It is not a bit the amount of money people have that makes them desirable, but most decidedly it is the way they spend it.

-LAURENCE W. MEYNELL.
We thank thee, O Lord, that thou hast so marvellously led and preserved us as a little people among the churches, even when all the tides of the world and the Church have been against us. Sometimes the difficulties have been almost insurmountable and the way has seemed hedged up. Help us to believe that the hand that has led us so wondrously through the years with everything against us, will still lead to the promised land, and that thou wilt open a path for us if we remain faithful and will give us a people to follow if we be true in heart to thee, thy people of old. Forgive us for our misgivings and help us to so live in peace and to live in obedience to thy will, even when the sacrifice at times may seem great.

May we all, with worthy, exemplifying the truth, and so teach our children that, with us, may face thee and the future without fear or misgiving. Make us strong to bear the great responsibilities that thou hast placed upon us. In Christ's name. Amen.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—Henry M. Maxson, Plainfield, N. J.
Acting Treasurer—Frank H. Baldwin, Plainfield, N. J.
Treasurer—Frederick B. Wilbur, Plainfield, N. J.

THE SEVENTH DAY BAPTIST EVANGELISTIC CONFERENCE

Executive Secretary—Earl Coalwell, Plainfield, N. J.
Assistant Secretary—Benjamin V. Wheeler, Washington, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Carlisle F. Randolph, Maplewood, N. J.
Recording Secretary—F. F. Randolph, Plainfield, N. J.
Treasurer—Frank H. Baldwin, Plainfield, N. J.

SEVENTH DAY BAPTIST SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Recording Secretary—Lois A. Babcock, Milton, Wis.
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SEVENTH DAY BAPTIST YOUTH EDUCATION CONFERENCE

President—James H. Livingston, Washington, D. C.
Executive Secretary—William J. Mcallen, Texas.

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President—E. S. Corn, Wilmingon, Del.
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SEVENTH DAY BAPTIST YOUTH-ADULT CONFERENCE

President—J. A. Langdon, River Vale, N. J.
Immediate Past President—J. S. Van Horne, Stroudsburg, Pa.
Recorded Secretary—Mrs. Dora L. Babcock, Battle Creek, Mich.
Treasurer—Mrs. C. L. Babcock, Battle Creek, Mich.

SEVENTH DAY BAPTIST CHURCHES


SEVENTH DAY BAPTIST HISTORICAL SOCIETY

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SEVENTH DAY BAPTIST CHURCHES

come to hand signed by four hundred prominent men in more than forty states. Thank God for the rising tide of peace sentiment in America.

A Significant, Much Needed Movement

One of the most impressive and important meetings of recent weeks was the Convention of One Thousand, held in Washington, D. C., on January 6, 1927. This is a New York City organization, with headquarters at 66 Fifth Avenue.

In these times of shameful and persistent campaigns for annulment of the Constitution, and of open rebellion against the prohibition laws, such meeting must strengthen the forces of decent citizenship, even though the organization was not originally formed to fight the wets in their disregard for the Constitution.

Both officials and private citizens of the capital city and of the nation at large could not avoid the impressions made in favor of enforcement by that was clearly regarded as an "open challenge" to participate in by many congressmen who spoke in no uncertain terms, demanding that officials enforce the laws, especially the prohibition law.

The people of the land were urged to support and elect such public officials as can be trusted to execute the laws of the nation.

Many group meetings are provided for in various sections for the purpose of educating the people regarding the dangerous propaganda of the wets in their clamor for nullification.

The anti-prohibitionists must have seen the significance of such a meeting, for they know that enforcement by what was clearly regarded as the significance of such a meeting, for they know that enforcement by what was clearly regarded as the

"Scattering and Death" Under this heading Brother Monroe of Battle Creek gives some suggestive and important data, showing that our church there has been hard hit. He feels that where some important and helpful leaders get the scattering spirit and drift away, the tendency is great for others to follow similar examples.

On this point he names several and says:

They have "bided away to Florida," and our church and the cause suffer loss. The grim reaper, death, took away our loved pastor, George E. Fifield, and the loss is keenly felt by both church and community. The shepherd of the flock is smitten and the sheep are scattered. Some did not go to church and some go elsewhere.

How long this condition will continue is a question, for we have given four of our ministers unanimous calls, with no assurance as yet that we can secure anyone.

I am sure that the dear churches now pleading for pastors—churches that have become discouraged on account of their inability to find them—will have the heartfelt sympathy of every church reader; and I trust that many prayers will be offered for the help of God to come when human help is so hard to get.

After setting forth the enthusiasm at Conference once a year, that seems to bring such small results in the churches during the year, our brother closes his personal letter with these words:

Are we allowing indifference, lethargy, and unfaithfulness to predominate? Are we coming short both spiritually and financially? Are we endeavoring to do our duty with unsatisfactory results? Must the cause of our Lord and Master suffer on account of such neglect and indifference? Must our boards go without means to carry on the work?

May God help us to put on the whole armor in order to accomplish the work he has sent us to do.

A Wonderful Record

On Historic Ground

When President Coolidge came to New Jersey to deliver his memorial address upon the Battle of Trenton, every loyal Jerseyan must have been stirred by the thought that in all this section of which Plainfield is a center of communities about every square mile of land was fought over, and over again, during the tragic years, 1776-1778 of the Revolutionary War. In all the towns round about every man who could be brought into service had to do his part in defense of the country from cruel and hostile foes.

Here on an old Dutch plantation, now covered by a part of the city of Plainfield, an important fort was established for defense, and did good service during the sad years when Washington's weary, foot-sore army was forced to retreat before the British and when hundreds of aged men and women were forced to flee for safety to the mountains, carrying their treasures with them.

It was the victory at Trenton, recently celebrated by the President, that gave new heart to the patriots between that place and New York--a separation between the two armies subjects to incessant skirmishing and persistent foraging raids. Very fierce small battles were fought almost every day in the last days before the British captured New Brunswick, the fort there.

The Dutch owners of the plantation upon which the fort was built were loyal to the Dutch nation. They could be brought into service had to do his part in defense of the country from cruel and hostile foes.

On the mountains between Plainfield and New Market—then called Quibbenton—stands Washington's Rock, well cared for today, which was then near the "Blue Hills Post," and from which General Washington could watch the enemy's movements in all the operations between New York and New Brunswick.

Over what is now the main street in Plainfield the Continental troops marched in the struggle for independence. I am sure you will be interested when I tell you that the Daughters of the American Revolution here, have established a fine park where the old fort stood, are beautifying it as best they can, and have placed on the spot a large natural boulder, upon the bronze plate of which is engraved this memorial inscription:

SITE OF THE BLUE HILLS FORT AND CAMP

This marker is erected in memory of the brave Revolutionary soldiers from this vicinity who garrisoned this fort, harassing and repulsing the invading enemy for seven months during the darkest period of the war. From this outpost General Washington on June 26, 1777, finally turned back the whole British army, compelling them to evacuate the state.

Erected by Continental Chapter, Daughters of the American Revolution, 1924
The picture shows the stone which was taken from the drift hills near Westfield for the ladies by Alexander Vars, city engineer of Plainfield. It was placed there on November 11, 1924.

Report of Building Fund
In our last report made January 4, 1927, the fund stood $27,140.72. Today, January 18, we can add $1,000 which brings the fund up to $28,140.72.

In Brother F. J. Hubbard's long continued illness, be kept up a hopeful spirit and watches with much concern every sign of interest among our people throughout the land.

WHAT THE BIBLE SAYS ABOUT THE SABBATH
REV. AHVA J. C. BOND
Leader in Sabbath Promotion

[The following lengthening on the Sabbath is taken from "The Lord's Day Leader," the organ of the Lord's Day Alliance. A word has been added or omitted. There is but a single sentence in it, that by any possible method of reasoning with the words of the books. Some of the words of the Revelation do not refer to any day of the week, and the attempt in the witness is wanting that the first day of the week had yet received the name of the Lord, the Sabbath. It is taken from the Bible and presented without any comment, the only purpose being to help Sabbath keepers].

THE LAW
Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that are in them, and rested the seventh day; wherefore Jehovah blessed the sabbath day, and hallowed it.—Exodus 20: 8-11.

REASON FOR IT
Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctified them.—Ezekiel 20: 12.

PERPETUAL
Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever.—Exodus 31: 16, 17.

EMPHASIZED
Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.—Exodus 34: 21.

FOOD PROVIDED
And Jehovah said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye six days and let every man go out of his place on the seventh day. So the people rested on the seventh day.—Exodus 16: 28-30.

LAW ENFORCED
And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath; and some of my servants set I over the gates, that there should be no burdens be brought in on the sabbath day. So the merchants and sellers of all kinds of wares lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why ye lodge ye about the sabbath day? if ye do so again, I will lay hands on you. From that time began the people to bring burdens no more on the gates of Jerusalem on the sabbath day; thus will I make January 4, 1927, the fund stood $26,902.72. Today, January 18, we can add $1,000 which brings the fund up to $27,902.72.

DO GOOD
I will feed thee with the heritage of Jacob thy father, and thou shalt spread abroad the wealth of Sion, as Jehovah hath spoken it.—Isaiah 58: 13, 14.

REWARD AND PUNISHMENT
Thus saith Jehovah, Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your house on the sabbath day, neither do any work; but hallow ye the sabbath day, as I commanded your fathers. And it shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring in no burden through the gates of this city on the sabbath day, I will shut the gates of Jerusalem, to sanctify the sabbath day, to do no work therein, through all the inhabitants of Jerusalem; and this city shall remain for ever; and they shall come from the cities of Judah, and from the places round about Jerusalem, and from the land of Benjamin, and from the lowland, and from the hill country, and from the South, bringing burnt-offerings, and sacrifices, and theFINE WORSE, and frankincense, and bringing sacrifices of thanksgiving, unto the house of Jehovah. But if ye will not hearken unto me to hallow the sabbath day, and shut the gates of Jerusalem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall burn; and no man shall shut it up; and it shall not be quenched.—Jeremiah 17: 21, 22, 24-27.

DID CHRIST ANNUAL?
Think now, did Christ destroy the law or the prophets? I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.—Matthew 5: 17-19.

RIGHT USE OF THE DAY
And he came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the sabbath day.—Luke 4: 16.

THE SABBATH RECORDER

In the above we see how God has related the Sabbath to the sanctuary. He has joined them in holy wedlock for better or for worse, until death does them part. If the Sabbath falls the Church goes down with it. When Israel lost the Sabbath, they lost the sanctuary. Witness the Babylonian conquest of the Egyptian bondage. The call today is: Save our Sabbath.
STANDING BY THE PRESIDENT

In a radio address from Brooklyn on Sunday afternoon, January 9, Dr. S. Parkes Cadman, president of the Federal Council of the Churches, and a patriotic, courageous man, issued a powerful plea and appeal for increased productive and protective expenditures. Dr. Cadman's statement on the subject was the most timely and timely appeal to the President.

"I stand solidly with President Coolidge in his opposition to enlarged naval expenditures. Dr. Cadman's full statement on the subject is as follows:

"I would not pull it down!"

And, if even so it should be brought to the attention of other nations that we are not living up to the true spirit of the Washington Conference, it is that any reason why we, too, should be untrue to our solemnly pledged word? Surely the United States, in its present position of unparalleled wealth and social security, should set the example of a new policy of peace, even if it should have to act alone. This would be in accord with the spirit of President Coolidge's noble address at Trenton on December 29, when he said:

"We can not establish the new principle unless we are willing to make some sacrifices, unless we are willing to put some courage into our convictions. I believe we are strong and brave enough to resist another domination of the world by the military spirit through our own independent action."

"For these reasons, the Administrative Committee of the Federal Council of the Churches, at its last meeting, took vigorous action affirming:

"First, That it inform the President and Congress that it whole-heartedly supports him in his opposition to enlarged naval expenditures for the building of additional cruisers at this time;"

"Second, That it commends the policy announced by President Coolidge for broadening the application of the spirit and principle of the limitations of armament, as stated and advocated at the Washington Conference, and earnestly hopes that Congress will co-operate with the President in every possible way in carrying out this policy."

"Federal Council.

"Across the way my neighbor's windows shine. His roof-tree shields him from the storms that I, too, have known."

"I do not know if my neighbor's house is like mine, but I would not pull it down!

With patient care my neighbor, too, had built.

A house of faith, wherein his soul might stay.

It differed from my own—I felt no guilt—

I burned it yesterday!"

—Molly Anderson Hale, in Literary Digest.

STANDING BY THE PRESIDENT

IN A RATIO ADDRESS FROM BROOKLYN ON SUNDAY AFTERNOON, JANUARY 9, DR. S. PARKES CADMAN, PRESIDENT OF THE FEDERAL COUNCIL OF THE CHURCHES, AND A PATRIOTIC, COURAGEOUS MAN, ISSUED A POWERFUL PLEA AND APPEAL FOR INCREASED PRODUCTIVE AND PROTECTIVE EXPENDITURES. DR. CADMAN'S STATEMENT ON THE SUBJECT WAS THE MOST TIMELY AND TIMELY APPEAL TO THE PRESIDENT.

"I STAND SOLIDLY WITH PRESIDENT COOLIDGE IN HIS OPPOSITION TO ENLARGED NAVAL EXPENDITURES. DR. CADMAN'S FULL STATEMENT ON THE SUBJECT IS AS FOLLOWS:

"I WOULD NOT PULL IT DOWN!"

AND, IF EVEN SO IT SHOULD BE BROUGHT TO THE ATTENTION OF OTHER NATIONS THAT WE ARE NOT LIVING UP TO THE TRUE SPIRIT OF THE WASHINGTON CONFERENCE, IT IS THAT ANY REASON WHY WE, TOO, SHOULD BE UNTRUE TO OUR SOLEMNLY PLEDGED WORD? SURELY THE UNITED STATES, IN ITS PRESENT POSITION OF UNPARALLELED WEALTH AND SOCIAL SECURITY, SHOULD SET THE EXAMPLE OF A NEW POLICY OF PEACE, EVEN IF IT SHOULD HAVE TO ACT ALONE. THIS WOULD BE IN ACCORD WITH THE SPIRIT OF PRESIDENT COOLIDGE'S NOBLE ADDRESS AT TRENTON ON DECEMBER 29, WHEN HE SAID:

"WE CAN NOT ESTABLISH THE NEW PRINCIPLE UNLESS WE ARE WILLING TO MAKE SOME SACRIFICES, UNLESS WE ARE WILLING TO PUT SOME COURAGE INTO OUR CONVICTIONS. I BELIEVE WE ARE STRONG AND BRAVE ENOUGH TO RESIST ANOTHER DOMINATION OF THE WORLD BY THE MILITARY SPIRIT THROUGH OUR OWN INDEPENDENT ACTION."

"FOR THESE REASONS, THE ADMINISTRATIVE COMMITTEE OF THE FEDERAL COUNCIL OF THE CHURCHES, AT ITS LAST MEETING, TOOK VIGOROUS ACTION AFFIRMING:

"FIRST, THAT IT INFORM THE PRESIDENT AND CONGRESS THAT IT WHOLE-HEARTEDLY SUPPORTS HIM IN HIS OPPOSITION TO ENLARGED NAVAL EXPENDITURES FOR THE BUILDING OF ADDITIONAL CRUISERS AT THIS TIME;"

"SECOND, THAT IT COMMENDS THE POLICY ANNOUNCED BY PRESIDENT COOLIDGE FOR BROADENING THE APPLICATION OF THE SPIRIT AND PRINCIPLE OF THE LIMITATIONS OF ARMAMENT, AS STATED AND ADVOCATED AT THE WASHINGTON CONFERENCE, AND EARNESTLY HOPEST THAT CONGRESS WILL CO-OPERATE WITH THE PRESIDENT IN EVERY POSSIBLE WAY IN CARRYING OUT THIS POLICY."

"FEDERAL COUNCIL.

"ACROSS THE WAY MY NEIGHBOR'S WINDOWS SHINE. HIS ROOF-TREE SHIELDS HIM FROM THE STORMS THAT I, TOO, HAVE KNOWN."

"I DO NOT KNOW IF MY NEIGHBOR'S HOUSE IS LIKE MINE, BUT I WOULD NOT PULL IT DOWN!

WITH PATIENT CARE MY NEIGHBOR, TOO, HAD BUILT.

A HOUSE OF FAITH, WHEREIN HIS SOUL MIGHT STAY.

IT Differed FROM MY OWN—I FELT NO GUilt—

I BURNED IT YESTERDAY!"

—MOLLY ANDERSON HALE, IN LITERARY DIGEST.

MISSIONS


FOR MISSIONS, THE GREAT WORK OF THE CHURCH, TO PROSPER THERE MUST BE A DEFINITE PROGRAM. ANY GREAT UndertAKING needs A WELL DEFINED PROGRAM; THIS IS DOUBLE TRUE REGARDING MISSIONS. WITHOUT IT ALL EFFORTS ARE HESITANT AND INEFFICIENT. THE PROGRAM MAY BE BLAZONED ABROAD OR OTHERWISE. MANY TIMES IT IS BEST NOT TO SAY TOO MUCH ABOUT A PROGRAM AND ITS PURPOSES, BUT THOSE DIRECTING THE WORK IN CHURCHES, BOARDS, AND ALL AUXILIARY ORGANIZATIONS SHOULD HAVE A VERY CLEARLY DEFINED MISSIONARY PROGRAM AND WORK TO REALIZE THE THINGS WHICH IT PROVIDES.

IT IS WELL TO REVIEW OFTEN THE ESSENTIALS OF A MISSIONARY PROGRAM.

FIRST OF ALL THERE MUST BE A SUPREME PURPOSE AND EFFORT TO LEAD MEN TO CHRIST, MEANING BY THIS THE GETTING OF MEN TO ADOPT THE WAY OF LIVING FOLLOWED BY CHRIST. THIS IS NOT PERFUMAN Y AFFAIR; IT IS ACCEPTING CHRIST AND HIS WAY OF THINKING, FEELING, AND DOING IN EARNEST. TO ACCEPT CHRIST'S WAY OF LIVING IN PART OR HALF-HEARTEDLY IS WORSE THAN NOT ACCEPTING HIM AT ALL; IT MISREPRESENTS CHRIST AND THE CHRISTIAN RELIGION. THAT WHICH WILL TRANSFORM MEN, CHURCHES, COMMUNITIES, RACES, NATIONS IS TO ACCEPT CHRIST'S WAY OF LIVING WITHOUT RESERVE. THE PURPOSE OF MISSIONS IS TO GET MEN TO DO THIS.

THE MEANS USED IN CARRYING OUT THE MISSIONARY PROGRAM ARE MEN, PROPERTY, AND PRAYER. BEYOND A DOUBT GOD MIGHT HAVE CARRIED OUT THE MISSIONARY WORK WITHOUT MEN OR MONEY OR PRAYER, BUT HE DID NOT. HE HAS ORDAINED THAT THESE SHOULD BE THE CHIEF FACTORS. WE RECOGNIZE MORE READILY AND CLEARLY THAT MEN AND MONEY ARE NEEDED THAN WE DO THAT THERE MUST BE AGONIZING INTERCESSIONARY PRAYER; BUT PRAYER IS THE MOST IMPORTANT OF ALL, AND IT MAY BE THE HARDEST TO GET. CHRISTIAN MISSIONS HAVE THEIR BIRTH IN PRAYER, THE PRAYER OF THE MASTER, AND EVERY CHRISTIAN MISSIONARY ACTIVITY HAS BEEN ACCOMPANIED WITH REAL PRAYER. GOD HAS LINKED THE SALVATION OF THE WORLD WITH THE PRAYERS OF HIS CHILDREN. IT IS CHRIST'S FOLLOWERS ONLY IN THIS WAY OF LIFE, MISSIONS AND THE CHURCH WILL FAIL.

WHEN WE TURN TO METHODS OF MISSIONARY ACTIVITY, WE MUST NEVER FORGET THAT ALL MISSIONARY EFFORTS ARE BASED UPON CERTAIN PRINCIPLES. THE MISSIONARY PROGRAM IS THE SAME AS ANY OTHER BUSINESS PRINCIPLES AS WELL AS ON THE CHRISTIAN SPIRIT AND LIVING. MISSIONS AND THE CHURCH ITSELF HAVE OFTEN BEEN HINDERED AND SOMETIMES DISGRACED BY A FAITHFUL TO APPLY GOOD BROTHERLY BUSINESS METHODS. MEN THINK AND SAY, "THIS IS RELIGIOUS WORK AND WE CAN DISPENSE WITH ORDINARY BUSINESS CAUTION AND PRINCIPLES." SUCH A COURSE IS NOT CHRISTIAN-LIKE, NEITHER IS IT EFFICIENT. TAKE AS AN ILLUSTRATION THE EMPLOYING OF WORKERS OF WHOM WE KNOW NOT WHAT THEY THINK OR WRITE ABOUT THEMSELVES. IT IS LIKE SLIDING DOWN A STEEP PRECIPICE HOPING TO LAND SAFELY SOMEWHERE. THIS IS NOT CHRIST'S METHOD; IT SHOULD NOT BE THAT OF HIS FOLLOWERS; AND WELL MEANING PEOPLE DO NOT USUALLY ASK THAT THEY BE EMPLOYED UNDER SUCH CONDITIONS. ANOTHER EXAMPLE OF THE MISSIONARY BUSINESS PRINCIPLE WHICH SHOULD BE FOLLOWED IS IN REGARD TO THE SUPERVISION OF WORK AND WORKERS. MANY MISSIONARY BOARDS HAVE LONG AGO THAT FOR EFFICIENCY ALL WORK MUST BE SYSTEMATICALLY SUPERVISED. ANY OTHER COURSE IS NOT QUITE FAIR TO THE WORKERS OR TO THOSE WHO PUT THE MONEY TO SUPPORT MISSIONS.

A GREAT RESPONSIBILITY RESTS UPON THOSE WHO DIRECT THE WORK OF WORLD-WIDE EVANGELIZATION, WHETHER THEY BE CHURCHES, MISSIONS, RELIGIOUS SOCIETIES, OR BOARDS; BUT GOD HAS PROMISED HIS GUIDANCE AND SUSTAINING GRACE TO THOSE WHO IN HUMILITY AND CONSECRATION BEAR THE BURDENS OF HIS KINGDOM.

LETTER FROM MISS SUSIE M. BURDICK

Rev. W. L. Burdick, Secretary,
Ashaway, R. I.
December 17, 1923.

Dear Rev. Burdick:

I am sorry to have been so dilatory in writing to you. Letter-writing has
seemed particularly difficult for a long time, possibly one reason being too much uncertainty in conditions with us. Friends write from home that they do not understand the situation here. Nor do we understand it very well.

There seems to be no doubt that the provincials south of the Yangtse, except ours, Kiang-su, and the one south of us, Chekiang, are on the Kuomintang or Cantonese party. We had supposed Anhwei, west of us, was also free but one of our father pupils, who was to have started for that province a week ago for her wedding, was suddenly stopped. "Fighting" there, it was said, and it was hoped the bridgepeople, who came to Shanghai, and the wedding go forward. There was plenty of people prophecies that Kiang-su and Chekiang will soon be in the hands of the Kuomintang.

Several weeks ago we were awakened very early in the morning by firing not far from us. From the rear windows the girls saw a flash of light as well as heard the report. It proved to be an attack upon a police station near by. There were several attempts to do things in different places that night. The police, however, had some intimation of what was coming and no attempt was successful. One who is in a position to know said that it all seemed not to be a part of the general movement but an uprising of a group of laborers who had selfish ends in view. Naturally it created quite a disturbance in this neighborhood particularly. Many of our girls went home, some of them being slow in getting back. School suspended exercises for only one day.

Now the rumor is that something very definite is to be done next Sunday, and that a part of the general movement is to arise in the spirit of the people to do away with corrupt officials and vicious gentry and self-seeking militarists, externally to work for the abolition of unequal treaties, remove the influence of foreign politics, and stay the aggression of foreign economics.

No one has any idea of these principles. There may be cause for restless in the ways adopted in working them out. One of the first moves in some of the cities under the Kuomintang’s control was to raise wages. Boycott is a favorite weapon in their hands. One wishes, too, that Russian influence were absent. Possibly one of the possibilities was, "O now is that the Fengtien soldiers in the north will again come south, and that will mean fighting in Anhwei.

Notwithstanding all the wars and rumors of war, our work has gone steadily forward. Our school is just comfortably full and the girls, for the most part, have had a mind to do what their fate seems to be. One of the first things work out there will doubtless decide our fate to some extent. Victory in one locality gives courage for uprisings in other places.

Today’s paper shows us something of what we may have to meet if the Kuomintang does triumph here. The following is from a mission school in a city now in the hands of the Cantonese. The story of the school is one of another local branch of the Revolutionary party. The students have been able to do things in different parts to the rear windows the girls rose and bowed three times to the photo of Sun Yat-sen. His last will was read. Speeches followed. A part of one speech by a school boy as reported was as follows: "Whenever we have anything to do in organizing a branch of the organization we feel that we are in a dangerous position. Being students of a mission school, we are likely to be listed among those whom the school wishes to expel. The teachers call us ‘Reds.’ To me Red is but a slogan adopted by those teachers who are the running dogs of imperialism to insult us. There are such teachers in this school. Although it may not be grammatical, they are now making maps of the Kuomintang to carry out the wishes of the head of the masters. We are the will of the late president Sun Yat-sen."

A representative of the Municipal Bureau also spoke and more temperately; "It is the purpose of the Kuomintang, instead of arousing the spirit of the people to do away with corrupt officials and vicious gentry and self-seeking militarists, externally to work for the abolition of unequal treaties, remove the influence of foreign politics, and stay the aggression of foreign economics. No one has any idea of these principles. There may be cause for restless in the ways adopted in working them out. One of the first moves in some of the cities under the Kuomintang’s control was to raise wages. Boycott is a favorite weapon in their hands. One wishes, too, that Russian influence were absent. Possibly one of the possibilities was, "O now is that the Fengtien soldiers in the north will again come south, and that will mean fighting in Anhwei."

CHRISTMAS SERVICES AT THE MILTON JUNCTION CHURCH

The young people of the Milton Junction Seventh Day Baptist Church continued their usual custom of singing Christmas carols to the shoppers on Christmas eve, in the hope that the songs would comfort them.

There were a large number of people present, and the church was filled. The choir, under the direction of Mrs. Mabel West, who has been in charge of the choir this year, sang many of the well-known Christmas hymns. The next, "Away in a Manger," by Martin Luther, was given by a solo by Caroline Randolph. "Once in Royal David’s City," by H. W. Longfellow, and "O Little Town of Bethlehem," by Phillips Brooks. In closing, the congregation sang, "It Came Upon the Midnight Clear," by Edmund H. Sears.

Pipe organ music, played by Mrs. L. C. Shaw, was enjoyed several times during the different programs.
ODDS AND ENDS

A college is the organized opportunity for self-education.—Buttrick.

The only obstructionist most of us can tolerate is the friend who puts a good thing in our way.—Boston Transcript.

"Our every modern luxury there lies/In the shade of ancient headlands. He who flies Across a continent on wings of gauze/Threaded the path of meteors because/His fathers, wingless, earthbound, as they groped Through marsh and jungle, upward/To the wearing days behind the plow!/To them the concrete way/Threads the thin paths of meteors because/All emancipations make trouble, particularly, perhaps, for the emancipated. When you live under enormous restraint you are kept busy finding ways to slip through. When you get liberty your job is much bigger.

It would be a very good idea for us to take the thought of these stanzas much to heart—for us who need only to turn an electric switch to start things.

ON BEING YOUNG

There is a lot of talk about the younger generation, as if a younger generation had just happened. You would think to hear the solemn ones talk that all previous generations had been en masse, that they invented the great dreams of the world as well as the high hurdles! The present younger generation has more liberty than any other generation ever had, but so has the present older generation. The thing that seems to have happened is that the present young men are more freely permitted to be as bad as the old if they want to. If the young don't see that they can also be as good as the old, they are missing a trick.

In the good old days youth was sent to bed early, and it was supposed to go. The plan was good enough when view of the way the aged sometimes behaved after youth was safely out of the way. When we started to obliterate privilege as a lot of tumbling was bound to happen. Women escaped a venerable discrimination. So did youth. People are still asking, what will women do with this freedom? They are, sometimes with almost an hysterical anxiety, asking the same question about youth.

All emancipations make trouble, particularly, perhaps, for the emancipated. When you live under enormous restraint you are kept busy finding ways to slip through. When you get liberty your job is much bigger.

When it comes to answering for ourselves the question of what to do, we shouldn't need to be told. That can't really be answered from the outside. Particularly, the old can't tell the young what will amuse them. As for work, I assume that a latitude as to personal choice will continue to remain. Men rich in years admit that much. Where they often become inscrutable is in trying to tell youth how it ought to be amused. When you are too old to make the joy team it isn't fair to want the team abolished.

The setting up and serious consideration of such a program augurs well for the educational statesmanship of the next generation. Let him who considers that our young college students have given themselves up to athletics, a hectic social life, and loafing take note!

A DOCTOR'S SOLOLOGY ON HIS FIFTIETH BIRTHDAY

I might have been old and fat and gray,
But I'm not.
Not so old, not hopeless, a helpless stray
By the world forgot.
I might have been rich, with a sleek valet,
Petted and spoiled, if I'd had my way;
Or a decline of soul,
But, I'm fit and lean, and tilt now and day,
To keep the wolf at bay.

My needs are few—
Something to eat, a drink or two;
A place to lay my head;
Some time for thought.
And then, everything is so old and bald and gray,
I'll be, content, if my friends say,
'Into our lives he brought some cheer
One of our humble but real: Ours was not altogether
Our burden bore, our paths made clear;
Bright is the closing of his day!'
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Owing to a shortage of general funds, it was voted to discontinue sending copies of Christian Education to members of the board and others.

It was stated that President B. C. Davis and Mrs. Dora K. Deegen, corresponding secretary of the board, professor of religious education in the college and seminary, were in attendance upon a meeting of the Council of Church Boards of Education in Chicago. It was urged that the college's expense to be borne jointly by this society, the college, and the seminary.

Dean A. E. Main presented the following resolutions, which were adopted:

WHEREAS, This board is a member of the Council of Church Boards of Education; therefore,

Resolved, That our corresponding secretary to attend the meetings of the council whenever after consultation with the president of this society it shall be deemed practicable, and without a formal vote on our part for a given meeting, going as our representative, and because of the value of the discussions and addresses to her as our secretary and as professor of religious education.

Resolved, That this action holds good with reference to other societies at similar meetings.

Resolved, That the Seventh Day Baptist Education Society was organized long ago for the two-fold purpose of promoting education in general, and also theological education as a preparation for the Christian ministry;

Resolved, That a future ministerial supply is a very serious one; therefore be it

Resolved, That we request the president of this society, either directly or indirectly, to invite others, to seek to accomplish such ends as the following:

1. At least one strong address before each of our colleges every year on behalf of the claims of the ministry.

2. One or two articles in the Recorder every year especially to parents and teachers to magnify the ministry before the young.

3. The presentation of the associations, and at other denominational gatherings, and to individuals and churches, the work of the Department of Theological Education and the challenge of the minister's calling.

4. And in general, to seek an increase in the number of young men and women who will prepare for and to enter upon the work of preaching the gospel, and that of teaching the things of the Christian religion.

E. P. Saunders,
Recording Secretary.

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TWO TRIPS MADE TO ATHENS, ALA.

VERNEY A. WILSON

Before I tell you about my trips to Athens I wish to tell you something about our people there.

We have only four families at Athens, "Father" Bottoms' family, and his three sons' families. A married daughter, Mrs. E. T. Bottoms, lives about forty miles from there, who is a lone Swedish teacher.

These people are highly thought of in their community. I have heard worthy words of praise spoken of them by "outsiders." Each family owns its own home on the farm and is well-to-do. Brother A. T. Bottoms raised last year about eleven hundred pounds of potatoes, ninety-five bales of cotton—of course some of this was raised by tenants. The cotton grew on sixty-three acres of ground, which was a very good yield. The others had good crops, but I did not hear them say just what the yield was.

MY TRIPS

I made my first trip to Athens last August, which has already been mentioned through the Recorder. But having been asked to go back, I made a second trip in October, the first of the two of which I am to tell you about this time.

I went from Birmingham, Ala., where I am attending Howard College, Friday afternoon on the seventh of October, to Piney Grove, about twenty miles from Athens, on the Sabbath morning about ten o'clock we met at the schoolhouse, where Sabbath school is held every Sabbath day, with much interest. After Sabbath school I was asked to preach, which I did, to a very attentive audience. Arrangements were made for three other services on the night after the Sabbath, Sunday morning, and afternoon. They were well attended. A fifth service was planned by some of the local people, to be held at Piney Grove, a Baptist church about fifteen miles away; but owing to "quite a bit" of car trouble on the way we were delayed so that when we reached the place late in the evening—as the service was to be held Sunday evening—all had gone home, so we remained at the "Father" Bottoms' about mid-night. This trip, Friday night that reminds me much of a trip, which I remember reading, made by Rev. T. J. Van Horn and with such a time as this, although they were contending with mud and water while we were contending with car trouble in the cold and rain.

My services having been held there for this time, on Monday morning early I left for Birmingham, where I arrived in plenty of time for my first class at school.

My second trip of these two was made December, when three services were planned for, at the above mentioned schoolhouse, one of which was held in connection with the Sabbath school as before, and the other two held on the Sabbath night, after the Sabbath and the other Sunday afternoon. The afternoon service was devoted to a Christmas service, in which several took part. Sunday morning was reserved for another attempt to go to Piney Grove. This time the trip was made without any trouble, and the service was well attended.

My services again being ended, I returned home and spent the Christmas holiday at Atalla.

I have been asked to go back to Athens in the spring, which I have agreed to do. Our little church there has a promising outlook, as has proved that much good may be done there in his name.

Atalla, Ala., January 12, 1927.

CONDITIONS IN CHINA

[We take the following item regarding the missionary situation and outlook in China from Presbytery Advance, which will be full of interest to many Recorder readers.—T. G.]

The daily newspapers and countless magazine articles have kept the American public informed regarding the disturbed, not to say alarming, condition of China. He would be foolish indeed who blindly shut his eyes to the present national upheaval, destined to determine the future of the country and its institutions, and also certain to set the direction of the religious currents in the nation during the next generation. Our five hundred fifty missionaries in China and their three thousand trained Chinese, reach these conclusions: "The judgment of God is a rod which can be neither reversed nor annulled. The influence of the Chinese is critical, but more hopeful than at any other time as seen by us."

Dr. Warnshuis, in a recent account of the mission situation in China, for which there may be a promising outturn, declared: "The situation in China is critical, but more hopeful than at any other time as seen by us."

The author of the article quoted above is not the impression conveyed by this society, the college, and the seminary. It was voted to discontinue sending the Recorder to China in the future.

As an illustration of his contention that the situation may be improved, he quoted the following from a letter dated November 2, 1926, from a competent observer residing in Oakland:

"I can not see any adequate reason for being discouraged about China, or about the work of Christian missions in China at the present time, in the face of all the disturbing facts that have been considered in certain parts of China this last summer and early fall, all other parts of China have been very peaceful and the farmers generally have harvested one of the best crops they have had in a number of years. I do not find, except here and there, any note of pessimism, although contact with the situation at all are decidedly optimistic. One factor that too many people lose sight of is the "opium habit"—the farmers, the artisans, the merchants, and the literary class. There may be a number of years more of fighting (probably there will be), but in spite of the wars of the last seven or eight years China's trade has increased, nationalistic consciousness has been developed, public opinion on State matters is being crystallized, and not in the least by the last ten years have the more thoughtful elements in the Chinese population been more hopeful over the happy outcome of the present political difficulties.

As for the effect of the upheaval of the country upon the missionary enterprises and the missionary workers, the author of the article quoted above has this to say: "Christian missions are facing a situation of challenging opportunity. The rejection by the majority of the national Christian Council that have just reached, and we now tell of a meeting of unprecedented success and hopefulness for the future of the Chinese Church which has been awakened in some places is evidence of its progress. To have been ignored at such a time in China would have been proof of its ineffectiveness."
A friend of former years who now lives in Washington, D. C., and who makes infrequent visits to her old home in our town showed me a large, beautiful, walnut tilt-top table that had been in her family for some years; she was planning to take it to her home in Washington. She told me just where it was to stand and then added, "I am going to bring it with me. I think that this was the table George Washington sat at when he visited my family in Wisconsin." I am always reminded of this story when I am going about in the eastern part of the state and see everywhere tables marking the place where some well known event in history occurred. We walked into the place where Washington or some other of his early heroes once lived or once visited.

While we were roaming the streets of New York City, not exactly sightseeing but with eyes open for anything unusual to a mid-western vision, we happened upon this beautiful little church, St. Paul's Chapel. We had been walking from choice, but as soon as we saw that church we were foot-sore and weary and felt that we must enter that building for rest. Outside all was noise, hurry, confusion; probably to a New Yorker there was no confusion—inside all was quiet, rest, and peace. It was not the hour for service and we were rather glad, for we felt that we might worship in the stillness perhaps better than to join any service with others. Other people came in and out of the church, but it too seemed to feel the beauty and sacredness of the place. We walked down to the aisle to the altar, stopping half way down the aisle by a large flag that was placed at the entrance to one of the pews; here on the back of the pew we found a tablet that told us that this was the pew where George and Martha Washington sat when they attended this church. It was a pleasure to read this tablet and it seemed to us that between the lines of this little story we could read the reasons for the great measure of success that came into the life of George Washington.

We planned to leave New York on our return journey on an early morning train, so we decided it would be better to purchase our tickets the day before and not wait until the day we were to leave. When we arrived at the Grand Central station, the line of would-be purchasers extended far out of the room. As we waited our turn, I wandered around to see what I should see. My eyes were caught by the word "expedition" across a balcony. I do not remember what other words there were; I know there were others, but before I had really taken in the meaning of the sign I discovered a funny looking little old steam engine with a large black face, looking benignly at the sign. I kept my eyes on them until the tickets were bought for fear they would run out of the station, and before the tickets were safely stowed away with all the rest of the paraphernalia in the masculine pocket, we had determined that our other business could wait until we saw that train. We hurried upstairs, but before we reached the train our hurry left us. We learned that it was at one time in service on a railroad, in fact it was the first passenger train to run over the Mohawk and Hudson railroad. It seems to me now that the placard claimed that this was the first steam passenger train to run over that line. Since we encamped at home I looked up the question and found that some other railroads claimed the honor of being the first, however this was one of the first if not actually the first in its kind in this country. On its initial trip it carried the governor of New York and other distinguished guests from Albany to Schenectady, N. Y. It ran for days and days, a long journey, and at the end of the time there was a wonderful banquet given to all the notables connected with this event, at which time prophecies were made of the great future ahead of this little train. I wish I could show you a picture of this early masterpiece of transportation, but we could find no pictures and we had not taken our kodak. This engine, reposing in the name DeWitt Clinton, stands with it, mechanism ready to work, or anyway it looks very much the same; the smokestack, not much larger than an ordinary stove-pipe, stands sturdy as ever although somewhat battered, and close behind stands a barrel after the pattern of the Minnesota rain barrel on a childhood; next to the barrel is a neat pile of wood ready to start the fire. One can easily imagine the barrel being filled and re-filled at each town well, and we can almost see the eager helpers at each town bringing wood and depositing it in neat piles where the engineers stored it. These coaches, there are three or four, are very similar to those four horse coaches that have come down to us in pictures of that time. They are quite gay with yellow paint and trimmings, and each one contains two seats facing each other, reached by the same kind of step as those horse drawn coaches had. High up on each side the coach we found a chair for the conductor, where he might sit and watch the road and thus he be ready for any emergency, should any arise.

On tables near at hand are shown small models of other trains, illustrating the development of the railroad train down to the present day with much of the "twentieth century limited" and other modern giants of the railroad. Altogether this is a most interesting place to spend a little spare time.

TREASURER'S REPORT
MRS. A. E. W H I T T F O R D
In accordance with the direction of the Woman's Executive Board
For three months ending December 31, 1926

To cash on hand September 30, 1926 . . . . $ 63.40
H. E. Pain, treasurer Missionary society ........ 335.40
On hand November 30, 1926 ............................................. 569.80
On hand December 31, 1926 ............................................. 517.50

On hand December 31, 1926 ............................................. 838.50

CHINESE CHURCHES SEEK TREATY REVISIONS

The progress of native Christianity in China and the attitude of the Chinese Church toward international problems and toward the equally urgent problems of the individual religious life are reflected in the findings of the last meeting of the council and its call to Chinese Christians. The following resolution was the result of a careful study, extending over sixteen months, of the situation generally, and of the opinions expressed by the council in communicating the results of its study to the mission boards involved.

'Three, that the national Christian council is not in a position to speak officially for the organizations which have combined to bring it into existence, yet, after a study of the situation, and careful consideration of the actions of these organizations, we, collectively and as individuals, place on record our conviction

Remove Special Privileges

'1. That the Christian Church and Christian missions should pray the gospel and perform Christian service in China upon the basis of religious liberty freely accorded by the republic of China, and that all provisions in the treaties with foreign countries for special privileges for the churches or missions should be removed.'
"2. That the present treaties between China and foreign powers should be revised on a basis of freedom and equality.

"3. That the denominational views already taken towards this end by the governments concerned and trust that they may persist in their efforts till satisfactory results have been secured.

"4. That whatever were the historical circumstances which led to the present state of affairs, its speedy remedy is now the most urgent need, and that the Christian Church and all its members, whether Chinese or foreigner and that in this task we need the spirit of persistent forbearance, understanding, and love on both sides.

"In our country today, on the one hand, we recognize the fact of widespread political, social, economic, and international unrest. On the other hand, we see many who are seeking eagerly for some sure ground of religious faith, either in new movements combining many creeds or in a revival of China's ancient faiths. We find the Christ-life involves us also in a continual warfare against the social evils of our day, such as the curse of opium. The Christ-life must, through our life, be brought to bear directly on every situation, professional, social, institutional, and international.

"Family approach. The family presents the very finest opportunity for the manifestation of the Christ-life. 'He who honors his own parents will honor those of others: he who cares for the children will care for those of others.' Is not this just what Jesus meant when he said, 'Thou shalt love thy neighbor as thyself?' The family is the place where Christian education begins.

"Practical approach. The mind of Christ must, through our life, be brought to bear directly on every situation, irrespective of racial, denominational, theological, and institutional differences, will co-operate for the fulfilment of this end.

"The Christian Church, however, had the mind of Christ and lived this life daily. How may we work toward this end? There are two methods used in the various churches—far too many to deal with in detail. While all may be used, we will but instance four directions in which the national council may be able to serve the churches.

"1. Devotional approach. Bible study. The life of Jesus is recorded in the Bible. When we study the Bible, we have the definite purpose of finding him in it. For the illiterate we need special means to facilitate their reading and study. For the educated fresh means are needed to quicken interest in the Bible.

"2. Pamphlets. A pamphlet is to be given to every one in China who is seeking the light of the Gospel, whether Chinese or foreigner.

"3. Temples. The Sunday School is a Sunday home in the living of the Christ-life as it is to be practiced in our time. It is not enough to bring the Christ into the home, but the Christian home should be a living demonstration of the Christian life, so that all who see it should be inspired and led to seek the Christ-life for themselves and their families.

"We earnestly pray that God may hear our prayers and bring to pass the victory over our present difficulties and on the basis of which we may work for the advancement of the Gospel in this land and throughout the world.
A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

Before we can become successful missionaries, we must be dedicated to the spiritual welfare of others. This interest must be so strong that it will give us a desire to discuss religion with others as much as we should.

A few weeks ago I heard a very practical talk along this line, and it made an indelible impression on my mind. The speaker said that when he was a college student he felt a great interest in the spiritual welfare of his fellow students, and he thought it was his duty to speak to those who were not Christians, about following Christ. But he simply could not do this.

He tried several times, but he seemed to lack courage.

He studied his condition carefully, and finally decided that if he went as a missionary to a foreign land he would overcome this difficulty. He failed to see that the cause of his trouble was in himself, but thought it was due to his environment.

So he prepared to go to a foreign land, and was sent to India, where he spent several years as a teacher. But he said he was an utter failure after night after night his students came to his room and seemed to be longing for him to discuss religion with them. But he would talk on every other subject but that, and finally they became disappointed and stopped coming. He lacked the proper courage to speak to them about Christ, yet he longed to do it.

He finally gave up and returned home.

Sometime ago he drifted into line of work which has helped him to overcome this handicap. He and a friend adopted the plan of giving "religious house parties." They invite a company of non-Christian people to spend the week-end with them at a hotel or boarding house. Many people who came to scoff and sneer, found Christ and became his followers.

He told also of one who came to one of these parties. She said she hated the word "conversion," and it meant nothing to her. She did not enter into any of the discussions during the week-end, until on the last evening the company was there. At this meeting she said she wished them to tell her that she had experienced real conversion, and that she now loved the word "conversion" because it meant so much to her. In all probability this would mean a re-marriage to her husband, for it was understood in India that women take on some difficulties in home and make it a happy home instead of an unhappy one. She was so glad that she had found and accepted the Savior.

I am sure that you will agree with me that this man is expressing the missionary spirit and is letting his light shine for Christ. May God help us to be missionaries all the time.

Battle Creek, Mich.

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent

Sabbath Day, February 12, 1927

DAILY READINGS
Sunday—Spiritual vision (2 Cor. 12: 1-5)
Monday—Great service (2 Cor. 11: 21-33)
Tuesday—Self-sacrifice (Phil. 2: 1-11)
Wednesday—Great leadership (Exod. 14: 13, 14)
Thursday—Courage (1 Sam. 17: 32-36)
Friday—Acceptance of God's will (Luke 22: 39-40)

Sabbath Day—Topic: What makes a man great?

(Matt. 20: 25-28)

The month of February contains the birthdays of some of our great men. So it is a good time to consider the question as to what makes men great.

We are all ambitious enough (or is it just plain vanity?) that we like to have others speak well of us during our lifetime and remember us after we are gone. Is there any secret short-cut to this thing called success? If so, we should like to know the way.

Some become noted because of what they have. Yet wealth soon vanishes and the one who possessed it is quickly forgotten.

Others are noted because of what they gain at birth. Yet we know that even the son of a king can not himself become a true king unless he develops a kingly character.

Many a child of the humblest parents becomes so honored in his day that even kings might well envy him.

So it is that mankind comes by birth nor by great possessions, but only by being of great usefulness to the world. Hence, also, the road to greatness is open to everyone, and true greatness can only be attained by a lifetime of earnest effort.

In fact, I am not so sure but that everybody who greatly strives, who overcomes selfish passions, who sees his brother's need and extends a helping hand, who lives up to the Master's definition that "whosoever will be chief among you, let him be your servant." Rockville, R. I.

NORTH LOUP INTERMEDIATES ENTERTAIN THE SENIORS

We have been having a Recorder Reading Contest with the intermediates, which closed at the holiday season, the losing side to entertain. The intermediates lost, and we can say with a will "they are good entertainers."

The social event took place in the basement of the church Sabbath evening and we were royally treated. There were about forty-three in attendance and the evening was very pleasantly spent playing games, one of which was "The Recorder Quiz."

Assisted by their superintendent they served a nice lunch.

We are hoping for more such good times.

Corresponding Secretary Senior Society.

NEWS NOTES FROM THE NORFOLK, KAN., INTERMEDIATE SOCIETY

The society went Christmas caroling, singing at fifty different homes. At some of these homes the people showed their appreciation by thanking us, requesting a second visit, and asking for a "Recorder Quiz."

We also entertained the intermediates with songs sung, "Joy to the World," "Hark! the Herald Angels Sing" and "Silent Night."

Everyone who went reported a good time and planned to do it again next year.

On Tuesday night after Christmas, the society enjoyed a Christmas social at the home of Margaret Stillwell four miles out in the country. There were also some greatness of service besides the superintendent. We used the standard "Christmas social" which was sent out by the social fellowship superintendent. This fact largely accounts for the success of the social. While we did not have time to try the new parts suggested, among the games used were "Christmas Shopping," "Where is Your Package Going?" "Christmas Dinner." We then exchanged presents, each present being decorated in price to ten cents. After finding partners by using the red and green strings, we were served to a bountiful lunch, consisting of sandwiches, cookies, cake, and salad.

We brought a very enjoyable evening to a close by a long ray yell of thanks to the Stillman family, their hospitality, singing the Christmas songs, "Joy to the World" and repeating together the Mizpah benediction.

WATERFORD NEWS NOTES

The local entrepreneurs were pleasantly entertained by the Jordan society at the Hallowe'en party on the evening of October 30. The program consisted of games, Halloween dances (including a circle of horrors) and the reading of fortunes from slips upon which the writing was done in invisible ink.

The room was appropriately decorated, and an exciting atmosphere and spirit pervaded the entire audience.

The evening was an exceptionally enjoyable one for all present.

Under the leadership of Miss Maud Lauer, a guidance superintendent of efficient and departmental work, the society is making use of the new standards and efficiency chart of the United Society and beginning a program of activity in departmental emphasis.

A community Thanksgiving social was held by the Christian Endeavor society at the home of Mr. and Mrs. E. Gettys on the evening of November 20. An exceptionally interesting and appropriate program of entertainment was carried out by the committee and simple refreshments were served.

The social was well attended and several guests shared the evening's enjoyment.

The Executive Committee met in regular session, Tuesday evening, November 23, at the home of Donald Daboll.

The society held its monthly business meeting on November 27, transacting the usual routine business and planning new and renewed activities for the future.

A group of the Endeavor girls met with the president, Tuesday night, November 30,
made scrap books for children in hospitals. Future projects of this nature are planned.—From the Waterford Review.

C. E. ACTIVITIES AT RIVERSIDE

The Riverside Christian Endeavorers have been somewhat active so far this year. We sent ten pounds of home-made candy to the Sunday School Committee, a copy of the book of Proverbs to the prisoners in San Quentin Penitentiary. We also sent five pounds of candy to our own County Hospital Committee. All this sweetness for Christmas!

One Sunday evening two car loads of Christian Endeavor representatives went out about eight miles southeast of Riverside to lead the meeting and help boost a new and struggling C. E. society in a community church at Marlboro. We hope the effort did all concerned a lot of good.

One social in the autumn was held outdoors at a neighborhood athletic field on the north side of the city. Tennis and croquet were played and winiers and marshmallows were roasted over a big bonfire. Another social at the Bound-Hallowe'en in decorations, games, and refreshments, besides being a masked party. All our socials are close together and delight us all.

Two members of our society are in the County C. E. Union, one is Junior superintendent, and the other Intermediate superintendent.

ETHLYN ~endent, for a business meeting and the Raritan River at Bound Brook.

The really big event of the season was the Christmas home coming social, the eighteenth of December, just after our absent members had returned. We had it in the church parlor, which we had decorated with Christmas bells and greens and lighted candles, wall lights, and a lively fire in the big fireplace. We followed out the plans of the new Christmas social and everyone seemed to have a good time. We especially enjoyed the Christmas tree with little gifts for all. Even the refreshments were Christmasy, and as a fitting close we gathered around the piano to sing Christmas carols.

—From the Waterford Review.

We are working on the Recorder Reading Contest and are starting in the study of our mission book, Our Templred Hills, by Ralph A. Felton. Every week our Pastor's Aid Committee sends out the bulletins to nonresident members of our church.

One Sabbath we gave our regular collection to World-wide C. E.

We wish to send greetings to all Endeavorers and tell you that we enjoy hearing from you through the Sabbath Recorder.

Very sincerely yours,
RUTH L. HUNTING,
Social Committee Chairman.

RESOLUTIONS BY DETROIT CHURCH

ELDER ROBERT B. ST. CLAIR

At the regular service of the First Detroit (Mich.) Seventh Day Baptist Church, Sabbath, January 15, it was moved by N. L. Malby, seconded by M. B. Beers, and carried unanimously, that the church send the following communication to President Coolidge and Senator Borah, the chairman of the Foreign Relations Committee of the United States Senate:

1. That we deplore the propaganda being used by Secretary Kellogg to inflame the American people against the government of Mexico. Especially do we depurate the introduction of the fulminations of the Bolshevist Internationale (intended quite probably to unseat the Bolshevist government in its own country—Russia) when the said Kellogg presented no evidence to indicate that the Bolshevists residing in Mexico is in any way involved in the Bolshevist alleged plot. Simmered down, the Kellogg statement affirms only that the Bolshevists in the United States and the Bolshevists residing in Mexico have been directed by their Internationales to act in conjunction in bringing about an "organization of resistance to the United States." Granting the accuracy of the Kellogg report, we demand that the secretary of state forthwith establish the truthfulness of his assertions by the arrest of such (Bolshevist) Americans, and Bolshievists alike residing in the United States, who are guilty of treasonable acts against the peace and welfare of this nation; and, after he has removed the beam from our own national eye, to govern and treat the government of Mexico that it remove the mote from its national eye, by proceeding similarly against any Bolshievists thus offending in that respect. He who preaches should first set the proper example.

2. That Mexico, having far more to lose than has the United States by a war brought on by conspiring Bolshievists, has a just cause for complaint against our State Department and our Department of Justice for their failure to apprehend those who have been using our national territory for the purpose of framing and putting into operation a conspiracy which would most certainly lead to the disastrous defeat of Mexican arms with all that the same implies.

3. That we request President Coolidge to maintain his excellently-announced "hands-off" policy in respect to Mexico and not be swayed from that laudable policy by either native or foreign Bolshievists, directly or indirectly, nor by the representatives of any alien religious corporation.

4. That being reliably informed that the Sacasa government (Liberal) more nearly than any other national government is destitute to the separation of Church and State, and in other important particulars, than does the Diaz (Conservative) government, we request that the United States government use its good offices to secure an early election by the people of Nicaragua, of a president in accordance with the terms of the constitution.

5. That in all moves made by our State Department, the President be directed to direct the agent given to the policy of the Golden Rule, rather than that of the cowardly and disgraceful policy of the bully with the big club. Especially do we request the President to follow the Golden Rule policy in his approach to our weaker sister republics.

Do good with what thou hast, or it will thee do no good.—Fenn.
What the leader asks us to do. It is not necessary to do big things that the Sabbath may be the best day, we can do the little things as they come our way.

In a Christian family the Sabbath can be made the best day. It should be made the most attractive day in the week, a delight at home and a joy in the worship, a day on which the family can be together at home and at the house of God. Good books, musical instruments, and Bible games help to add enjoyment to the Sabbath. Boys and girls in the home do loving deeds for their parents because they love them. We can best express our love to God by keeping the Sabbath and doing good. "This is the day which Jehovah hath made; we will rejoice and be glad in it."

A BIBLE PUZZLE
How many of our juniors can fill in the following blank spaces correctly without looking in their Bibles?

Blessed is the ___ that walketh not in the counsel of the wicked, nor doeth ___ the ___.

But his delight ___ in the medita­tion of the law of the Lord; ___ is in his ____

And he shall be like a ___ planted by the ____ of water, whose ___ is sure, ___ doth ___ prosper.

The ____ are not ___, but are like ____ to the ___ of ___. Therefore doth the ____ stand in the ___, and the ____ shall not ___; and whatsoever he ___ doth ___ prosper.

For the ____ knoweth ___ the ____; but the ____ shall ___.___

H. V. G.

JUDY LEARNED ABOUT A SECRET
H. V. G.

Mother looked up in surprise as the front door slammed with a bang, and there stood Judy with as dark a scowl as her small ten years could summon.

"I don't care, she announced, "I'll never speak to Betty Lane again."

Mother wisely returned to her sewing, as Judy sat down in the big chair by the fire place, with her hat off her short brown curls, her goloshes still on, and her books scattering to the floor.

"I said I didn't want to push her. We were playing tag. And then she pushed me, and then I—I hit her, and she's angry. Oh, why was I born?"

"Just be the unselfish end to the tale mother almost smiled.

"That is too bad, and Betty was coming over this afternoon, wasn't she? Now, what do you think would have happened if you had not hit Betty? Betty probably acted without thinking, you know, and my little girl didn't count ten I'm afraid."

Judy kicked off a golosh in silence as her mother continued.

"I was going to tell you and Betty about a story—let's not. I should wait until Betty comes some other time?"

"She isn't coming ever," declared Judy, and the other golosh came off with a flop."

"Tell me now, mother, why were you putting up the goloshes and your hat on the table, and the other galosh came off with a flop?"

"I put the goloshes and your hat on the table, and I'll tell you three things about this land. You can sit on your little Plimpond here, as this is a secret I have never told"

So Judy put away her things and sat down close by her mother's knee.

"There is an unknown land discovered by a little boy who was born a way. He found a little gate in the front of the garden: each person who enters must find a key to open the little gate right here, as this is a secret I have never told."

"And how much we have to be thankful for when we have what we need and what we want."

The little boy was much amazed until all at once he knew, just knew deep down in his heart, how to use this lovely gift. He found a little gate with a keyhole for this very key, and for the first time there was a beautiful garden which was more marvelous than anything else in the world. But this is the strange thing about this garden: each person who enters must find his own key. That is why so few people find this place today, and yet they desire it above all other things.

"Judy drew a long breath. "What were the three things about this land, mother?"

"Mother looked out of the window where large snowflakes were beginning lazily to tumble out of the sky. For a minute her gaze seemed lost seeing something not in the falling snow or even in the distant grey sky. Then she spoke in a low voice:

"First, here is a thing very happy there; second, once something wrong enters, the garden suddenly disappears; and third, it is the most beautiful place in the world. Now want me to tell you this garden?"

"You mean the key?" asked Judy with eyes big with amazement.

"Yes, replied mother, "it is a key very, very real."

So Judy put on her play coat and her goloshes and ran in the snow for the key. Do you think she found it?"

(To be continued)
or in heaven or any life beyond this world. He has been dead for a good many years, and now he is forever forgotten. His name was Ingersoll, but you will never see his name anywhere now or hear anything about him. He found fault with everything and said he could do a better job of making the earth a better place to live. He said he would have made health catching instead of making diseases catching. Now what do you think of that? Not everyone thought of that, did you? Well, suppose you want to think how it would be if we had to catch our health from someone else. It might not be easy to find a good healthy person to catch it from. Sickness from these diseases we have been talking about does not last very long, just a few days with some of them. Then I suppose if we catch it and we catch it from somebody, then pretty soon we would have to try to find someone else who had health in order that we might catch it again, so that we could be well in a few days again. And we might have to go a long way to find someone who had health so that we could get any of these things. But there is very much we can do to help it.

He made us, and he made the world in which we live. And he wants us to breathe lots of fresh air, both in the daytime and in the night. And he wants us to eat plenty of good food and not too much, and wash our hands before we eat when somebody helps you to remember it, and you clean your teeth. Then you run and play and are happy.

How much better it is to know what to do to keep well, than to trust to luck and be trying all the time to catch health. A long time ago a poet of ancient Rome wrote, “Our health, our life, our wealth. Our life should be for a sound mind in a healthy body.”

In our text taken from the Bible, John, a disciple of Jesus, wrote to a friend, Beloved, I pray that in all things thou mayest prosper and be in health. This is my wish and my prayer for you this morning.

**HOME NEWS**

CHICAGO, ILL.—Members and friends of the Chicago Seventh Day Baptist Church, to the number of about fifty, met in room 501 of the Capitol Building on the evening following Sabbath, January 8, for dinner and social intercourse.

Artificial poinsettias and tall red candles in brass candle holders on the dinner tables gave a festive appearance which pleased the eye, and the abundance of good things to eat satisfied the appetite. Dr. Allison Burdick acted as master of ceremonies, and said a prayer upon several who responded with readings of stories, which kept everyone in good humor. Games and visiting concluded a pleasant evening, which, I am sure, all present wished might occur more frequently.

The dinner was preceded by the annual business meeting of the Sabbath school, which followed the Sabbath services held at the regular meeting place, in room 603. After the usual reports, the same officers, both for the church and Sabbath school, were re-elected.

There are many things we do to keep well that are saner than “catching health.” God is wiser than Mr. Ingersoll. You are safe, and just as much of it as we can get. We are not going to run into the whooping cough or the chicken pox or the measles if we don’t catch them. We might have to go a few days with some of them. Then we might have to find a good healthy person to catch it from. It would be if we had to catch our health from someone else. It might not be easy to find a good healthy person to catch it from. Sickness from these diseases we have been talking about does not last very long, just a few days with some of them. Then we suppose if we catch it and we catch it from somebody, then pretty soon we would have to try to find someone else who had health in order that we might catch it again, so that we could be well in a few days again. And we might have to go a long way to find someone who had health so that we could get any of these things. But there is very much we can do to help it.

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L. C. W.

BATTLE CREEK, Mich.—There are a number of people of the Battle Creek Church who feel that the church and its activities ought to be given greater publicity. We like to hear the good stories of the denomination so we think it only fair to share with others some of the good things that are happening in our own. At a recent church meeting the matter of church and community activities was put into the hands of the Activities Committee, who are to see that one contribution from the church to the Recorder is made each month.

Since the death of Pastor Fifield in July, the church has been without a leader. The Sabbath morning services have for the most part been conducted by the elders. Some of these have been visiting pastors; some of the speakers have been from our own congregation; while others have been some of the city pastors. Elder Henry D. Clarke had a talk of late given us some splendid inspiring talks. One of these recently appeared in the Recorder. The editor of the Recorder greatly helped the people by his presence, his sermons, and prayer meeting talks while he was with us.

Quite a gap is left in the ranks of our older young people by the absence of eight who are attending Milton College. But there is a large group of children of the Junior C. E. age, and a considerable number of the Intermediate age, who form a large hope and a responsibility for the church. The Sabbath school is increasing in interest and numbers under the superintendency of Gayle Simpson. In spite of the fact that we have no church home of our own, we feel that the spirit of unity and concerted effort is spread among the people.

Two problems of paramount importance are faced by our people—the one is the shortage of health and the security of a home. It is only a question of a brief time before the church must leave the chapel in which it has worshiped so long. The city school, which followed the Sabbath school, was to be vacated. The sale of the main building of the sanitarium necessitates the use of this room. Already steps have been taken to secure suitable lots on which to build.

The spirit of Christmas was much in evidence in church and Sabbath school. The church, under the able leadership of Dr. John and his wife, had several Christmas cards to read to the congregation at the service on Christmas morning. Brother L. E. Babcock read a very interesting article from the Sunday Times. The regular Christmas exercises were given by the Sabbath school, and as usual were delightful to young and old.

People are away for the winter. Mrs. Elsie Tenney is staying with her daughter, Mrs. Ralph De Vault of Villa Park, Ill. Mrs. Oursler and the family of Mrs. Grandaill are sojourning at Stuart, Fla.

We are hoping that more of our young women will think of a possible course in nursing while they are mapping out their life work. The school of nursing here has graduated a larger number of successful nurses than any other like school in this country. Every possible consideration is given to the keeping of the Sabbath, and this management is to secure our young people.

Brethren, pray for us that the light which is committed to our hands shall not become a dike. May the mind of the world be enlightened, clarified, and made light and righteous of the Sun of Righteousness.

The Scribe.

**THE SABBATH RECORDER**

NEOOGO HIGHER EDUCATION

Whether viewed as a spiritual adventure in our thinking of the practical necessity developed by his rapid urbanization since the war, provision of adequate college facilities for the qualified colored students is a matter which must command the serious attention and generous backing of public opinion today. The post-war period which has already produced a tripling of income for the white colleges, has so far developed but slight interest in that all colored students of high ability are left without a leader. The church has served by supplying the one is the shortage of health and the security of a home. It is only a question of a brief time before the church must leave the chapel in which it has worshiped so long. The city school, which followed the Sabbath school, was to be vacated. The sale of the main building of the sanitarium necessitates the use of this room. Already steps have been taken to secure suitable lots on which to build.

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The Scribe.
BIBLE LANDS AS THEY ARE TODAY

This is the title of a little book that came to me as a Christmas present. We have found it pleasant and instructive reading in our home. Much of our Bible reading, including Sabbath school lessons, is about the little country where our Savior in human form lived among men—where he walked and talked and taught, about going good, where, because of his divine teaching, he was crucified, died and was buried, and whence he arose to the higher life. It was for a long time my wish that I might go to that little spot of earth we call Palestine, and have enjoyed the study of the geography of Palestine—its locations, directions, and distances.

The author of this little book, James T. Nichols, visited many Bible lands twenty years ago, and wrote a book he called "Lands of Sacred Story," since which time he has visited some Bible countries several times. In 1924 he went to Syria, Palestine, Greece, and Italy. He noted in particular the changes since his first visit; I will write briefly about some of the things he noticed in particular. Though he has traveled all over the world, he says that no part of any country is more charming to him than the little spot of earth we call Palestine, and that none other has had so great an influence upon the civilization of the world.

Palestine is indeed a little country—one hundred fifty miles long north and south by fifty east and west. It is in shape somewhat like New Hampshire and only about two-thirds as large. The Bible proves the land, for it describes it literally as in the Book no incorrect statement of its geogra-

phy or topography. Although mountainous and rocky the soil is, in general, very fertile, needing little artificial aid to bring forth an abundant, even a superabundant yield. The Jews of old were an agricultural people, living mostly from the soil. Lot was a wealthy farmer before he was driven away from the cities of the plain. Joseph, the son of Jacob, before he went to Egypt, was a shepherd of the flocks of his father, a shep
dard of the sheep of Laban. David, the shepherd boy, was later to become the king of Israel. Elisha was in the field plowing when called to be the successor of Elijah. Gideon was teaching children in the fields when called to lead the army of Israel against the Midianites, and then to be a judge in Israel.

Two thousand years ago the land was taken from the Jews and they have been persecuted almost everywhere, often not allowed to hold land; so they got away from agriculture, but are now coming back to their old occupation. "Many are colonizing in Palestine and land from swamp and sand; they are making gardens and orchards where nothing grew before twenty years ago; they are coming with modern methods and machinery into the Holy Land, and are ushering in a new and brighter day for the farmers.

Near the city of Jaffa there is a newly established colony of about a hundred families who were introduced modern machinery, tilling the soil, and setting out large almond orchards."

"From the Jaffa (Joppa) district a million and a half boxes of oranges were shipped in one year, 1922-23. Jaffa oranges are known over the world as the sweetest and juiciest that can be raised on earth. This crop brought nearly two million dollars. Palestine is rapidly being modernized; manners and customs are changing—the old giving way to the new."

"A wonderful system of roads is being built; the donkey and the camel are giving way to the motor car and truck. The big old sickle is being replaced by the mowing machine, and the steam thresher is taking the place of the old threshing floor."

Many Jews are coming to Palestine. There are already about eighty Jewish settlements established, having in them more than one hundred thousand people. On one of them is the modern little city of Tel Aviv having rockies and overrun by fifteen thousand Jews, said to be the only Jewish city in the world. It has its own schools and all modern improvements. It has various factories, yet a large number of people have made their living from the soil. It is said that their fruit orchards, grain fields, and gardens all around are a sight to behold. This little city is near Jaffa. Various other industries are springing up and flourishing in Palestine.

And the Arabs and Mohammedans do not at all like this coming of the Jews and are trying to keep them out. This land upon which less than a million of people have made their living, is now supported by three to five million, and the Jew, if allowed a chance, will make it do so.

LESSON VI—FEBRUARY 5, 1927

THE PRACTICE OF CHRISTIAN STEWARDSHIP

Matt. 25: 14-30

Golden Text.—"Thou hast been faithful over a little thing; thou shalt inherit much. Enter thou into the joy of thy Lord." Matthew 25: 21.

THE TEMPLED HILLS

The historian tells us that on the romantic but fruitless Crusades the long, tortuous and torturously marched worn and warred for thousands of miles through forest and over mountainous and then emerged on the mountainous plateaus of Asia Minor. Men and women and children dropped out by the way from hunger and thirst and the remnant struggled on. Often they came to a hilltop and saw in the valley or upon another hilltop a great city, a town in some city with towers, and they would rush to the leaders and cry, "Is this Jerusalem? Is this the holy city?" The leaders would shake his head and answer, "No, Jerusalem is not yet. Is it Jerusalem? Is it not Jerusalem?"

Again after many days another city would flash upon their vision, and they would cry again, "Surely this is Jerusalem!" to be met again by the disappointing and heart-breaking answer, "No, Jerusalem is not yet!"

How often through the ages men have thought that they saw the New Jerusalem let down on the earth, and John's vision of a new and real Jerusalem came to his City of God. Sir Thomas More dreamed his Utopia. Sir Francis Bacon caught a vision of his New Atlantis. And such a vision was the first to come to the people of our country fifty years ago they gave to a war-cursed and king-ridden world the Declaration of Independence. To many of us it has seemed as though this was New Jerusalem, the beginnings at least of the kingdom of God on earth. Yet glorious as it all is, and as it seems to the nations of the earth, yet the vantage ground as we have achieved among the nations of the earth, one can not open the newspaper in the morning and scan the tales of man's greed, of lawlessness, of bitter industrial war, of mad pursuit of material things, without shaking one's head and saying, "Is it Jerusalem? Jerusalem is not yet!"

We are here for a week to study this America of ours. We shall look it fairly and squarely in the face, and we shall try to find out the weaknesses as well as the strengths and discover how we can make it a real New Jerusalem. Let us turn our eyes away from the city and the great improvements to our Templed Hills, we shall go back to where our nation began, and our fathers laid deep the foundations of American life, and dreamed of a better world.

For what is the basic trouble with America? President Coolidge has again just reminded us of what he so often calls us to consider, that the need of our land is not more material things, nor more laws, but more men of character and religion. He well says, "We can not depend upon the church to do the work of religion. The government of a country never gets beyond the religion of a country. Peace, justice, humanity, charity, are not legislated into being. They are the work of divine grace."
and as they adjourned they have thought.

"Now we have done it! We have saved America." But law never saved any nation, or America, and the latest law passing nation in the earth, would now be a Paris.

Professor L. P. Jacks has said: "Treat man after the mind of Christ, as a being whose first need and whose only need is for government, and you will find that as his need of light is progressively satisfied, his need of government will progressively diminish."

In other words, what America needs, and the world through America, is just what we have here to give. What we are here are to learn the how and the why of giving—the gospel of our Father God and His Brother and Lord Jesus Christ. I am one who believes most profoundly that the gospel once honestly tried will save America and the world, if we will take Jesus in earnest. If Christ meant anything, it was that the principles that we fondly hope will control the lives of men in the world to come, will control their lives and regulations here and now. He never presumed that men would have to wait for heaven to enjoy its fruits, and so he set the world to praying, "Thy kingdom come, thy will be done on earth as it is in heaven." We have never believed that, or if we have we have never attempted it.

And so again we are going to scan those more open spaces where our forefathers began their lives and there built their temples. Once every pew was covered with temples, and from them our fathers and mothers drew their strength. In the summer I was little church nestled in the hills of New Hampshire. Once every pew was taken and filled, but now there are not a score of people to be found there except in the summer. As a pastor little church sent out more ministers and missionaries than many a large city parish, but today the children are scattered far and wide—if there are any children left! Those preachers in the hills must be revived, for now the strangers who once flocked into the city are finding their way into the country and back to the soil with which we know they are intimately acquainted. When we realize that the foreigner supplies us with most of our criminals—and that our bootleggers are foreign-born—we are shocked into the realization that what they need is not government but light, and the Church of Christ must give it. And we are here to learn what our own relations to them must be.

A certain perplexed gardener wrote the editor of an agricultural paper, "Shall I do with the dandelions in my yard?" He received the reply, "Learn to love them.

There is no other way with these peoples who come among us with their strange ways, their strange tongues, and their strange ideas. It is Christ's way—learn to love them! You can not uproot them, but you can change them by love.

The burden laid on the Church of Christ is heavier than it has ever been before, because during the past few years the problems of a congested world and a changed world have come hurrying down upon us. It will cost in personal devotion and in personal possessions as never before, but there is no way of achieving such a priceless result by cheap methods. Every victory is costly in proportion to its worth, and if America to us and to the white man may ask of us sacrifices such as we have never paid before. If so, then the Church can say as the poet said of America:

Our mighty barque, with maids that rake the stars, Has lashed too long in port, and we have drowsed. An idle crew, or with masts mated, careous, Forgetful of our part in freedom. But last, with sails taut to the spars, Our ship, with all her trim, sails. The winds of God beyond the shoals and bars.

-Rev. George Luther Cody, D. D., in Record of Christian Work.

**ORIGIN OF "BOOTLEGGER"

**Question—Why do we call people that make liquor "bootleggers"?

**Answer—"Bootlegging," as the colloquial or slang name for illegal selling of liquor, originated many years ago on the Indian reservations in the West. The original bootleggers were describe as "dandies that walked among the Indians. He was a "rake" one and the practice of carrying the flasks of "fire water" in the leg of his boot to conceal them from the government. In New England when prohibition laws were adopted in different parts of the country, violators of these laws were also called bootleggers.

Pathfinder

**THE SABBATH RECORDER**

**GEORGE S. LARKIN**

George Sheffield Larkin was the eighth in a family of eleven children born to Daniel and Rhoda Sheffield Larkin. Four of the eleven lived past ninety years of age. George was the last to go in this large family, and had been alive until the twenty-sixth of September, 1927, he had been one hundred and two years old. One of the brothers was professor Ethan Larkin of Alfred University, and another was Daniel Larkin, for many years a prominent businessman of Watch Hill, R. I.

His early years were spent in the place of his birth, where he learned the trade of wheelwright, but later he worked in tannery and other enterprises of J. D. Tiptmore. The greater part of his life, however, was spent in truck gardening in Dunellen, N. J.

He was married July 14, to Miss Anna S. Tittsworth, eldest daughter of Deacon Isaac D. Tittsworth. To this happy union were born five children: two sons—Dr. O. Eugene Larkin, deacon in the Chicago Seventh Day Adventists, and William Rogers Larkin; and three daughters—Myra, who was married to Dr. Myron Whiford; Ella, wife of Walter G. Dunn, and Hannah L., wife of Rev. J. W. Crofoot, missionary of Shanghai, China. Of these Dr. Larkin, Mrs. Dunn, and Mrs. Crofoot survive him.

After his marriage he moved to Dunellen, N. J., and the records of the Piscataway Church indicate his union with that church in 1866. He moved to Milton Junction, Wis., but returned to New Jersey in December, 1883.

He was from the time of his marriage a subscriber to the SABBATH RECORDER for an unbroken series of years until his eyesight failed about three years ago, a period of seventy years. At this time the subscription was transferred to the name of his daughter, Mrs. Walter Dunn.

Brother Larkin was a devout Bible reader, and a member of the church in communion with his God through its inspired pages. His daughter testifies that a copy of the New Testament of which he was especially fond was among his nearest belongings when he gave it. During the long years of residence in this place he was a regular attendant upon the services of the church and a loyal supporter of it. But better than that, he consistently, in every day life, lived his religion. This was so to the extent that one who knew him says it would be quite impossible to imagine him having a part in any quarrel or giving less than sixteen to the ground. It can be truly said that his life was an inspiration to his children, his grandchildren, and to his church and a wide circle of friends.

For twenty years after the death of his wife in 1904, he has made his home with his daughter, Mrs. Walter Dunn, who has given him unstinted loving care during three years and a quarter that he has been confined to his bed. He was an intense sufferer during the last months of his life, but in the end waiting for God’s release from the crumbling tenement of clay that had so long been the abode of his spirit. He seems like a happy coincidence that the final summons came on Sabbath eve, which was Christmas eve of his one hundredth year on earth. So God called him home in the beginning of the Sabbath which he had so long desirously kept during his long lifetime for a happy reunion with his beloved companion on Christmas eve.

Being the son and two daughters he is survived by ten grandchildren and ten great-grandchildren.

The funeral from the home on Monday following his death was performed by Pastor Van Horn, assisted by Rev. J. W. Crofoot, and was attended by a large circle of relatives and friends, and the burial was in Hillside Cemetery, Plainfield, New Jersey. The path of the just is as the shining light that shineth more and more unto the perfect day." Proverbs 4:18.
SELF-GOVERNMENT DEVELOPS IN CHINESE INSTITUTION

Those in charge of a large children's institution located forty miles from Peking, China, are proud of an incident which portrays the ability of children to organize for intelligent group action.

Whenever it seems reasonably within the power of the children, by themselves, the director of the institution, Mr. Hsiu-Hsi-Ling, prefers to have them enforce all rules which govern their daily life. For this purpose the children have their own courts and police officers. Many at the institution remember the time when one of the more narrow-minded of the employees found a boy in the swimming pool at midday in the hottest part of the summer. The employe took it upon himself to administer punishment without delay. Although it was well known that the rules forbade swimming before three in the afternoon the children resented this interference from an unpopular staff member. They were scandalized by such arbitrary disregard of their legal procedure. Before three o'clock thirty other boys demonstrated their contempt for this employe by diving into the pool.

Realizing that such conflict between staff and children was demoralizing and harmful to the student government plan, the director called the children to a mass meeting where the incident might have adequate discussion. He told the children why it was unwise to enter the swimming pool before three in the afternoon. He explained that it was really important for their health that there be a rule to regulate swimming. Then he expressed regret at the irregular behavior of the boys in the swimming pool incident.

One of the older boys with tears in his eyes came forward and admitted that their conduct had been undesirable. He recognized that it was detrimental to self-government for the group to operate thus under the impulse of a moment. They were so touched by this statement from one of their own number that the hundreds of assembled children wept. Adults in attendance at the meeting could not restrain their tears.

The daughter of Mr. Hsiu-Hsi-Ling reports that the plan for this institution includes provision for development of self-government. She has studied for seven years in this country, part of the time at the New York School of Social Work. She has observed in some detail the work of the children in the United States. She will soon return to China. He recognized that it was detrimental to self-government for the group to operate thus under the impulse of a moment.

Annuity Bonds

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Be Your Own Executor

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

P. J. HUBBARD, Treasurer, Plainfield, N. J.

DEATHS

MAXSON.—At his home, 128 Main St., Westerly, R. I., December 19, 1926, Charles Clarence Maxson, at the age of forty years. He was the son of Charles and Anna Maria (Bertine) Maxson, of Westerly, R. I., August 10, 1889. He received his education at public schools, at Andover Academy, Andover, Mass., and at the Sheffield Scientific School at Yale University, New Haven, Conn.

Forty-nine years ago he married Emma Albertine Utter, daughter of Dr. Albert Litter of Plainfield, N. J. Since the death of Mrs. Maxson, some years ago, Miss Jessie M. Utter, of Plainfield, N. J., has lived at the home. One sister of Mr. Maxson, Abbie M. Maxson Hickox, died some years ago. Mr. Maxson professed faith in Jesus Christ early in life and was baptized by Rev. A. H. Lewis, February 4, 1865, and united with the Pawtucket Seventh Day Baptist Church of Westerly, R. I., holding membership therewith until his death.

He was prominent in the town, having been chosen to serve on the Town Council for six years. He was a member of the Building Committee for the erection of the new town hall and superior court building. In 1904 he was appointed on the Rhode Island State Returning Board, by the late Governor Utter, which position he held for nearly twenty years.

In business he was associated first with the building company, and later, until the company went out of business, with the Randolph Building Company. He was a director in the Washington National Bank, and when the Washington Trust Company was formed became a director in the new organization, serving until health failed, he resigned in 1918.

Mr. Maxson was much respected as a man and citizen of the community, though for a few years past health had not permitted him to take an active part in the affairs.

He leaves two sons, Harry W. Maxson of Montreal, Can., and C. C. Maxson of Lakeland, Fla.

LARKIN.—George Sheffield Larkin was born in Westerly, R. I., September 26, 1827, and died in Pocasset Township on Christmas eve, December 24, 1926.

An extended notice appears in another part of this paper. [T. V. U.]

KENYON.—Miss Nellie Kenyon, Nortonville, Kan., died Monday noon, January 3, 1927, at the home of her sister, Mrs. Julia Kneen, near Perry, Kan.

She was married at Hebron, Pa., September 25, 1875. With her parents, the late Mr. and Mrs. George Kenyon, she came to Nortonville, Kan., in 1879. Here she lived until about three years ago, when she went to the home of her sister, Mrs. Kneen.

Miss Kenyon is survived by two sisters, Mrs. Julia Kneen of Perry, and Mrs. Newton Resinger of Nortonville; and two brothers, James Kenyon of Nortonville, and William Kenyon of Portland, Kan.

She was a life-long sufferer and looked upon death as a happy release from her suffering.

The funeral will be held at two o'clock, January 5, at the Nortonville Seventh Day Baptist church, of which the deceased was a faithful member.

Pastor H. L. Cottrell officiated, and music was furnished by a mixed quartet. The bearers were nephews of Miss Kenyon. Interment was in Nortonville cemetery.


FOR LIFE IS SHORT

Let's smile and be kind—life is so short. And, oh, so precious.

The times are so hard, the road up-grade. And there's always trouble enough;

Yesterday's hurt let us try to forget—

And tomorrow's cares can wait—

Today with diligence let us keep

Our hearts from the stain of hate.

Life is too short for spite and revenge—

For playing back wrong with wrong.

Try patience, love, and forgiveness.

Music will brighten a sad song;

This sad world with all its repining.

Its bitterness, sorrows, and tears,

Needs the wealth of our kindliness.

To sweeten the sin-stained years.

Yes, life is too short to be hateful,

Or for wounding the hearts that we meet;

Let's try to be pleasant and gentle;

To always be cheerful and sweet;

For the sunshine of love is so needed;

To warm this old world with its light.

And to shed abroad the brightness of youth.

To brighten humanity's night.

—Dorothy M. Roney.

READ THE SABBATH RECORDER

From a Friend in Milton, Wis.

"I read the Recorder from cover to cover because it is our denominational expression of faith, life, and interest. I do not read any other periodical the same way. The Recorder is a very able and instructive magazine that ought to be read by all the people in the world!"


THE SABBATH TRACT SOCIETY

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

PETER J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoeng, on Oahu, Hawaii. Send remittances to the treasurer, S. H. Davis, Westfield, N. J.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath School meetings in Central Baptist Church, 420 E. Jefferson St. Bible study classes are followed by preaching service. For information, write to Rev. John LENNOX, the pastor.

The First Seventh Day Baptist Church of Rome, N. Y., holds regular Sabbath School meetings in the City Baptist Church, 110 W. Main St. Bible study classes are followed by preaching service. For information, write to Rev. E. W. Davis, the pastor.

The Seventh Day Baptist Church of Chicago holds regular Sabbath School meetings in the City Church, 320 N. Dearborn St. Bible study classes are followed by preaching service. For information, write to Rev. J. W. BEAVERS, the pastor.

The Seventh Day Baptist Church of Minneapolis holds regular Sabbath School meetings in the Seventh Day Baptist Church, 4012 23rd Ave. S. Bible study classes are followed by preaching service. For information, write to Rev. L. H. SMITH, the pastor.

The Seventh Day Baptist Church of Los Angeles holds regular Sabbath School meetings in the Seventh Day Baptist Church, 601 S. Broadway. Bible study classes are followed by preaching service. For information, write to Rev. J. W. BEAVERS, the pastor.

The Seventh Day Baptist Church of Portland holds regular Sabbath School meetings in the Seventh Day Baptist Church, 830 S. Broadway. Bible study classes are followed by preaching service. For information, write to Rev. W. W. JOHNSON, the pastor.

The Seventh Day Baptist Church of Detroit holds regular Sabbath School meetings in the Seventh Day Baptist Church, 320 S. Cass St. Bible study classes are followed by preaching service. For information, write to Rev. J. W. BEAVERS, the pastor.

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