall, between the aisles the seats are on a level from the front, half way back, and then the floor and seats are elevated somewhat as you go toward the back of the hall. Under the galleries the seats slope quite steeply back to the side walls. People occupying these seats therefore face toward the center of the room rather than toward the platform.

The seats are of the opera house type, automatically tipping up to a vertical position if you take your weight off. Occasionally an unwary delegate came to grief through failure to allow for this peculiarity about the seats. The seats are made of strips of wood set up edgewise like a grating with spaces between the strips. It was like sitting on a corrugated bench after one

had been there a few hours. At least so it seemed to me, although two or three delegates to whom I commented on the seating seemed to think it quite comfortable. Perhaps I am fussy, or perhaps I attended more assiduously than some.

At the back of the hall two double doors open into the aisles, while between them stands the royal box, raised two or three feet above the floor level. It is railed off, canopied, and red curtained. A separate door admits the occupants from the hallway. The crown prince and princess with an attendant or two regularly occupied the box, and many a time I have seen them coming and going up and down the crowded stairway quite undistinguishable in dress and manner from us much less blue-blooded folk.

At first the delegates were assigned seats indicated by printed posters on thin wooden standards about the room. In the front rows sat the officers, and members of the Executive Committee (if not on the platform). The Greek Orthodox representatives sat next behind them. An imaginary line was drawn thence back through the middle of the center block of seats, on the right side of which (as one faces the platform) sat the British delegates; while on the other side sat the large American delegation overflowing, in addition, under the left gallery. Under that gallery, too, a little farther front sat the German group; while opposite them, under the right gallery sat the French and other continental groups. On each side in front of the Germans and French just outside the aisles were a row of seats and a narrow desk, at which sat numerous representatives of the press. Later it was suggested that the delegates mix up more and get acquainted. This was done only to a slight degree however.

Near the front of the large stage, was a long desk occupying almost the whole width of the stage. Chairs were placed behind this for the presidents, vice-presidents, secretaries, and assistant secretaries. On the table in front of each officer stood a tumbler and a cruet of water. (I am quite sure it was water.) At the left stood the lectern for use of the speakers. All the addresses were delivered from this stand. A little clock made especially, and presented to the conference by a Stockholm jeweler, stood on the table and automatically rang the

speakers down when their allotted minutes had elapsed.

Starting at one side (front) of the platform, running around to the back (center), and on the other side (front) was a colonnade of tall, heavy columns—eight in all, I believe. Between the two nearest the center (back), was hung a large colored glass transparency embodying a life-size figure of the Christ. Behind it an electric light was kept constantly burning. Each side of the transparency stood a living evergreen plant of some kind, several feet high; and in front of all, seven large candles. These were lighted during the half hour of devotional exercises with which the daily sessions opened.

Now call to your aid your imagination: picture the scene. The platform chairs behind the table are occupied by the officers; the speaker is at the desk; the clerks and interpreters are sitting or standing in the background; and Boy Scouts—the official errand boys of the conference—are flitting to and fro or quietly awaiting their next task. The seats are all occupied in the body of the building; royalty is present; the galleries are full; the Universal Christian Conference on Life and Work is in full swing.

ALFRED THEOLOGICAL SEMINARY

REGISTRATION FOR FIRST SEMESTER, 1925-26

Theological Survey: Two students; one graduate.

Homiletics and Pastoral Theology: One student.

Biblical History, Religion and Ethics: Five students; three graduates

History of Religions: Six students.

Christian Ethics: Fourteen students; one graduate.

Religious Education: Five students; one graduate.

Life and Teachings of Jesus: Twelve students; one graduate.

Students in Dean Main's classes: Twenty-two; including three graduates.

Students in Mrs. Degen's classes: Fourteen; one graduate; four duplicates.

Total student registration in Seminary: Thirty-two. DEAN ARTHUR E. MAIN.

"Take good care of the present and the future will take care of you."

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, December 13, 1925, at 2 o'clock p. m., Vice-President William C. Hubbard in the chair.

Members present: William C. Hubbard, Alexander W. Vars, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Harold R. Crandall, Laverne C. Bassett, Theodore J. Van Horn, Arthur L. Titworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. Sarah L. Wardner.

The board joined in the Lord's Prayer.

At the opening of the meeting Harold R. Crandall served as secretary pro tem.

REPORT OF THE CORRESPONDING SECRETARY

I have informed Rev. H. C. Van Horn and Mr. Jo Ashby of the action of the Tract Board at its last meeting to send Elder Van Horn to do evangelistic and Sabbath Reform work at MacDonald, W. Va., upon the urgent request of Mr. Ashby.

Of the forty responses received from pastors and others in the churches as to the advisability of printing and distributing programs for Sabbath Rally Day services next May, thirty have responded favorably. The number of programs asked for thus far is 1,870. The Advisory Committee will have a recommendation to present today concerning this matter.

I have notified Professor J. Nelson Norwood of your desire that he write a pamphlet commemorating the life and public service of Governor Samuel Ward, for the sesquicentennial celebration in 1926.

Dr. Norwood has answered that his time is so filled for the next six or seven months that he can not undertake the work.

The denominational calendar is in type, and will be printed and mailed in a few days.

The pictures and the historical material of the calendar have been prepared with a view of promoting interest in the part that we are to have in the sesquicentennial celebration that is to be observed next year.

Calls for our Sabbath school literature have come to us from a group of Sabbath keepers in Savannah, Ga., and by the way of Secretary William L. Burdick from another group in Costa Rica, Central America.

An independent Sabbath-keeping church in Washington, D. C., has asked for our denominational missionary literature that will be helpful for them to study in their missionary society.

These requests have been welcomed, and literature has been sent as requested.

Notification has been sent me that the mid-year meeting of the Commission will be held in Pittsburgh, Pa., December 28, 29, and 30, 1925.

WILLARD D. BURDICK,
Corresponding Secretary.

Report received.

Report of Advisory Committee.

The Advisory Committee would recommend the printing of Sabbath Rally Day programs, the number to be determined later; and that Corresponding Secretary Burdick and Sabbath Promoter A. J. C. Bond have charge of this work.

Corresponding Secretary Burdick having communicated with Professor J. Nelson Norwood and having learned through this correspondence that he can not accept the task of preparing the memorial commemorating the life and services of Governor Samuel Ward, we would recommend that President Paul E. Titsworth, of Washington College, Md., be asked to do this work.

Report adopted.

The Supervisory Committee reported business good at the publishing house.

The Committee on Distribution of Literature reported 366 tracts sent out during the month.

Your committee appointed to consider the communication from Mr. George A. Main respectfully submit the following report:

The committee has had one meeting, with five members present, at which time we considered certain correspondence with Mr. Main, together with his Sabbath studies, which have appeared in the SABBATH RECORDER.

In the opinion of the committee these studies have merit, being a comprehensive and illuminating presentation of the Sabbath question. We find they have been given consideration by the Committee on the Revision of Literature. If it is not out of harmony with action already taken, or does not interfere with present plans in this matter, we recommend that Secretary Willard D. Burdick be asked to co-operate with Mr. Main in preparing these lessons for publication in tract form.

We further recommend that Secretary Burdick assure Mr. Main that the Tract Board welcomes suggestions from all friends of the board who are interested in the promotion of Sabbath truth, and to that end shall consider carefully every suggestion which may help the board in the promotion of its work for the denomination.

THEODORE L. GARDINER,
WILLARD D. BURDICK,
REV. A. J. C. BOND,
REV. THEODORE J. VAN HORN,
FRANK J. HUBBARD.

Report adopted.

Pursuant to correspondence from George W. Post, Jr., relating to the Tract Society program at the next Conference, the following committee was appointed to prepare such program: Corliss F. Randolph, Willard D. Burdick, Arthur L. Titsworth.

Voted that the corresponding secretary write the members of the board citing the important matters to be considered at the January meeting of the board, for the purpose of securing a full attendance of the board at that meeting.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

TROPHIES OF GRACE

What books of the Bible do you read for sick folks? One of the books I have never used in the sickroom is Job,—but let me tell you about David Esquivel.

David teaches a Bible school and leads mid-week service in a little town about four miles away. He is eighteen years old, five and a half feet tall, and rather stockily built. So far this description might fit a lot of other Mexican young men. But you haven't seen his snappy bright eyes, or his smiling face, or heard his earnest prayer.

Twice each week he walks, or if he has fifty cents Mexican money (twenty-five cents American) he rides one way, from Jalapa to this ancient old town on the road formerly used by Cortes and later by our American troops coming from Veracruz to Mexico City. Today he returned with his heart overflowing with pure joy.

"Oh, Mrs. Phillips, I didn't come home for dinner because I went to visit a man to whom I previously sold a Bible! He is very sick, and when I saw him he wanted me to explain the Book of Job. The whole family gathered around, and were so happy when I explained these difficult things, and then the father invited me to return again and tell him more."

David's work has only just started, and we'll hear more from his service for the Master. He can scarcely read, and knows nothing of what we consider so essential in education, yet God is using him to win men to a saving knowledge of Christ. Surely "anybody who can make a friend can win a soul for Christ!"—P. J. Leavens, Mexico.

WOMAN'S WORK

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

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light,
The year is dying in the night;
Ring out wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Tennyson.

TRAVEL STORIES

MRS. JOHN R. WHEELER

We had intended going right through Jasper, but there was a wreck ahead of us which would detain us from four to eight hours so the trainmen said. It was not raining but it had been the day before and there were clouds everywhere, not solid banks of clouds, but they were floating around so that we could see some parts of the hills but not others. They were constantly changing, lying in masses along the lower flanks of the hills then drifting up over the peaks. We were so delighted with Jasper that we decided to stay over night. Then too we knew we would be tired indeed, sitting in the train all day. We got some lunch and took a long walk. We were told that at the city dump there were generally

bears feeding, sometimes as many as twelve or fifteen. The campers and summer cottagers feed them until they get quite tame, and after the campers go they come to the city dump and feed themselves. We undertook to find the dump but did not succeed, but we had a fine walk through the "primeval" forest, much like the forests in northern Wisconsin. Jasper is such a pretty place, completely surrounded by hills and mountains. There is a population of about two thousand in summer and eight hundred in winter. The governor-general lives in a beautiful building not far from the depot, beautiful lawn and flowers. Between this building and the depot is one of the largest totem poles we saw while gone. It was brought from the north about thirty years ago. It had been freshly painted—red, white, green and blue and made a fine appearance.

The next morning as soon as we had breakfast we started out again for that dump. We succeeded in finding it, a very lonely spot about a mile from town. Just before we reached it we saw a wolf drifting through the trees at our right. Then we heard the crows making a great disturbance as they flew, a flock, into the trees; and walking along to the dump was a nice, fat, glossy, black bear. He went to eating. J. went up to the fence to get a picture of him. He raised his head and posed most beautifully. We were interested, much interested, but if he had moved as much as a paw in our direction we would have done some tall sprinting. J. backed cautiously away, and as it was nearly train time we started back to town. On the way we saw several deer; one crossed the road just a few feet from us, no more frightened than a cow would have been. We had to hurry to get our train on time, nine o'clock. We set our watches to Pacific time at Jasper. Then followed the best day of the whole trip when all day we rode through the valleys of the Thompson and Fraser rivers with high wooded hills on opposite sides and mountains beyond. The rivers were beautiful and wide, almost like lakes, with islands here and there. There is a good deal of fishing along them. There were so many boats loaded with salmon that J. became very excited. About ten-thirty the train stopped ten minutes for the passengers to see Mount Robson, the highest point

in the Canadian Rockies, eleven thousand feet high. It was a most inspiring sight. Of course we had been seeing it for miles, but the train stopped at a place where we could see it from its base (only seven miles from the train) *up*. It is symmetrical in form, the upper third of it covered with fresh snow, and the sun shone brightly on it until it glistened like diamonds. We shall never forget it. J. told one of the trainmen about our driving over Berthand Pass, eleven thousand six hundred feet high and he could not understand it at all: how an automobile highway could be situated six hundred feet higher than the peak of Mount Robson. He kept repeating in such a puzzled way, "I can not see how it can be! Then your mountains must be higher yet." And when J. said they are thirteen and fourteen thousand feet high, he could hardly believe it. But I will say for Mount Robson that we have not a more beautiful mountain or one that *looks* higher. We could see it from its base, while our mountains are part of a range which is far away and we see only the upper parts of them.

The following morning we reached Vancouver. I had talked with a woman on the train about a good place to stay while in Vancouver; and we were very glad, for we found a delightful place two blocks from the main street and as quiet as quiet could be. We reached our room about eight-thirty, left our baggage, and made a bee line for the docks about a block away. We saw the *Empress of Asia*, one of the large ocean liners being loaded, watched the gulls eating scraps thrown from the kitchen, and saw a Chinese cook fishing from a little door in one side of the ship.

We went on to the Union Dock and took a ferry boat for North Vancouver. On the gate which led to the boat was a sign, "Please embark briskly." We took a long street car ride in North Vancouver; lumbering is the principal industry over there. When we returned to Vancouver, we took a sightseeing bus to Stanley Park. This park comprises over a thousand acres. Roosevelt said once that it was the finest natural park in America. It is noted for its giant trees, California redwoods, Douglas firs and others. Such a wonderful forest! There are old Indian houses a hundred years old and a time gun that tells Vancouver when it is nine o'clock. The

lecturer on the bus said that the gun used to be a curfew bell and that young people were expected to be on their way home when it was discharged. "But now," he said, "things are different, and the young folks are generally just starting out." Pauline Johnson, Indian princess and poetess, is buried here in a beautiful place looking out on Puget Sound. There is a statue of Queen Victoria, paid for by school children, and also many totem poles.

Some of the redwood trees are sixty-seven to seventy feet in circumference, two hundred feet high, and two thousand years old. There are wonderful holly trees and hedges. One redwood tree has eighteen blue herons' nests. They come back year after year. They call it "The Stanley Park Apartment House." We took another ride in a big electric car holding seventy people. It was a fine car with a regular locomotive whistle, and it cut a wide swath when it rolled down the street. The conductor, Teddy, who is a character, kept us well entertained. Children all along the route came running when they heard the whistle, brought flowers, threw kisses, and danced. Teddy must be a great lover of children as he is certainly popular. That evening we went to the roof garden on top of the great Vancouver hotel, and such a roof garden! Across the street is a clock tower, the face of the clock being directly opposite us with its large illuminated dial. We stood there in the twilight and looked the country over on all sides; away on Puget Sound, over to Stanley Park, to Lulu Island. It brought the tears.

The next morning we started out and spent most of the forenoon window shopping. We saw a very fine quilt, the blocks having autographed names outlined on them. In the center block was the name of Lloyd George. The quilt was to be sold at auction and the proceeds to go to missionary work.

We saw "Steak and Kidney Pies" in the window, fifteen cents apiece, and "Pork Pies" at ten cents. The Canadians have many fancy cakes and cookies, muffins, crumpets, etc., things that we never see at home. That is the English of it.

After lunch we went over to West Vancouver on the ferry boat. A fine ride. Just before we got there we saw large signs fastened to piles in the water, advertising liquors of different kinds. We saw no signs

of drink being sold and no drunkenness. Once in awhile we would see a place with a sign over it, "Government Liquor Store," but no signs of activity around it. West Vancouver is devoted to lumbering interests, with large saw mills. Pretty homes on a thickly wooded area. We came back on the next boat and took a street car to Hastings Park. This is a delightful park, not too good to use. The grass was off in places and many people were sitting around on benches. There were many young mothers with their babies. There were lakes with water fowl, a museum—just like your park at Madison, only prettier, deep woods and trails leading through them. It was getting dusk and, away by himself, we found a porcupine in a little den. He was terribly glad to see us, for he seemed lonely and hungry. I was eating a pear and he scabbled up the wire netting and begged for part of my pear. He got most of it broken into small pieces, just for the fun of seeing him eat it, as daintily as a squirrel. He did not want us to go, but we had to. The monkeys were especially entertaining and kept a lot of people laughing. I had to stop awhile and watch them although J. said we did not come on this trip to watch *monkeys*. There was a nice aquarium and a seal—a "hair seal"—with hair instead of fur and front feet instead of flippers, entertained us. She had a wicked eye and she sat right up on the end of her tail and bulged her eyes and watched us until we got embarrassed. She had pieces of fish and would lie down on her back under water and eat the fish as comfortably as could be. She was black and white, all dappled and full of pep and temperament.

The next morning we took the train for Bellingham, Wash. The rest room in the depot at Vancouver had large round low tables for children with picture books and a dozen little chairs.

INTOLERANCE

It would seem that our fathers' experience in England and the hardships suffered in colonial days for the sake of religious liberty would insure for the American continent religious freedom forever, but there have ever been forces working for intolerance. There are suggestions of the same today.

Near the Pilgrims were the Puritans, who also came from England for the sake of freedom in worship. "And yet," quoting Southworth in *Builders of Our Country*, "with all their loving kindness these good people had one big fault. Like the king from whom they had fled they would allow no one to worship in any way but their own." They suffered much for conscience sake, but it did not teach them tolerance for others. Even Catholic Maryland was more tolerant than they.

Can we be too thankful today that the good will of Roger Williams and others has prevailed in our land instead of the persecution of King James I and the Puritans?

OUR FUTURE

We believe that tolerance is on the increase. The old days of denominational strife are passing. We find people of different faiths willing to live and let live. Some can even co-operate in Christian work. This does not mean that either is less faithful to his own belief. But the freedom which he enjoys in his faith he is willing to grant to others. Yet it is easy for any of us to become dogmatic. Some would, like James I, have the government dictate to all by law when and how they should worship. Would one who was a Christian for fear of the law be a Christian after all? Should all be compelled to worship on one day when some people are very conscientious in worshipping on a different day? Would any Sabbath maintained by police force be a Sabbath at all? Is not Christianity a *voluntary* pouring out of the soul to God? Is not Christian energy far better spent in trying to make men *want to worship* than in *forcing* them to do so? Which was Christ's method?

We are all thankful for religious freedom—for ourselves. How about the other fellow?

As ye would that men should do to you, Do ye even so to them.—"Assistant Pastor" of the DeRuyter Church.

Judge—"Does the accused have anything to say for himself before sentence is passed?"

Bored Prisoner—"I only ask that the time my lawyer used for summing up my case be deducted from my sentence."

YOUNG PEOPLE'S WORK

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

GREAT IDEAS

Christian Endeavor Topic for Sabbath Day,
January 16, 1926

DAILY READINGS

Sunday—Communion with God (Heb. 11:5)
Monday—Seeking for God (Heb. 11:8-10)
Tuesday—Liberty (Heb. 11:24-30)
Wednesday—Ambition (Gen. 37:5-11)
Thursday—A vision of God (2 Kings 6:8-16)
Friday—Consecration (Gal. 1:11-24)
Sabbath Day—Topic: Great ideas that have spurred people to action (Isa. 6:1-8; 2 Sam. 7:1-3)

REV. H. L. POLAN

Of all the ideas that have spurred people to action, and action that is really worth while, not the least is the idea, *it must be done*. There are many reasons for the conclusion, *it must be done*, but nothing worth while is accomplished until that conclusion is reached. When that conclusion is reached, the power of human-kind is almost immeasurable, *if* God's desires are first in one's mind.

Paul said, "Woe is me if I preach not the gospel." He simply said within himself, *it must be done*. He didn't even wait for someone else to do the preaching but set himself to the task. To be sure, we can not all preach, in the narrow sense of the term, but we can at least preach the good tidings by sending someone else where we can not go.

It is easy enough to feel that we want to do various things, but to be a success in anything we must say, *it must be done*. *Must it? Must it be done? Is it really necessary? Is the thing we think of doing worthy?* If not, then we shall fail if we do it.

Men in all walks of life have been possessed of the idea that they *must* do certain worth while things, and the world has been blessed by their accomplishments. The saints of God have ever blessed humanity, and themselves received manifold blessings because they have found joy only in doing the Master's will.

Blessed is that man who is so near to God that his will is uppermost in his mind, so that he can truly say, *it must be done*.

North Loup, Neb.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In our scripture lesson we are told of a vision Isaiah had which spurred him to work for God. Paul, while on the Damascus road to persecute the Christians, had a vision which completely changed his whole life and spurred him to preach the gospel. He obeyed this heavenly vision. Cyrus W. Field had a vision, and as a result of it, we have the Atlantic cable. Samuel F. B. Morse had a vision, which resulted in his invention of the telegraph. Alexander Graham Bell had a vision, and, as a result, we have the telephone. Abraham Lincoln had a vision, which caused the emancipation of the Negro slaves. All of these visions were simply great ideas that spurred people to action, and the world has been benefited by them.

The world needs people with visions today. The Church needs young people who have visions that will spur them to action in religious work. God is calling you into his service, young people. Will you obey these heavenly visions, and say, "Here am I, Lord, send me"?

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, January 16, 1926

MONEY: HOW SHOULD WE GET IT, AND HOW
USE IT? LUKE 12:13-21; ISA. 55:2.
(THRIFT WEEK)

A BOY'S ADDRESS TO HIS POCKETBOOK

You are new and stiff, O my Pocketbook, and the smell of new leather is still on you. Your sides have not yet learned to bag out with the weight of pennies and nickles, but they press close together, and hold tight anything that is put into you. Let that be a reminder to me all this year, to be saving of my money. That is, to be saving of it when I am tempted to spend it for candy and many other foolish things as I have done in the past. But I must not be

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JANUARY 16

Make this a blackboard talk. All boys and girls know what "cracky benders" means when referred to ice. The ice may seem safe, but after walking around on it for a short time, it gets weak and crackles and soon will break away. It is dangerous to go on a pond with that kind of ice on it. Many boys and girls try it; and although they may come off safe several times, if they continue some day sooner or later they are sure to break through.

Draw a picture of an ice pond on the blackboard, making the horizon line wavy giving the effect of ice that moves under feet. In the center of the pond where the water is deepest draw a hole with a stick pointing out with the word "Danger" printed on it. Draw lines from the edge of the hole on which write different things that boys and girls should say "No" to, explaining each as you go along: temptation, love of money, tobacco, liquors, swearing, disobedience, disrespect, lying, pride, etc. Across the top you might write "Say No!"

Explain how these things are dangerous; and although boys and girls think they can try them for a time, they are sure to hurt them sometime. And besides hurting themselves they are setting bad examples for other boys and girls.

Ashaway, R. I.

A STUDY OF RACE RELATIONS

MARJORIE WILLIS

There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus.—*Galatians* 3:28.

Where there can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all.—*Colossians* 3:11.

Unquestionably, race prejudice exists. It is a sinister force in the life of the world today. Recognizing the truth in God we have a common Father, whole all-controlling purpose is utilizing every nation of the earth, is the fundamental basis for the cultivation of a new attitude on the part of any individual.

In today's reading Paul shows us that the

too stingy with my money when the call comes to give for some good cause. I believe I shall use this little pocket here for my tithe money, and put into it a tenth of every amount that goes into you. Then when I want to give something to my church or to help the Armenian orphans, I'll always have a little handy for such purposes.

The greatest problem is to get something to put into you, though; for when you are empty, how slim and hungry you look. I must work hard, and find jobs shoveling snow, mowing lawns, and running errands, to try to keep you full. But I shall earn what I get honestly. No more asking father and mother to give me a little money for this and that. No more expecting them to overpay me for the work I do for them. I must even work for them for nothing when they expect it, to pay for my board and keep.

I have heard of money burning a hole in a person's pocket, when it was gotten dishonestly; and I hope that any money I get by cheating or gambling, or even by begging, will make me feel so uncomfortable that I shall want to take it right back where I got it. Money is a mighty useful thing; but when a boy, or a man, either one, gets to wanting money so bad that he will trade off his own character to get it, he has made an awful poor trade.

Wrong methods I shall never use to fill you, no matter how slim you remain. I shall never match pennies. I shall never play marbles for keeps. I shall never buy chances of any kind on a punch board or slot machine, or any other thing where luck or chance makes one person lose and another win. I shall not get into the habit of borrowing money. If I can not keep you full by honest and fair methods, you can go empty for all of me.

When I first saw you dangling from the Christmas tree I wanted you, and when I found my own name inside, I was glad. But now I am beginning to believe there is a sort of responsibility about owning you. You can be a good servant of mine, or I may become the slave of you, and of what you represent. I shall ask the Lord Jesus, all this year, to make me your master and not your slave.

Rockville, R. I.

essential condition for the attainment of a larger consciousness is in becoming Christian. That any two human beings are co-equally children of their Father is a vastly more significant truth than that one is a Jew and the other a Greek.

Imagine yourself stranded in an Oriental city. The hum of business goes on about you, but everything is strange to you, the people, their dress, their speech, the shops. You are helplessly alone and lonely, until you spy a man over there with a familiar book under his arm. In your extremity you step up to him and timidly touch the book. Instantly there springs up between you a bond that makes you feel almost kin. You have found a mutual friend.

Distinctions of race or of social position become relatively unimportant in Christ. They do not cease to exist, but they seem insignificant compared with that sense of deeper unity which is disclosed in him. Our differences are superficial, our likenesses fundamental. The realm in which we share is vastly larger than the one in which we differ. Sometimes a catastrophe brings about this consciousness of simple humanity. When an earthquake drives terror stricken people from their homes, old distinctions that loomed so large are forgotten. But what the earthquake can do for a time, Christ can make an abiding attitude. Those individuals and those nations who really try to follow him will find an identity of interest that will unite them to the exclusion of the things which now divide.

Here, then is a practical test for every Christian. Amid racial prejudice and national rivalry do we recognize a deeper unity? Do we feel closer to a Chinese or an African who is trying to be a Christian than we do to a fellow countryman who does not so guide his life? Can we ever have a league of nations without a deep sense of our underlying unity?

"What is extra-territoriality?" asked the eager student who read about China in the paper. "It is like this," said his father. "If you ran a hotel in which three or four of your guests had commandeered the best rooms and refused to pay rent, that would be extra-territoriality."—*Christian Register.*

THE ONE THING NEEDFUL

The one hundred third Annual Report of the Hawaiian Evangelical Association for 1925 reports a favorable year. Closer and more vital relationship with the mainland was established.

The 108 churches reporting include Hawaiian, Japanese, Chinese, Filipino, and Portugese membership, 10,488 members in all, a gain of 429 during the year.

A theological seminary, two settlements, a girls' school, a Bible training school, and three papers in English, Hawaiian, and Filipino, are other lines of activity.

The report is brightened by several pictures of people and churches.

Visiting an old Christian woman who was dying of a dreadful disease, a sister was asked in a little more than a whisper if she would read something out of the Bible.

"I'm so thirsty, sister! I keep longing for a drink of cool water, and I've been remembering this morning something that the minister at St. George's read out of the Psalms about a river; do please read it to me."

So the sister read: "There is a river, the streams whereof shall make glad the city of God."

The old lady smacked her lips and whispered:

"Oh, it's lovely, and soon I'll be there, with no more thirst, for the river will make me glad."—*Sister Dora, London.*

A prominent Y. M. C. A. secretary in China was conversing with a high official in one of our northern cities, and in the course of conversation, said to him:

"What do you consider the great problems of China at this present time, those of internal or foreign affairs?"

"Internal affairs, of course," was his reply.

"If this is true," he said to him, "name the three great problems of internal affairs."

He replied with evident surprise: "China has no three problems; there is but one problem, the problem of righteousness. If we could eradicate sin there would be no problem of the nation."

In talking with another official friend the secretary remarked: "China needs religion."

"No," he replied, "you are wrong: China

(Continued on page 826)

CHILDREN'S PAGE

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

WHEN TO SAY NO

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
January 16, 1926

DAILY READINGS

Sunday—When tempted to do wrong (Jas. 1:12)

Monday—When we feel lazy (Prov. 6:6-9)

Tuesday—When tempted to lie (Acts 5:1-11)

Wednesday—When tempted to be dishonest (2 Kings 5:20-27)

Thursday—When selfish (Rom. 15:1)

Friday—When ready to boast (Jas. 3:5)

Sabbath Day—Topic: When to say no to ourselves (Matt. 16:24)

Ralph Anderson Parker, a well-known magazine writer, when asked why he didn't smoke replied, "Simply because I compared the 'pleasure' of smoking with the privilege of having healthy lungs, good 'wind' and clear eyes." He also answered the question, "What is the best way to break a bad habit?" by saying, "Never start it! Assuming that it is already started—well, there isn't any magic secret. Just prove to yourself that you are stronger than the habit by refusing to repeat—repetition is all that keeps a habit alive. Also, try substituting a good habit. Everybody knows that no one can achieve success without character. It is like trying to build a house before the foundation for it has been laid."

How true are Mr. Parker's words! We know that he must have had to form the habit of saying "No" and just kept saying "No" everytime he was tempted to smoke or to form a bad habit. Saying "No" isn't quite as hard a job as most boys and girls seem to think. It may be hard at first to refuse to do the things our friends want us to, but if we keep on saying "No" they will soon know that we mean what we say and will stop trying to tempt us. Perhaps they will go away in disgust, but we need not worry about their disgust as long as we have God's approval.

All boys admire that great painting of Sir Galahad. He looks so tired, but is determined not to give up the search for the

Holy Grail. The dark clouds in the sky represent trouble ahead, but if we look closely at the horizon line we see a light—the light of hope. He is standing in a tangle of briars with his helmet off, yet he keeps his sword near him. Like Sir Galahad we must fight for what is right if we want the highest approval of God.

In Tennyson's poem we read of Sir Galahad saying:

"My strength is as the strength of ten,
Because my heart is pure."

Juniors can be strong in their fight against wrong and ready to say "No" to all temptations that appear like a tangle of briars around them if they will but keep their sword, which is the love of God, in their hands.

Say No!

If on some pleasant Sabbath day,
A playmate unto you should say,
From Junior let us stay away,
And spend the hour in fun and play,
Just say, No! A good, round, hearty No!
By this, true manliness you'll show,
And honor God by saying No!

If Satan ever passing by,
Should tempt to tell the smoothest lie,
Deceive your parents on the sly,
Don't stop to argue what or why;
Just say No! A good, round, hearty No!
By this, true manliness you'll show,
And honor God by saying No!

And so of every path of sin,
Your feet are prone to wander in,
For if the crown of life you'd win,
An evil habit ne'er begin;
Just say, No! A good, round, hearty No!
By this, true manliness you'll show,
And honor God by saying No!

—C. E. Pollock.

Ashaway, R. I.

JESUS, THE JUNIOR'S PATTERN

The trip some juniors make to Conference in August each year reminds us of the trip which Jesus made in April to the Passover in Jerusalem when he was of junior age. He and his parents probably went southeast from Nazareth, crossed the Jordan, followed south on the east side, crossed back, passed through Jericho, climbed the Mount of Olives, rounded the hill, and there he caught his first glimpse of the wonderful city of Jerusalem.

Their stay in the city lasted a week. The

most interesting place in the city for Jesus was the temple. The outside space about the temple was called the "court of the Gentiles," where those who were not Jews might go. Inside this, and nearer to the temple was the "court of the women," where Jewish women might go. Boys under twelve could go no farther than the "court of the women." Still inside this was the "men's court," where the Jewish men might go. Inside of this was the "court of the priests," and inside of this was the "holy place," where only the high priest might enter, and that only once a year.

Now that Jesus was twelve years old, he could stand in the men's court at this Passover. Looking through the door into the priest's court, from where he stood he could see the sacrifices upon the altar. He could watch the priests in their solemn robes. He could hear the story of that first passover and of Jehovah's protection of his people through the years. At the end of the week, when Joseph and Mary sought for him and found him with the doctors and lawyers in the temple, he said, "Don't you know that I must be about my Father's business?"

As Jesus took his place with the men in the temple at the junior age, so every junior boy and girl may have the glorious privilege of uniting with grown up people in the church. Juniors who have attended church, Sabbath school, and Junior Christian Endeavor have been "sitting in the midst of the teachers, both hearing them, and asking them questions." They have been enjoying the services of the church and the friendship of the church people; and now they are old enough to take their stand for loyalty to Jesus Christ, who is the head of the Church. Some juniors, after careful consideration, sign this pledge:

Jesus is my ideal of a hero, and I decide to live as nearly like him as I can. I am ready to declare this decision publicly by being baptized and uniting with the church.

MY PRAYER

DEAR HEAVENLY FATHER: Help me to keep the example of Jesus always before me, that I may pattern my life after his. Make me wise, and strong and pure, and true. Help me to love others as I do myself. For Jesus' sake. Amen.

Brookfield, N. Y.

W. M. S.

STORY TELLING IN HEAVEN

MARY E. FILLYAW

Where lie the fields of glory
Amid the hills eternal,
Each saved one there has a thrilling story
Of the touch of a Hand supernal.

"My father's flowing beard,
My baby-hands could grasp;
But the tender love light in his eyes,
As he gazed on his darling son, I could not see,
Nor the beauty of my mother's face,
When she smiled on her baby boy;
For I, born blind, had in darkness always lived,
Till he, the Sinless, came and touched my eyes."

"And I remember his gracious look;
And the wonderful touch of his hand; oh, I
have known,
For my burning hand he kindly took
Within the healing coolness of his own."

"And I, a widowed mother's only son,
Stretched on a bier was being borne
Along the way, when the wonderful One
Touched the bier, and the carriers all stood
still,
And I heard a Voice that said, 'Young man
arise,'

And I arose and began to speak; then he
Delivered me to my own dear mother's arms
again."

"And I, a little girl, my father's only daughter,
Had died. He took my lifeless hand and said,
'Talitha cumi.' And I arose well and hungry,
As any healthy child might be."

(To be continued)

QUEER PETS

(A TRUE STORY)

One warm September day M. and I left the city. We took the elevated as far as it went in those days, climbed the stairs to the viaduct, crossed McComb's dam bridge, and took a trolley going north. When that went no farther, we walked, and at last reached a stretch of swampy ground through which the macadam road was built. Leaving this, we crossed the swamp on stones and old logs and finally were in the real wild woods. This was a great treat to city people.

We found ferns and mosses and late flowers, listened to a few robins and bluebirds, watched the clouds drifting across the blue sky, and breathed deep of the pure air. Idly turning over the dead leaves in a hollow, we found two snails. They were about as large as a quarter dollar and of a light gray

color. The books give them a long, hard scientific name which we will not bother about.

That night the ferns and mosses were arranged on a long, shallow platter and the snails tucked in. The next morning, after a long search, they were found in different parts of the room and we put them back. This occurred for a week or more, but at last they seemed to learn that the damp, cool moss was their home, and they ceased to wander. Several books lay on the table beside the fernery, and they selected some red-covered ones for their favorites. The books still show where they trailed across them.

After some experimenting I found they would eat either bread or potatoes. The children never tired of bending down with an ear close to them and listening to the low grind of their strange circular teeth as they ate their food. They were fed on the table in front of the fern dish and learned to return to it when satisfied.

One thing more I must tell you about them. When they decided to return to the moss and fern, they evidently knew where they were going, and they moved at a brisk pace—for a snail. Taking a bit of string I would drop it in front of the shell and stop them. They quietly drew back into the shell, came out over the string and started on. This was repeated three or four times with the same result, but at last they evidently lost patience. They showed anger by swinging the shell back and forth with a motion somewhat like the swing of a cat's tail when she is angry.

They also seemed to lose fear of the human hand and would not draw back into the shell when touched.

I kept the snails all winter. When spring came and the long vacation would leave them without proper care, M. and I took the same long journey and dropped the snails in the same hollow in which we found them.

L. A. R.

Alfred, N. Y.

MY GRANDMA USED TO SAY

"He is climbing up Fool Hill."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

BIG ENOUGH TO STAY ALONE

Mary and Martin felt very big to be left alone at home for the first time.

"Play with your tricycle and scooter-car in the yard. I won't be gone long. I know you're big enough to stay alone," smiled mother, as she kissed the twins and hurried off.

"'Course we're big enough to stay alone," laughed Martin.

But the truth is that the twins weren't nearly as big as they thought they were.

After a while, Mary went into the kitchen to get a drink. When she didn't come back, Martin followed her to see what was the matter. What do you suppose? There she was with her hand in the cooky jar.

"Why, Mary, mother doesn't like us to lunch so soon after breakfast," cried Martin.

"Well, I'm hungry and mother won't know, anyway," replied Mary.

"Well, if you're going to eat, I'm going to play the Victrola. I like that new record," said Martin.

So Martin ran into the living room and put on the record, while Mary ate a great many cookies. He climbed on a stool to be able to reach the top of the machine, and when he started to get down, his foot slipped and he dropped the new record and smashed it. Mary heard the crash and tried to hurry down off the chair on which she was standing to reach the cookies. She fell and bumped her head on the table.

"Oh, Martin," she sobbed, "I thought we were big enough to stay alone, but we're being bad, instead of big."

As the twins picked up the bits of broken record from the floor, they were both sure that they knew what it means to be big enough to stay alone.—Selected.

"Little Jessica was admiring the vegetables in the garden. Noticing a cauliflower she cried, 'Oh, mamma, see this cabbage with cottage cheese in the center of it!'"

Stopping a Boy Scout, he remarked: "Well, sonny, and have you done a good deed this day?" "Yes, sir," replied the lad. "I saved a canary's life." "Good!" said the old man, "And how did you accomplish that?" "I killed the cat!" came the answer.—London Chronicle.

Lone Sabbath Keeper's Page

"CHRIST IN YOU, THE HOPE OF GLORY"

LOIS R. FAY

Christ was a Babe in the manger only a short time. It was not meant that we should focus all our worship of him upon those few days. That was not the purpose of the angels' singing at that time, "Glory to God in the highest."

The angel chorus heralded that event to let humanity know what relation that lowly advent had to the eternal, glorious purposes of the Father. The theme of their song illuminated for human understanding the characteristics of the Father, which were with him from the beginning. That song also transformed humble conditions into a glory that faded not away.

Shall we believe the angels' joy ceased there?

Nay! It appears that one human heart which accepts Christ as its Redeemer, repenting and forsaking sin, causes joy in the presence of angels; for those ministering spirits know the great value of the gift of Christ to the world; and only as Christ is accepted, and the Christ life formed within the human heart, can that angel chorus about the Babe in the manger be fulfilled as the Father meant it should be. It is not merely the acceptance of Christ as the Babe in the manger, but the acceptance of him as the Incarnate Word of God, the Redeemer of mankind, that brings to fulfillment the song, "Glory to God in the highest; on earth peace, goodwill to men."

That glory which the angels sang about, is a priceless possession. It does not signify external, finite characteristics, to the exclusion of the internal and infinite; nor mere ecclesiastical visions of illuminated halos and radiant clouds, pictured by artists as surrounding heavenly beings.

The Greek word for glory means opinions of value, repute, estimation, genuine worth, which meaning has been neglected in deference to external appearances of lustre and splendor.

Those who believe in Christ—humble, even ignominious though present conditions are—hope some day to partake of his glory,

not merely of his external glory, but of that internal worth which constitutes the glory of the Father.

But is there any hope of becoming partakers of Christ's glory, if we dedicate no time to learn of him? What if we take Sunday as a holiday, and work to earn our living the other six days? Is not the habit of existing chiefly for week-end gaiety, dwarfing our souls and robbing them of glory?

Instead we should accept our Creator's plan of six days for secular work and pleasure, and the seventh for preparing our souls for the glory that may be ours hereafter, through faith in our Savior, who was once the Babe in the manger. Only thus shall we know how to form the Christ-life within our own, and become partakers of the glory that shall be revealed, going on from glory to glory, fulfilling the song of the angels, "Glory to God in the highest."

NOTICE

MY DEAR FELLOW WORKER:

We expect to leave here next month for a cooler climate in Buenos Aires and sail for the U. S. A. about February 1, 1926.

Kindly address us care of Mrs. Hummell, 21 Seedorf Street, Battle Creek, Mich., until further notice.

Yours in the Master's service,
THE ROBINSONS.
Per W. R.

*Santo Tomé, Corrientes,
Argentina, S. A.,
November 26, 1925.*

THE ONE THING NEEDFUL

(Continued from page 822)

must have the Christian religion. Nothing short of this can save her."

You can see by the conversation of these men, China has one great problem (and she is not alone in this)—how to get rid of sin and establish righteousness, for she realizes the truth of the wise man of old, "Righteousness exalteth a nation, but sin is a reproach to any people."—*E. R. Munroe, in Record of Christian Work.*

"There is nothing that is deep, difficult, mysterious or profound when it is fully understood."

OUR WEEKLY SERMON

UNITY IN DIVERSITY

(Sermon by Pastor G. E. Fifield, preached at Battle Creek, November 21, 1925, and published by request.)

In two recent sermons I have referred to the divided state of the Church, split up into different denominations, into different sects, and different ecclesiastical systems. I have inferred that this divided state makes her less able to witness with power to the spiritual truths of the Word, and especially less able, divided herself, to bring about a unified and a warless world.

That was a wonderful prayer of Jesus: "Sanctify them through thy truth, thy word is truth. . . . That they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us; that the world may believe that thou hast sent me . . . and that thou lovest them as thou lovest me."

Jesus knew that all truth was uniting, and all error dividing. No two truths can contradict. Two lies may contradict, and a lie and a truth may contradict, but two truths, never.

And that prayer of Jesus will yet be answered. His Church will yet be one in that inner unity of truth. Let us never lose our faith in that. Jesus never prayed a prayer, or taught us to pray a prayer, that will not ultimately be answered. His kingdom will come, and his will be done on earth as it is in heaven.

But to some of us the answer to this prayer may seem yet far off. So, having mentioned these divisions of the Church, it may be appropriate for me to suggest a good working unity that is possible right now, since it has once been realized in this imperfect world, and so can be realized again.

When we think how infinite is the truth, how vast is the realm of even human knowledge, and that no one man can possibly know but a small part of it, we see how impossible is the unity of perfect truth right now.

We are all born and reared with different ideas on almost every possible subject. We all have different viewpoints, and, in any picture, how much depends upon the viewpoint! We all have different partial glimpses

of truth, which, being partial, and only glimpses, may often seem contradictory when a fuller knowledge would show them to be supplementary. We may as well admit that a unity of perfectly comprehended truth is impossible here.

And it is not desirable that we should all agree in holding the same partial glimpse of truth. To say nothing of the monotony it would engender, if we all agreed, it would convince us that we had already attained the ultimate truth. It would quench in our hearts that divine discontent which is the parent of all progress.

And that which is impossible, or undesirable, is not promised here. The unity of perfect truth is only promised when the kingdom of God shall have been fully set up, when we shall have grown up intellectually and spiritually "as the calves of the stall," "to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature, of the fullness of Christ." "When we that erred in spirit shall have come to understanding, and they that murmured shall have learned doctrine"; when the spirit of God—"the spirit of truth"—given "to guide us into all truth" and "to take all things which are the Father's, and make them known unto us" shall have finished its mission, then will come true the words of my first text for the day, "The voice of thy watchmen!" It is an exclamation of unspeakable joy. The next expression tells why, "Together do they sing" in perfect harmonious unity, "For they shall see eye to eye, when the Lord returns again unto Zion."

But the unity of Pentecost was a good working unity—a unity that brought the divine power from above, and that having been once realized in this imperfect world should be realizable again. Nay, we are told that Pentecost was the "former rain, which came down moderately," but that there shall be a "latter rain which God will cause to come down," and which will "lighten the earth with its glory."

What was that pentecostal unity? First let us see who were there present—"Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappadocia, and in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Crètes, and

Arabians." Do you think all these peoples had exactly the same ideas on every point? Impossible! Doubtless their opinions were as diverse as those of any as widely separated peoples of today.

What then means my second text of the day? "They were all with one accord in one place." Adam Clarke says, "The word translated 'one accord' here is very expressive. It signifies that all their affections, desires, and wishes were concentrated in one object. Every man had the same end in view; and, having but one desire, they had but one prayer to God, and every man prayed it, every heart uttered it. There was no person uninterested, none unconcerned, none lukewarm. All were in earnest, and the spirit of God came down to meet their united faith and prayer."

The laws of the spiritual life and growth have not changed since that day. When any assembly of God meet in the same spirit today, they may expect every blessing they need.

That was the unity of Pentecost—a unity that can coexist with all varying concepts of truth, and with every shade of speculative philosophy.

They did not feel that "they were rich, and increased in goods, and in need of nothing." That was the attitude of the Pharisees of the day. The Jewish Church was divided into three chief sects, the Pharisees, the Sadducees, and the Essenes. Of these the Pharisees were the most numerous, and they really had the most spiritual truth. They believed in angels, in spirit, and in the resurrection. And Christ came equally to save all these people, and to save the sinners without.

But the Pharisees said, "We have Abraham to our father." We do not need you. Just as some people today say in effect, "We have Luther, we have Knox, we have Wesley to our father." They said also, we are followers of Moses—"We know that God spake by Moses, but as for this fellow, we know not whence he cometh." No language ever given expresses it so well as the Laodicean message for our own time. Because they had more truth than some others and had really lost the spiritual element out of the truth they had, they felt "That they were rich and increased in goods, and had need of nothing, and knew not that in God's sight they were wretched and poor

and miserable and blind and naked." For this reason Christ could do nothing for them. He was knocking, but they kept him outside the closed door of their hearts.

These people at Pentecost did not feel that way. They had turned aside from the great feast at Jerusalem, from the splendid temple, and the mighty throng of priests and people, chanting their songs—from all the splendor and the pride of it they had turned aside to look up this upper room, where numbers were few comparatively and people were persecuted, because they were heart-hungry and athirst and felt that they just must have some new revelation of God in their souls; and somehow they all agreed that this revelation was to come through Christ, the crucified one—the one who when he was alive wrought such wonderful miracles of transforming love. They were all there, therefore hungry and thirsty and ready to receive what the Lord had for them, every one in dead earnest. It was a unity of inspiration, of spiritual longing, of heart-hunger after a fuller revelation of God in the soul.

Do you want a pentecostal blessing now and here? Do you want the power of God manifest to save souls, to unite hearts, and to make this a triumphant, unified, working church? You do? How many of us are at all like that company on the pentecostal morning? How many of us really believe that God has something more for us (not for the other fellow, now, remember, but for us; it is so easy to be pious for the other fellow)—something more *for us* than we have already received in our denominational experience up to date? And do we humbly want it? And are we united and in earnest about it?

There never were greater possibilities before the Church than now. As never before, the world realizes its need and seems to know that help can come only from Christ. Perhaps never had they so little confidence in ecclesiasticism and sectarianism, and never so much in Christianity itself.

Are we ready to tell them of the love of God manifest in Christ—a love which triumphs over every barrier which men have lifted between human hearts, a love in the realizing of which "There is neither Jew nor Greek, barbarian, Scythian, bond, or free, but through which all men become

brothers"? Or are we ourselves divided merely over speculative theories?

Do you know how the Church lost this pentecostal unity and the blessing and the power of it? I am going to give you the history of it, for the road over which we have wandered should show us the way back home.

Jesus Christ was not a teacher of theology, he was a preacher of salvation. Last Thursday evening I heard Dr. Shailer Mathews speak. He, one of the greatest theological teachers of the day, premised his remark by saying, "I am a teacher of theology, and I do not want to talk down my job." Then he said, "Theology is like a cook book, and religion is like a good meal of victuals. I have all respect for a good cook book, but I never tried to satisfy my hunger by eating a few of them."

There are people today who are before the world with a set of dogmas which they call "the truth." If people receive these, they are supposed to be saved; if they reject them, they are lost, unless God in his mercy should give them another chance. Even these people would admit that Jesus Christ was the ideal teacher. Yet no man can show that Christ was before the world with any such set of ideas, or that Christ ever examined a man on his theology, saying, "How do you stand on the atonement, or what do you believe about original sin?" Far less can they show that he ever sought to cast a man out who differed from him.

This was not because Jesus depreciated the value of truth. It was because he knew that the truth received as an intellectual theory, and the truth experienced in the soul are two entirely different things. He knew, as has often been proved since, that a man might intellectually assent with enthusiasm to all known truth, and still be so far from God that he wanted to kill every one who differed from him. But truth received spiritually is the food of the soul. He made therefore but one test, "If any man have not the spirit of God, he is none of mine." He knew that if any man had the spirit of God—the spirit of truth—he had what, in time or in eternity, would guide him spiritually into all truth.

Jesus was not theorizing or speculating; therefore, he was seeking men and women in the far country, away from home, from the Father's house, from their own best

selves, seeking to satisfy the soul-hunger from the husks of earth; and he was trying to bring them to themselves and back home to the Father, their hearts naked up against the infinite transforming love.

This was what the parable of "The Lost Sheep" and the parable of "The Lost Piece of Silver" meant that God himself was doing, and that the angels of heaven rejoiced when a sinner was brought home.

This, too, was what Paul was seeking to do, as you would realize if you could see his converted heathen before, and after. Paul himself was a splendid illustration of the transforming, growing power of this divine love. As long as the Church continued in this way, she triumphed. There is no miracle in all history greater than the wonderful progress of early Christianity. Paganism had its age-long organization, its magnificent ceremonials, its splendid temples—today in ruins—the wonders of the ancient world. Christianity, having nothing of these, caused all these to crumble and pass away.

But toward the end of the first century, an influence came into the Church from the speculative philosophy of Greece, which gradually and with accelerating impetus changed the emphasis, putting it constantly more and more on the theory and less and less on the life. Instead as before-time being an appeal to the heart, it began to shift the emphasis to the understanding. Up to this time the Church had made no effort to become a speculative homogeneity. She had no well defined system of doctrines. She was more interested in changing men's lives than in changing their opinions. She was trying to make them morally and spiritually at one with God, rather than intellectually in agreement over a theory of the origin of the cosmos.

At first the Church was shocked at this movement and cried out against it. These new theories were called *gnosis*—knowledge; or science. Paul called it "Science falsely so called," and in my last text for the day he cried out against it. "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For *in him* is all the fullness of the God-Head bodily, and ye are complete in him."

Up to this time Christianity had been an

experience, not a theory. Disciples were known by their fruits, not by their creed. But when once the ambition to found a perfect system of speculative thinking takes possession of a man or a church and faith is identified with holding the proper doctrines, there is no stop till religion is reduced to a formula, and salvation consists in holding the right creed.

There was no stopping here. The Church did not heed this warning. More and more the emphasis was put upon the creed, and less and less upon the life; until the time came when a man, or even a priest or a bishop, might hate his brother and scheme against him and even murder him, and yet be in good standing in the Church. But if he doubted one iota of the creed, he was damned. Now the Church was divided into numerous warring sects, hating and murdering each other. Men sought points of difference rather than points of likeness, for thus they could show that they were orthodox, and their brother *heterodox*—terrible word which carried with it persecution and condemnation. The two main divisions, the largest sects, were the Trinitarians and the Arians. One expressed its creed by the Greek word "Homoousion" and the other by the Greek word "Homoiousion." There was only the difference of the one little "i," but men hated and killed each other over this "i" for a long time. Then they split the "i" and got a semi-Arian sect between the others, which began to hate and kill on either side.

Men were trying to convince the emperor of their opinions, that a new council might be called to decide that their creed, hitherto persecuted, was orthodox, so that they could take their turn at persecuting and killing. And when the free voters were deciding upon the new creed, armed men would come in and murder a few and drive them all to hide under the seats as in the famous "Robber Synod." Unbelieving men knew that the mind does not sincerely change its opinions in these ways and that, therefore, the whole thing was a farce. The theaters took it up and poked endless fun, picturing the old bishops rushing hither and thither on mule back to council after council in order to find out what they must believe. This, in the fourth century, is the climax of the movement I have described as beginning in the latter part of the first century.

The reformed churches, in the beginning, placed the emphasis back where it belonged. Each one of them had certain truths of the Word which they had *experienced* with transforming power in the soul's life. They preached these portions of the Word with spiritual power to save souls and to bring them into communion and fellowship with God.

Later, the revelation of truth which each church had received, though still very incomplete, seemed to them so great that each formulated its creed and developed its ecclesiastical organization to defend that creed and to protect it from heresy. And so we have the different denominations and the divided state of the Church today.

Baptists were the ones that carried the doctrine of soul liberty to its ultimate conclusion, having only the simple, democratic local church organization, refusing absolutely any overlording ecclesiastical authority.

They placed religion again just where Christ put it, on the authority of the Word, subject only to the power of the truth to convict the mind and the power of love to transform the heart. Having done this, Baptists should surely be first of all to put the emphasis back where Christ put it, for this and this alone will settle all difficulties.

Do you know why Methodists right now have less trouble than any other big Protestant denomination over the fundamentalist-modernist controversy? It is because more than any other of these denominations they have kept the emphasis where it belongs and have been busy saving souls. And why does the Salvation Army have no trouble at all over this controversy? It is because they have the emphasis entirely back where it belongs. They are not troubling themselves at all about what a man thinks or does not think, so his soul is triumphant over sin and he is living in communion and fellowship with God.

And is there not something big enough and splendid enough on which we can all unite as in Pentecost and be "of one accord"? Christ is knocking at each one of our hearts, yours, my brother, and mine. He wants to come in and sup. with you, with me, and break to us the hitherto "hidden manna." And then, when we are ready, all around us are souls to save, and a distorted, weary;

fearful, war-torn world to be unified and led into the path of peace.

Oh, brothers, sisters, friends, how much we need divine help here in this church! How free we should be from self-sufficiency! How united we should be in our hunger and thirst after God and for a fuller revelation of the experience of his life in our souls!

How vain, secure in all thou art.
Our noisy championships!—
The sighing of the contrite heart
Is more than flattering lips.

Not thine the bigot's partial plea,
Nor thine the zealot's ban;
Thou well canst spare a love of thee
Which ends in hate of man.

Our Friend, our Brother, and our Lord,
What may thy service be?
Nor name, nor form, nor ritual word,
But simply following thee. *Whittier.*

VALUE OF RAISINS AS A FOOD

The Woman's Christian Temperance Union of South Africa, encouraged by what the American organization has accomplished in the United States, is strengthening its efforts to outlaw the liquor traffic there. A unique feature of the campaign is the effort to educate the public to a "more excellent way" of using the fruit of the vine in the form of raisins instead of alcohol, thereby enjoying all the admittedly healthful and delicious qualities of the grape with none of its drawbacks.

Discussing this feature of the W. C. T. U. work, the *Johannesburg Times* in a two column article supporting the prohibition movement recently pointed out that the women crusaders were showing a laudable spirit in trying to help the farmers solve the problem of disposing of their grapes without turning them into wine so that there will be a minimum of economic distress brought on innocent people.

"Experience has shown," the *Johannesburg* paper said, "that the only way to put an end to the use of alcoholic beverages is to prohibit them by law—and so we work for local option and prohibition. But every effort should be made to show a 'more excellent way' of using the fruit of the vine and to find a way or ways in which there shall be neither economic waste nor financial loss to those engaged in its cultivation.

"Our use of grapes could easily be

doubled if we recognized the value of raisins as an article of diet and used them every day instead of only occasionally. They are rich in vitamins and all health-giving properties. They give energy for work and are a recognized restorative in cases of brain lag. They are also a preventative of train and sea sickness."

This estimate of the food and health value of raisins is corroborated by the highest medical authorities in the United States, and any person who thinks it necessary to drink alcohol in order to obtain the nourishment of grapes should be undeceived by the following extract from an article in the February issue of the *Medical Review of Reviews*, one of the leading medical journals of this country.

"Raisins are grapes cured in the sun, and up until the last decade were chiefly used for desserts and in cooking. The fortunate children of today eat a few raisins for recess instead of so much candy; and the mother, careful for the health of her flock, freely displays the raisin box instead of hiding it for future use as did our grandmothers of the times we knew.

"In ancient and medieval days and in the Europe of today the juice of grapes was that which was most assiduously taken care of, for from it came the wines. But the raisin contains certain wholesome properties foreign to wine and is free from its evil after effects. All men agree that the raisin, when perfectly ripe and properly cured, is of value as medicine and a nutriment. The cream of tartar in the raisin is an excellent laxative, while the protein, in which the fruit is rich, produces force and strength, and the ash is valuable to the well-being of hair, bones, nails, eyes, and teeth.

"On the whole, raisins are builders of tissue, and are excellent food. Many instances have been recorded of persons having lived for a length of time on this food alone, these ranging from one month to four months. Physicians frequently advise a 'raisin' treatment for certain stubborn ailments. In these cases the patient lives on a sole diet of this food for a specific period."

It is interesting that the United States, one of the youngest of nations, now leads the world in the production of raisins, an industry as old as civilization and which was mentioned in the Bible. California produces about three hundred thousand tons annually,

most of which is marketed by the producers through their non-profit co-operative association, the Sun-Maid Raisin Growers of California. This organization of farmers has developed automatic methods of packing which keep the fruit "as clean as the sunshine made it" and both seedless and puffed (seeded) raisins are delivered in all parts of the world ready for immediate use without stoning or washing. Research work done by the organization has shown that raisins not only are rich in sugar and protein, but also contain iron and iodine and phosphates which are essential to health.

The rapid growth in the use of raisins in the United States indicates that Americans already have discovered the "more excellent way" of enjoying the fruit of the vine which the South Africans now are advocating. Instead of being a seasonal holiday delicacy, raisins are adding new zest and healthful nourishment to every day dishes every month of the year, appearing daily in cooked breakfast cereals, bread, all kinds of rolls and buns, puddings, pies, sauces, dressings, and other dishes. The Sun-Maid headquarters in Fresno, Calif., reports that the offer of a free recipe book by the farmers' organization has evoked as many as ten thousand requests in a single week from all parts of the world.—*Sunland Service Laboratories, Fresno, Calif.*

DEATH

RANDOLPH.—Olive F., only child of Leslie F., and Adeline W. Randolph, was born at Nortonville, Kan., February 17, 1885, and died at the home of her parents, in Brandon, Colo., November 1, 1925.

When about twelve years of age Olive became a member of the Nortonville, Kan., Seventh Day Baptist Church, that relation continuing through the remainder of her life.

From infancy she was not strong or rugged physically, yet at an early age she attended the public schools and was graduated from the Nortonville High School.

During her school days she became greatly interested in the newspaper her father owned and was active in gathering news, in type setting, and was an expert in proof corrections.

Later, with her parents, she became a resident of Colorado, where she filed on a government homestead to which in due time title was secured. Here she continued in newspaper work and, during the years that her father was judge of the county court, Olive performed an important part of the editorial activity.

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

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Best of all Olive was earnestly devoted to church and Sabbath school, always endeavoring to be constantly helpful to those around her, and her home life was ideal.

Olive's final illness covered a period of several months. Her parents and other relatives, constantly aided by kind and helpful friends, did all that human hands and hearts could do. Just before the midnight hour of her last day on earth she fell asleep to awake in the eternal morning.

Final services were conducted by Rev. W. M. Johnson, a long-time friend of the family, in the Brandon High School auditorium, November 3. The public schools and the business houses were closed during the hour of service. This was one method of expressing respect because of the noble life and character of the dear one.

Beautiful flowers came from home friends, from near-by towns, from Boulder, from our former northeast Kansas home, and from far away sunny California—each bouquet and wreath speaking in its own expressive language the loving and the living remembrance of the dear one who has gone away.

L. F. R.

Farmer—"Hi, there! Can't you see that sign, 'No fishing on these grounds?'"

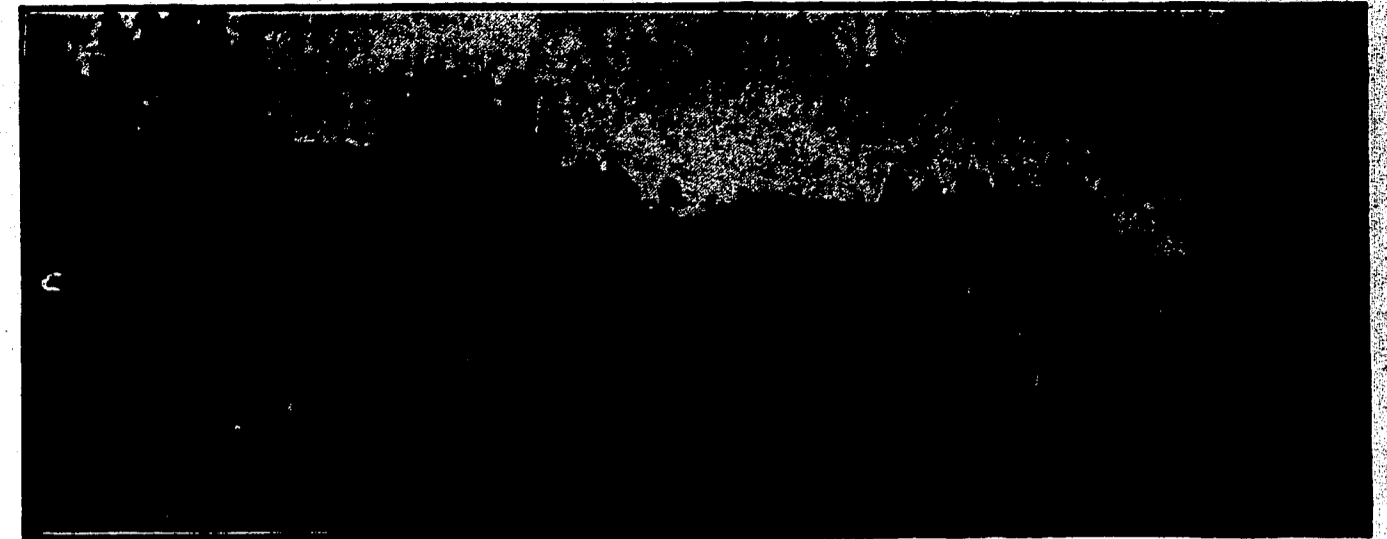
Rastus—"Co'se I kin see it; but I ain't so ig'rant as ter fish on no grounds. I's fishin' in de pond."—*Boston Transcript.*

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