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

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

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

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**The Sabbath Recorder**

**THE NEW STANDARD**

I.
I can not sing the old songs,
Of college and the gym;
Their Instead has departed;
For theme of greater ven;
The world calls to its service,
Strength with hearts of steel.
Character is now the watchword,
With God the common went.

II.
I can not write the old lines,
Of grief and group and gain;
Christ has advanced the standard,
Through war with blood and pain;
The day is fast approaching,
When wealth shall be unseen;
Manhood shall be envied,
With bold and pure array.

III.
Soon across the sky you see,
Ensigned in lines of gold;
"Arise ye peoply, and peac;
From every lonely fold.
God calls on all his faithful,
To drink his never sweet;
And live hereafter over;
In leaves with fruitage meet.
—Alfred Chase Fay, Harvard, 93.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at Salem, W. Va., August 18-21, 1925.

President—S. G. Drinkard, Salem, W. Va.

First Vice-President—William H. Stillman, Plainfield, N. J.

Second Vice-President—William J. Honeycutt, Beaver, Pa.

Executive Secretary—William H. Stillman, Plainfield, N. J.

General Secretary—Frank J. Hubbard, Beaver, Pa.

The Seventh Day Baptist General Conference will be held at the First Baptist Church in Beaver, Pa., on the dates mentioned above. The Conference will be open to all members of the denomination who are in good standing with their local churches. The Conference will consist of business sessions, Bible studies, and social events. The purpose of the Conference is to discuss and address the issues and concerns of the denomination, as well as to fellowship and encourage one another in our faith and service.
In many ways of late

We have been impressed with the striking difference between the spirit of Biblical seers and that of millenaristic prophets, who see nothing but every tragedy or calamity but signs of hopeless doom for the world.

For more than nineteen hundred years, every period of trouble or depression, every epidemic, every war, every earthquake, has been used as a solemn signal—the immediate foremen of earth's destruction and the bodily return of Christ to overthrow evil and to start a new era of holiness by a complete revolution.

We all believe in the second coming of Christ. The New Testament has too much to say about it to be ignored or denied. But we are not all entirely sure that we fully understand the modus operandi of his coming, or the full spiritual significance of some of the apocalyptic descriptions thereof. People who have imagined that they knew all about it, many times come to grief by attempting to fix the date. As for me, I am willing to abide Christ's time of coming, in the assurance that I shall be satisfied with his own fulfillment of the marvelous plan which he has not seen fit to make clear to men. "I shall be satisfied when I awake in thy likeness."

Meantime, while I live, I must continue to preach his gospel of salvation for sinful men, rather than a millenaristic message of hopeless fore-doom for the race!

One thing we do know: for more than sixty generations he has been coming for his own and taking them from earth. Soon he will come for us, and we must go hence to reap the harvest of our sowing and to occupy the place he has gone to prepare for us.

I have no controversy with others over the fact of a second coming. My only issue here is with the spirit in which the millennial propaganda is carried on. To me it seems hopelessly pessimistic. The Bible is frankly and openly hopeful from beginning to end. The Biblical seers of old preached and suffered in the full confidence that they were doing something to make a better world. They looked forward hopefully to days of righteousness and true holiness, of which they constantly spoke and for which they prayed.

In the New Testament, Jesus and his followers were constantly preaching the gospel of a better time to come—a new social order—which should be attained by winning men to God through preaching and teaching. Indeed this was the very essence of the divine message in both testaments. The seers were hopeful of the coming of Elijah and looking forward to the dawning of a better day under the glorious Sun of righteousness. This was the spirit of the Bible seers.

To hasten the coming of this good day Christ sent forth his disciples to preach his gospel.

To them the gospel was "the power of God unto salvation."

From personal communications which I cannot publish, and from other sources, the impression seems unavoidable, that the millenarians regard the efforts to bring the world to Christ through preaching as mere folly, and that nothing but failure can be expected. To them the world is too evil to be saved, and no one need hope for its salvation!

One writer went so far as to say that we are all wrong in trying to save the world through missions. The only thing now to be done is to hurry up and preach the gospel in all the world so that the catastrophic end may come! Tragedies on sea and land are hailed in a sort of "I-told-you-so!" spirit as proofs that the end is right at hand. Hurry up and send the message into all the world, not to save the world; but to make the way clear for the inevitable impending cataclysm! This is all too much their one message!

When we think of the stress the Lord placed upon preaching the gospel of salvation, when we understand the view Paul took of that gospel as the power of God unto salvation, it seems well nigh unbelievable that any group of evangelical men can be so blind to the value of the gospel still, to save the world.

When Jesus went away, leaving his disciples to preach the gospel of the kingdom, he told them frankly that it was better for them that his bodily presence be withdrawn, in order that they might realize his spiritual presence—his other self—even unto the end of the world. His spiritual presence must still be better for he still remains away as to his bodily presence. Yet our millenaristic friends insist that his bodily return is the only thing that can bring the day-dawn of good.

Somehow I cannot help feeling that there is still a great work of missions at home and abroad in order to hasten the cataclysm of a fore-fore-coming world; but in order that countless souls may yet be won to Christ through his gospel.

I can not believe that the gospel Jesus sent his disciples to preach in order to save the world has been such a complete failure that he has had to change the purpose of his preaching to that of doomsday those to whom his message was sent to utter and hopeless ruin.

What Must Happen Before "Hell Will Be for Rent!"

When Billy Sunday heard of the adoption of the Eighteenth Amendment, out of the joy of his heart he exclaimed, "Hell will be for rent!"

I am not surprised that Mr. Sunday, who had watched the fight for years until the victory came, was gloriously optimistic over the prospect. We all rejoiced over the wonderful strides of the prohibition movement and entertained great hope, many of which have not yet been realized.

There has been a mighty advance in lines of human betterment since prohibition came in. This is so clear that no sane man can wish for a return to the old saloon methods of the liquor traffic. Nevertheless, it is painfully true that Billy Sunday's words lack a good deal of being realized. Hell is not yet for rent, if hundreds of jails are! No one expresses the woes of countless souls that have so deeply felt and are now feeling the stings of the demands of sin and immorality.

Much Depends Upon Us

In a letter from the Onward Movement director to one of the pastors, in which it was shown that the churches for the first third of the year had come far short of meeting the budget requirements, I found these closing words: "I trust that you are educating and stimulating your congregations about the greatness of this work, and the desirability of financially supporting it by showing them the various interests, and their possibilities and needs."

I was deeply impressed with these words; for they reveal in a forceful way the great responsibility of the pastors in regard to the success of our good causes this year.
THE SABBATH RECORDER

The Recorder allowed Brother Hubbard to make his own explanation, which he did as follows:

Dear Dr. Gardner:
Thank you for bringing me the letter of my friend regarding the cross word puzzle on the back of a recent Recorder.

Of course the lady is right in all she says about the "rules of the game," and while I confess that I am not a crossword puzzle fanatic, still I did know something of the supposed plan of such puzzles. Even that I never before saw one that attempted to convey a message. If this puzzle had not carried a definite denominational appeal, I should not have presumed to print it on the back cover of the Recorder, for I was the message that seemed to me to be paramount to the technique of the popular diversion.

The people interested in working this out and finding the "message" that it has been quite an inspiration, and I trust that our critic will overlook the technical differences for the sake of the cause so dear to all of us. Very truly yours,

February 6, 1925.

F. J. Hubbard.

We are glad to know that many readers found the real message our treasurer was so anxious to give, and that quite an unusual interest has been aroused, if we can judge by the kindly responses that have come from those who really made it read as follows:

The denominational building will stand to the world as an evidence of the Sabbath truth.

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

In view of our past record, so full of real heart yearnings on the part of our fathers for the welfare of their children, in view of the efforts put forth more than seventy years ago to secure a much-needed denominational building, and in view of the good work now begun, what better or more important message could be found to interest Seventh Day Baptists? Every word in it means something. Even the little word "so" is significant.

It is significant that true answers come by studying the white spots rather than the black.

Life, like the puzzle board, is made up of bright spots and dark. Its problems, however, are not all cross word problems; for there are many cheering words and pleasant duties connected with the hardest undertakings.

Every gift added to the new building fund, every pledge made toward its completion, certainly makes a bright spot for us. What could make our people happier than to see this question answered in the affirmative and in the spirit of unity and good cheer? It is not only true to the "rules of the game" as explained by my friend in her letter, there will be many more bright spots than dark ones as the days go by; and the final answer—always traceable in the light spots rather than in the dark—will stand a thousand years, enduring as granite, to tell the world of our loyalty to the faith of our fathers, and to bear perpetual witness to our love of truth. Its golden legend will be: Seventh Day Baptist Memorial Building.

Gleanings From The Quarterly Bulletin Milton, Wis. Church Year Book of the church at Milton, Wis., contains some interesting data which we glean for the good cheer of our readers.

Pastor James L. Skaggs in his first annual report refers to the hearty welcome given him on his first Sabbath day, August 2, in which the Milton Junction Church took part. The blessings that came to the church and community through the General Conference were spoken of, and his efforts to become acquainted with his people and to supply them with food for spiritual living received appropriate mention.

The October quarterly meeting brought them lasting good, and there has been an effort to strengthen the evangelistic spirit in their devotional meetings.

In the secretary's report we find that twenty-three have been added to the membership,—fifteen by letter and eight by baptism. There have been eight deaths and twelve have united with other churches, making a net gain of five members.

Special effort is being made to raise the full amount called for from that church in the Onward Movement budget.

The Sabbath school had an average attendance of one hundred thirty-five members. There are ten officers and twenty-one teachers.

The Endeavor societies have made a good record, and so have the three Circles, and the Brotherhood. The church made Milton College a Thanksgiving gift of $285.43.

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If the leaders are indifferent, the followers are sure to be so. The great majority in our churches can not be expected to be any more enthusiastic in the work of the denomination than their pastors are. Most of them have been "educating and stimulating" by careful instruction regarding the greatness of the work. The imperative need of systematic and sufficient financial support, and the certainty of failure if this is withheld, must be kept constantly in mind and tactfully presented if our good cause is to succeed. If our pulpits can successfully educate and stimulate the Pewists, if the leaders can lay upon the hearts of their followers a true and wholesome interest in the Master's work, there can be no such thing as failure. Interested people will respond. Enthusiasm for the causes we love will bring victory. With captains loyally leading and enthusiastically calling to go forward, the rank and file of the Lord's army can be depended on to do consecrated service until victory comes. Without such leadership sure defeat awaits the army of the Lord.

Come on, dear fellow ministers, let us lovingly and freely do our part in leading the Pewists, come on, beloved soldiers of the Cross—rank and file of the Church—let us all rally in loyal service, marching together as one man with a single purpose, to make our Onward Movement a complete success in this Conference year.

Will it not be grand to come up to Conference with true and ringing songs of victory!

Important and Suggestive "Statements" From the "Council"

Dean Main, in his report of the Atlanta meeting, in this Recorder, has hit upon an excellent way to show the real spirit and purpose of "Christian Co-operation" by the Federal Council. Each one of the more than twenty "Statements" made by the speakers, as given by Dr. Main, contains an important gem for thought and careful study.

If the entire Christian world shall, with united voice and co-operative efforts, stand together on the vital points of evangelical and national progress, the outcome must certainly be a movement upward and onward for humanity.

One good friend writes at length upon a remark mentioned on page 111 of Christian Co-operation II, where one speaker contented for the Christian Sabbath or Lord's day in strong terms.

Our friend thinks there should have been a strong protest against him by the dean, this I must confess to say. Had the remark been made at the Atlanta meeting, it certainly would have been out of order according to the rules of the council. At the present stage in the progress of the organization such a remark, discriminating against one of the constituent denominations, could not have been allowed with propriety.

But the good friend who criticizes it, evidently overlooked the fact that the remark reported by the dean was not made in the Atlanta meeting, but came out in the Philadelphia minutes from seventeen years ago.

It was in that very meeting that Dean Main and Dr. Platts did put in brave, strong, and faithful protests against any action of the council, discriminating against one of its co-operating denominations. And so far as my memory serves me, that protest has been heeded all these years.

To my mind this fact shows something of the gain that has come in the co-operative spirit of the council since that Philadelphia meeting.

In Puzzling Over the Puzzle Don't Forget The Main Thing

A good friend in the Western Association writes regarding the Cross Word Puzzle on the back cover of the Recorder for January 26, as follows:

SABBATH RECORDER:

I enjoy reading the Recorder very much and read it almost from cover to cover—and usually do not find anything to criticize—but recently there have appeared two inaccuracies which I think I should notice.

One is the cross word puzzle on the back of the last Recorder, January 26th issue. The maker of the puzzle disregarded three of the four rules for constructing cross word puzzles, besides attempting to "convey a message" to the readers. I do not think it is the aim of the cross word puzzle, to convey a message. How should one read a puzzle to get the message—up and down, or alternate the two? The maker ought to say: "Here are the rules for the construction of the puzzles": The pattern shall interlock all over; if approximately one-sixth of the squares shall be black; only approximately one-tenth of the letters shall be unkeyed; the design shall be symmetrical.

Evidently the puzzle maker did not a cross word puzzle fan, which is nothing to his discredit; but he is unwise to attempt to construct one when he knows so little about them.

February 1, 1925.

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THE SABBATH RECORDER

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It became necessary for the present writer to call a meeting of the committee of which he was chairman at the meeting in December of the Federal Council of the Churches of Christ in America. A list of names was handed him, and a list of names he had gathered more. The committee consisted of two bishops, two rever­ends and one minister. The only member he knew in the slightest was one of the bishops, and he had gone before the meeting was called.

But this article has nothing to do with the business of the committee. What concerns us here is an incident that followed the meeting. I had learned something concerning each member, or in certain instances had recalled past knowledge concerning them, but felt an impulse to make a little further friendly inquiry of the lay­man as to his denominational connection, or something of the kind.

He informed me that he was a Baptist, and asked me to what denomination I belonged. When I told him, he replied: "Oh yes, I know . . ." and immediately I began to get ready to say: "You mean . . . but we are Seventh Day Baptists." I have had to do that so often and I take great pains to try to make myself very clear. For there are various sorts of Sabbath keepers, and each particular sort is anxious, I suppose, not to be mistaken for another. But I had no explanation to make. What the good brother said was: "Oh yes, I know Dr. S. C. Maxson of Utica, I am in his Bible class." We not only became better ac­quainted once, but I had the satisfaction of knowing that this man knew what I meant when I said I was a Seventh Day Baptist.

And I have thought about that incident a great deal since that day we met each other in the Central Presbyterian Church in At­lanta, Ga. We have decried and bemoaned the tendency of Seventh Day Baptists to scatter, and have felt that our good families ought to stay in the vicinity of one of our own churches, where their lives would count more effectively for the cause. Well, there is much to be said even yet on that side, and I am not going to set up an argument here in favor of "scattering," but I must say that the cause of Seventh Day Baptists has been rendered an inestimable service by some of our good loyal families who have seemed to find it necessary to live alone and apart from any of our churches. I would not undertake to give a list of all such here. Such an undertaking would be hazardous indeed. There come to my mind immediately Mr. Walton H. Ingham, of Indiana; Rev. G. M. Cottrell, of Kansas, and Dr. Ben. Crandall, of California, just to skip across the contin­ent in three jumps, and not to extend the list further and tempt someone to odious comparisons. There are others just as loyal and just as true, and every such family is a denominational asset whose value to the cause of Sabbath truth is beyond computa­tion. Every pastor knows a number of such families, and any one of our general mis­sionaries on the home field could furnish a long and inspiring list.

I wish every L. S. K. might appreciate his privilege and opportunity to witness to the Sabbath truth, and to demonstrate the quality of life which true Sabbath keeping produces. I shall not try to define it here. It is being exemplified right along in such men as Dr. Sands Carr Maxson of Utica, N. Y., and many others.

CHRISTIAN CO-OPERATION

DEAN A. E. MAIN

CHURCHES IN JERUSALEM

The fifth Quadrennial Meeting of the Federal Council of Churches of Christ in America, met in Atlanta, Ga., in December, 1924. Circumstances quite beyond the writer's control made an earlier re­port impracticable. It was the privilege of Reverend A. J. C. Bond, President B. C. Davis, and the writer to be in attendance.

There were said to be more than five hundred delegates present. These repre­sented nearly thirty communions and over twenty millions of communicants. The council is, I think, the largest Protestant co-operative body in the world. There were about sixty speakers. Most of these, of course, were from the United States. But England, Japan, Egypt, Brazil, Ger­many, Switzerland and Jerusalem were represented.

This report will consist, for the most part, of statements that seem to fairly set forth the leading thoughts and feelings ex­pressed in the many addresses.

The Church of Christ has too long al­lowed herself to be associated with those who glorify war.

The American churches are called to lead the way in outlawing aggressive war. It may require another generation before prohibition enforcement is all that we wish it to be, but it is coming along in a really satisfactory way.

Great Britain had a right to assert her authority in Egypt and Sudan, but she did it in the wrong manner.

A united Christian effort against the tremen­dous power of Islam is needed.

About fifty-three million converts were won in Africa during recent years, for the Prophet.

Mohammedans are telling the people of Africa that under the Crescent they will be better off than under the Cross.

Mohammedanism is spreading in Eng­land, France, Germany, and Russia. Lon­don, Paris, and Berlin have their mosques.

The Mohammedans are divided politi­cally, but religiously they are indivisible.

Kemal Pasha is a liberal, but he aims to have Turkey become a great power among the nations of Europe.

Churches are dissatisfied at the attitude of Congress toward America's relations to international peace.

The responsibility for-pressing a crusade for a warless world rests upon the churches. War is not a legitimate method of settling international disputes.

There are signs even in America that militarists are preparing for another war.

Colonel and Chaplain Axtom says that no one desires peace and goodwill among men more than soldiers. The colonel paid a high tribute to 3,500 chaplains, many of whom lost their lives in the World War.

The Church in Jerusalem ought to serve as a unifying factor in Christendom. That city may well be a rallying center in the interests of peace.

Prohibition, war, the Japanese problem, evangelism, and a world league are leading issues.

"The soviet has no time for religion, and frowns on any religious demonstra­tion," said the Bishop of Jerusalem. The Bishop spoke in this country to raise funds to help preserve Palestine in the Holy Land from destruction by the soviet.

A minister from Japan presented to the convention a testimonial of thanks from the children of Japan for America's interest and help. He said: "The ties which bind America and Japan are indissoluble. I have great hopes for the future."

It is the business of the churches to make the soldier's business impossible.

It is inconsistent for a church to dis­armament conference one year, and have a national defense day the next.

We cannot expect any revival of public opinion as can the Church.

The Federal Council protests against the use of pictures that do not promote good religion and pure morals.

To avoid war we need to cultivate a strong anti-war sentiment and devise need­ed machinery for the settlement of interna­tional differences.

"The will to peace" is a happy phrase. The commandment, Thou shalt love thy neighbor as thyself, is a just foundation on which to build world peace.

No other influence can surpass the two commandments enjoying love to God and love to our fellowmen.

Governments have more quickly pro­vided for war than they have constructed machinery for peace, such as the World Court, and the League of Nations.

Such are the conditions in Europe, that for the next fifteen years the American churches must take the lead in missionary work.

Protestant churches in a large part of Europe still need the financial aid and the Christian sympathy of American churches.

There should be some sort of organized co-operation between the evangelical churches of America and Europe.

(To be continued)

"Abide in me, and I in you." John 15:4. Abiding in Christ does not mean "that you must always be thinking about Christ. You are in a house, abiding in its enclosure or beneath its shelter, though you are not always thinking about the house itself. But you always know when you leave it."—F. B. Meyer.
The Seventh Day Baptist Church always impresses one with the many advantages that our people have there, and of the importance of building up the work in that place.

On Friday I went to Detroit, and was met at the depot by Pastor R. B. St. Clair and Brother Royal Crouch. The afternoon was spent in calling and in driving about the city. The last place visited was the splendid city library, in which Brother St. Clair has placed many Seventh Day Baptist books.

A interesting Christian Endeavor meeting was held that night at the home of Brother Beers. As the Christian Endeavor societies of the city were exchanging leaders that week, a young man from another society had charge of the meeting, speaking interestingly and helpfully.

On Sabbath afternoon forty-four people gathered for worship and gave close attention while I spoke along the lines of our denominational work. While in Detroit, I saw many evidences of the activity of Pastor St. Clair, both in persons encouraged and helped, and in correspondence that he carries on with people in many lands.

In all public meetings and in the board and committee meetings that I have attended on this trip, as well as in conversation, I have found our people interested in, and sympathetic with, our ever enlarging work.

ALONE

Lashed and battered by wind and wave,
Helpless and doomed, no power to save,
A ship at sea.

Alone.

Mists wide, clear reaches, far from his kind,
Battling with lightning and torrent and wind,
A grand old tree.

Alone.

Broken and heartbreak from life's demands,
With no human being who understands,
A mortal man.

Alone.

Abused, reviled, rejected, betrayed,
His loved ones asleep, in a garden he prayed.
Christ, our Savior,

Alone.

Still above the storm and pain,
Piled with compassion forever doth reign,
God, the Father.

Alone.

The above poem was taken from the North Loup Loyalist and given to me by "Uncle Oliver" with the understanding that I should have it printed in the SABBATH RECORDER.

A REVIVAL AT WHITE CLOUD

The leaders of our great family paper will be glad to see we have had a gracious revival here at White Cloud. For weeks we have been praying and working in preparation for the special meetings which began the twenty-first of January.

Pastor Sutton of Milton Junction came to our assistance and did all the preaching, and God wonderfully blessed him in the preaching of the truth. His messages were simple, direct, and were given with a power that carried conviction to many hearts. He had good audiences from the start, though not so large as we hoped for. He had the co-operation of pastor and church members from the start and good personal conduct both in and out of the meetings. Autos were used to bring those who otherwise would or could not have come.

I am sure God was pleased with the work from the beginning and his blessing attended every effort. Early in the meeting the discourses were made and before the meetings closed there were some notable conversions. Some backsliders were reclaimed, reconciliations were effected, and the church prayed and warned into a new place of power and service. In all eighteen decisions were made, and I am sure that influences were started that will bear fruit unto righteousness for years to come.

We shall have baptism in the spring when we can get to a lake, but in the meantime there will be conducted a pastor's preparation class in which the new converts and candidates for baptism will be given careful instructions regarding the Christian life.

There has been great rejoicing in the homes of White Cloud, as God has poured out his blessing upon us. The ties of love have been drawn closer in many instances and new workers lined up for Christian work.

On Sunday afternoon Pastor Sutton addressed a men's mass meeting and spoke on different phases of good citizenship. His address was full of passion for righteousness, and many hearts were stirred as he pounded out facts and made his appeal for one hundred per cent manhood. Many who have not been inside a church for a long time came to hear his message, and were deeply impressed. "Pastor Sutton is a good evangelist" was a remark often heard, and he left here with many admirers. I mention this so that other churches who need an evangelist may feel that they are making no mistake in securing his services.

We feel very grateful to our heavenly Father for these wonderful blessings and pray other souls may be saved before this revival season passes. We are also praying that other churches may have the experience just such a season of revival.

EDGAR D. VAN HORN.

February 10, 1925.

CHALLENGING QUESTIONS

A recent report of the Commission on Standards of the Student Department of the National Y. W. C. A. contains what the Cleveland Red Triangle calls "one of the most natural and challenging outlines for discussion among young people." It throws the light of practical religion on such questions as college fraternities, race prejudice, industry, war, sex relations, and the basis of earning a living. Some of the problems it brings up might well serve as topics for young men's clubs or discussion groups as well as for young women's. One question reads:

"What is my attitude toward war? Is it conceivable that a practical world could be operated without war? What can I do to prevent war? What would I do if war were declared?"

Others which might profitably be debated concern the economic side of life, such as "On what basis am I going to decide the way of making my living? Financial security? Recognition? Service? Self-expression?" and "Have I a right to spend my own money the way I want to? Is money ever mine? Am I justified in attending a college endowed by accumulated wealth or by the State? Who is another girl (man) of my age producing a baby for?"

This practical fashion of facing life problems and life decisions straightforwardly is "very wholesome, and religious in the finest sense."—National Council, Y. W. C. A.

A laugh is worth a hundred groans in any market.—Charles Lamb.
for the delegates to suppress their enthusiasm. All this order and dignity seemed most fitting on the part of men and women gathered from all over the world to consider the colossal task of Christian missions; it was a real relief not to have to endure the palaver sometimes witnessed on the part of presiding officers and committing men who tried to spread themselves; and if there is any work an earth that requires serious thought and conduct it is the work of evangelizing the world and establishing Christ’s kingdom. In the place of the notices which usually consume so much time, a bulletin was handed out each day; and in place of the fulsome praise, so commonly indulged in when introducing speakers, we were given a booklet entitled “Who’s Who Among Speakers and Leaders at the Convention.”

The only criticism that the writer heard in regard to the arrangements was that the convention was not better advertised. The publicity given to the convention was in no way commensurate with the greatness of the gathering. It is true that a bulletin was handed out each day, and in place of the fulsome praise, so commonly indulged in when introducing speakers, we were given a booklet entitled “Who’s Who Among Speakers and Leaders at the Convention.”

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The only criticism that the writer heard in regard to the arrangements was that the convention was not better advertised. The publicity given to the convention was in no way commensurate with the greatness of the gathering. It is true that a bulletin was handed out each day, and in place of the fulsome praise, so commonly indulged in when introducing speakers, we were given a booklet entitled “Who’s Who Among Speakers and Leaders at the Convention.”
I believe I have never given to the readers of the Sabbath Recorder any account of the mission station at Fairview. Fairview is the name of a community church in the Township of Eastford, Vernon County, Wis. Brother Claud Hill graphically described his experiences when accompanying me nearly three years ago; but, further than that, no first-hand information has been given to the general public.

This Fairview is located in one of the most hilly and beautiful regions of western Wisconsin. Standing, as it does, upon a high hill, it commands a view of the country in several directions for miles. It reminds me of what Jesus said, “A city that is set on a hill cannot be hid.” From a point a few rods from the church, boys have been known to coast in winter a distance of two miles. North of the church, still standing on the church lawn, one can look down into a deep, broad valley, beautiful beyond any power of mine to describe.

The soil, for miles in every direction, is rich, producing bounteous crops of corn, wheat, oats, barley, and hay, and anything else that the farmers may plant or sow.

Back in the woods about a mile from the main road and a quarter of a mile from any road, between two high bluffs, there lives a family of one Sabbath Keepers, Murriel Moon, and wife, Jennie, and two very interesting children, Morris, aged thirteen, and Carrie, aged eleven. Not a neighbor’s house is in sight. Tall oaks and maples cover the bluffs, on three sides and a similar growth of trees hides a neighbor’s house about a quarter of a mile to the west. Brothers Hill and Van Horn will find it difficult to recognize the home of Brother Moon, unless when they were there, they went down to the spring in the woods, where at the base of the hill a stream of cold water, clear as crystal, continually issues forth. A house partly logs and partly frame shelters this estimable family.

How they became Sabbath Keepers is a story by itself, too long to be inserted here. The story is stranger than fiction.

How they came to know about Seventh Day Baptists is still another chapter which shows the peculiar ways and means that God uses to lead his children.

Following the recommendations of Brother Edwin Shaw, then the secret agent of the Missionary Society, I accepted the invitation of Brother Moon to visit them. I went by train from Adams to Elroy, where I stayed all night; the next day by auto stage to Mt. Tabor. From there Brother Moon took me to his home, where he lived until little more than a year ago. Not the least disturbance has been experienced since.

I arrived Friday afternoon about the middle of October, 1919. I began meetings with a very small congregation. The next evening some young men barricaded the building with blocks of wood, but the next evening they were inside the building and were very orderly. Not the least disturbance has been since.

Onward Movement, Missionary, Georgetown Committee.

A year ago last summer, when I was there, Mr. Stretsberry hitched his team onto the farm wagon, and the entire family came to church. Before I left for home, Mr. Stretsberry invited his friends to come to his home to eat ice cream. Of course I was invited with the rest. When the guests were seated, he asked me to “talk to them.” The theme I chose was the text, “Sirs, we would see Jesus.” After the services he furnished all the ice cream and cake that we could eat.

At one time in talking to Almond Moon he said, “If they will organize a church of that kind (Seventh Day Baptist) and will put the church on my land, I will give the land and furnish the lumber.”

At the last service in the church last August there were fifty present. The last service was held in Almond Moon’s new house, which he is building. This was held because of the earnest plea of Almond and his wife. A goodly company were present. I preached from the text, Matthew 7:26, 27. At the close, quite a number signed by the uplifted hand, that they desired a new home not made with hands, eternal in the heavens. Afterwards, a young man said to me, “You went deeper than you know. You must come back.” His sister stood near and emphasized his words.

But what about Almond Moon? He is struggling onward and upward. Though sometimes it seems to him as though he must give up, still he perseveres. Habits of a long life are not easily overcome. He said to me, “I want to tell you I am trying.”

At another time, nearly three years ago, he said, “We have been in the gutter so long we need some one here all the time to teach us.”

Another very gratifying result of this work is that Mr. and Mrs. Waldon, daughter of Mr. and Mrs. Stretsberry, has taken, in public, a definite stand for Christ.

I spent a day very pleasantly with this family last August, Mr. Waldon coming after me in his auto early in the morning, a distance of only a mile. They have two small but interesting children, a girl aged three and a half years and a sturdy little boy twenty-one months old.

Mrs. Waldon has begun teaching the little girl to pray. This field should not be neglected. Brother Claud Hill has assisted about a week in the work with these people in the fall of 1921. Brother E. D. Van Horn was with me in the spring of 1922. The labors of both these brethren were greatly appreciated by the people and myself. At other times, Mrs. Groves and wife, Myron Green, wife and son, Mrs. Sarah Culler, and my daughter, Cora (Mrs. A. H. Atkins), were with me, paying their own expenses. I believe that none of this labor has been in vain, although we are all unprofitable servants.

To God be all the glory.

Jackson Center, Ohio.

TREASURER’S MONTHLY STATEMENT
January 1, 1925-February 1, 1926

Mr. W. D. Stretsberry,:\n
Balance on hand January 1, 1925, . . . $16,320.51
Plainfield Sabbath School, Luhdo Hospital . 50
Riverdale Church, Luhdo Hospital . 50
Memorial Board . 50
Charity L. Burdock . 10
Utica Church . 10
D. C. Burdock Bequest . 344.60
D. C. Burdock Farm . 150
E. L. Babcock . 144.50
E. M. and F. Burdock . 15
Harriet Burdock . 25
Mary E. Rich . 25
Missions Society . 25
P. S. Potters . 25
S. H. Lampton . 25
Estate E. L. Babcock . 25
Mrs. George W. Lamphere, Missionary Society . 5
Washington Trust Company, Interest . 76
Adams Center Church, Missionary Society . 40
First Brookfield Church, Luhdo . 15
Dodge Center Church . 5
First Geneseo Church, Luhdo . 20
Parna . 5
First Alfred Primary Sabbath School . 25
R. M. Ford, Christians' Benevolent . 50
Adams Center Church, Missionary Society . 30
Salome Church, China relief . 35.10
Christian Aid, Missionary Society . 1,057.50
Forward Movement, Georgetown Chapel . 50
Adams Center, Ohio . 5
Forward Movement, G. H. B. Boys' School . 25
G {* Church . 5
Missionary Society . 77
$18,320.51
The pastor reported 37 sermons in our church and 43 other sermons and addresses. Our prayer meetings averaged 40 in attendance. He reported 9 funerals, 3 weddings, 10 baptisms, 2 additions by letter. Losses were by death 4, by letter 2 and by dismission on request 2. Net gain 4. A service is held by pastor on the second Sabbath afternoon of each month at Clarksburg. Has taught a class in the study of the Bible in Salem College the entire year. Visited Ashaway, Leonardsville, Nile, Milton Junction, Milton, and Verona on the King's business.

REPORT OF TREASURER FOR YEAR ENDING SEPTEMBER 30, 1924


FORWARD MOVEMENT

Balance and collections, including Parallel Budget, $1,497.20. Onward Movement, $50.50. Parsonage Fund on hand, $442.43. Balance in Cemetery Fund, $32.83.

TRUSTEES REPORT BY F. J. EHRET, CHAIRMAN.

The work of the trustees has been: keeping the church grounds in order, rebuilding the fence at the upper side of the cemetery, prevent trespassing, whitewash and paint the church and repairing and repainting small dwelling on parsonage grounds.

SABBATH SCHOOL REPORT BY A. G. BRISSEY, SUPERINTENDENT

Forty-eight sessions during the year; ten organized classes part of the year and eight the remainder; other classes three; year's average attendance, 113; average collections, $6.60; white Christmas entertainment was held, with cash gifts from classes for the war suffers in China.

LADIES' AID

Mrs. Ray Randolph reported for the Ladies' Aid society, members 61, meetings 12, average attendance 18, spent for Forward Movement, Onward Movement, and Parallel Budget, $325, redecorating church auditorium $249.78, College Aid society $25, gifts to missionaries $49.25, repairs on church property $95.10, other items, making a total of $717.74. Money was raised by selling meals and by contributions.

CHRISTIAN ENDEAVORS

The report for Young People's Society of Christian Endeavor was by Belle Davis. Active members 24, honorary members 10, experts 16, Tenth Legion 6, Quiet Hour Commodores 8. Officers at present are: president, Miriam Davis; vice president, Gordon Ogden; secretary, Belle Davis; corresponding secretary, Anita Davis; treasurer, Howard Childers.

Mrs. Nellie E. Shaw, superintendent of the Junior Christian Endeavor, reported a year's work with 40 members divided into four classes. Officers at present are: president, Sanford Randolph; vice president, Wilson Davis; secretary, Delburta Davis; treasurer, Elmo Randolph. Teachers are: Eleanor Davis, Avis Randolph, Kenneth Hulin, and the superintendent. Juniors lead meetings. Memory work is done. Money has been raised. Seven have been baptized and have united with the church.

REPORT OF CHORISTER

The chorister, H. C. Burdick, made report for the year and supplemented it with remarks about the music for the church.

LOCAL CHAPTER OF THE DAUGHTERS OF THE AMERICAN REVOLUTION, REPORTED BY H. C. TRAINIER.

Membership, 46; membership in Seventy-Day Baptists, 28 being members of our own church. The Executive Committee consists of nine, of which eight are members of this church. Two of our members are conducting an Americanization school, backed by the local chapter.

DEAN M. H. VAN HORN REPORTS FOR THE COLLEGE

Our members constitute 60 per cent of the Board of Directors; 40 per cent of the faculty; 12 per cent of the academy students and 8 per cent of the resident college students. Members of our church contributed $2,233 to the college during the year.

COMMUNITY BOARD OF RELIGIOUS INTERESTS REPORTED BY F. J. EHRET.

Our pastor, Sabbath school superintendent, and other members, have unofficially affiliated with the Community Board, composed of like members of the churches and other organizations of the city. This board meets once in each month.

Mrs. M. Wardner Davis reported for the Red Cross that ever since the organization of the local chapter, members of our church have been active in this work. At present about 20 members are from our church, including the chairman of the last roll call committee.

Mrs. Cora R. Ogden reported for the W. C. T. U. that 29 of our women are members (there are doubtless others among our male residents). One is vice president for the state, one a superintendent of department for the state. Five others hold official positions. Two of our men are honorary members.

Ernest O. Davis reported that nine men from our church are members of the Kiwanis Club, that the president of the club is one of these. This club is doing a real service to the city in many ways.

Carroll R. Ogden reported in the matter of teachers. There are seven members of our church who teach at the college, twelve who are connected with high schools or who are principals, eighteen others who are teaching, and several teachers not now teaching.

Avis Randolph reported the work of members of our church in the Christian organizations of the college and academy. The moderator was instructed to appoint the General Committee for the entertainment of Conference.

Officers for the ensuing year were elected as follows: moderator, L. D. Lowther; clerk, L. R. Polan; treasurer, T. A. F. Randolph; chorister, H. C. Burdick; assistant chorister, Margaret Traier; organist, Hallie Van Horn; assistant organist, Maybelle Sutton.

Committee to compile and publish the report of the meetings, George B. Shaw, M. Wardner Davis, F. J. Ehret.

What is grace? Grace is more than mercy. It is more than tender mercy. It is more than a multitude of tender mercies. Grace is more than love. Grace is holy love, but it is holy love in spontaneous movement going out in eager quest toward the holy and the unloved, that by the ministry of its own sacrifice it might redeem the unholy and the unloved into its own strength and beauty. The grace of God is holy love on the move to thee and me, and the like of thee and me.—J. H. Jowett.
The journal of 1850 records the organization of the Seventh Day Baptist Church in Shanghai and it has seemed to us fitting to begin the publication of the Ten Commandments, and to be inspired by the devotion of one of the first of the group of four consecrated missionaries on that important field. 

H. E. W.

Some years since when the Woman's Board was securing biographical material with reference to former missionaries there was placed in my hands by Mrs. Martha Wardner a journal of her deceased husband, Rev. Nathan Wardner. The first date is that of December 31, 1846, at which time the entry begins as follows: "This day examined, accepted and set apart to the gospel ministry." It continues, through many closely written manuscript pages to September 10, 1857, and closes with the following entry: "Here we are at last in Boston Bay and about eight miles from Cape Cod, moving with a light breeze and some indications of a calm by noon, as yesterday and day before."

EXTRACTS FROM DIARY OF ELDER NATHAN WARDNER

Written in Shanghai, China, 1850

1st.—Thanks to our heavenly Father that we are permitted under such favorable circumstances to welcome the return of another new year. Received by ship Candace several letters and papers, bringing the very welcome news that Garret Smith has also become a staunch Sabbath keeper.

4th.—Got a box of clothing, etc., which came by the Candace from Independence, Andover and Almond.

6th.—Attended the dedication of the American Episcopal Mission chapel in the city. The exercises were conducted in Chinese in the presence of a crowded house. Nearly all the missionaries and many other foreigners were present.

11th.—Read a letter from Mr. Muller, secretary of the British and Foreign Bible Society, concerning the proper term to use for God in the translation of the Scriptures.

13th.—Oh, that this day had been a blank, yet the Lord may overrule what I have experienced for my good. Father, grant me patience and a spirit of forgiveness.

14th.—About 10 p.m., Mrs. W. gave birth to a son. Both doing well.

19th.—Put into the office ten of Mr. Morton's Sabbath circulars for the missionaries at Canton and Hong Kong.

21st.—One of our neighboring women called today with a niece of hers about fourteen years old, whom she wished to sell to me for $16, because she said the girl's parents and friends were too poor to support her. I tried to reason with her on the sinfulness of making chattels of human flesh, and to devise some better expedient.

23rd.—Sent copies of Mr. M. address to all the missionaries in Shanghai

31st.—Mr. Syle called to leave a copy of the Ten Commandments which had been prepared with view of securing unanimity, and as though he thought we cared more for the fourth than for any other, said they had got that right, chiefly as much as they kept their professed interest would appear rather more consistent. He said he did not wish to get into any discussion on the subject. Just as he was leaving the door he turned around and said, "I see that Mr. Morton has pledged himself to keep the word of God." I replied that it was not necessary to infer all that simply because he had resolved to imitate his Savior in keeping the Fourth Commandment.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 18, 1925, at 2 o'clock p.m., Vice President William C. Hubbard in the chair.


Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

The corresponding secretary called attention to the fact that a meeting of the Committee in Pittsburgh, December 29 and 30.

He referred to interesting letters received during the month, including a request for literature telling the difference between the beliefs of Baptists and of Seventh Day Baptists.

A debate upon the question, "Resolved that the law which commands the observance of the Ten Commandments is binding on all men in 1925," has been arranged between Dr. C. A. Hansen, of Riverside, Calif., and Mr. E. C. Fused, of Los Angeles, Dr. Hansen taking the affirmative.

Another letter has been received from Mr. W. Alport of Muswellbrook, N. S. W., Australia, in which he tells how he has carefully read the Seventh Day Baptist literature sent to him, as he writes, "to satisfy myself of the belief and doctrine called by your denominations," and which he "thoroughly believes and preaches." He tells of different groups of Sabbath keepers in Australia who find themselves in harmony with Seventh Day Baptist beliefs.

Mr. Alport is a coal miner, but is longing to devote all of his time to Christian work.

Treasurers report Frank J. Hubbard presented his report for the second quarter, duly audited, which was received and ordered placed on file.

Director A. J. C. Bond reported.

By vote, a bill of $4 for stenographic services rendered Director Bond was ordered paid.

REPORT OF ADVISORY COMMITTEE

We propose a Seventh Day Baptist Young People's Monthly, with departments for children, to be published by the Sabbath Tract Society, with associate editors representing the Sabbath School Board and Young People's Board. We propose an eight-page issue, with three columns to the page, size of page 9 3/4 x 12 inches. We estimate the cost of publication for an edition of 1,000 copies to be $750 per year, subscription price seventy-five cents a year.

If the above resolution is voted: We are asking Rev. W. D. Burdick to present, in person, the above proposal to the Young People's Board and to the Sabbath School Board, and also to ask them to secure pledges for subscriptions and contributions for the monthly.

We do not propose to begin publication of this monthly until sufficient subscriptions are received to warrant it. We favor the purchase of "plate matter" to be used by the editor in filling in when other contributions are not available. This will reduce cost of publication.

January 11, 1925.

Report adopted.

The Committee on Distribution of Literature reported sending out 1676 tracts in November, and 1347 in December, a total of 3023 for the two months.

The Committee on Investment of Funds reported a mortgage loan to M. L. Krewson for $2,000 to $2,500. They also reported a new loan to the Neddah Realty Co., of $6,000.

Voted that the board request Rev. Alva J. C. Bond, Sabbath Reform leader, to attend the meeting of the "Universal Christian Conference on Truth and Work" in Stockholm, Sweden, in August, 1925, and that we appropriate $300 toward the expenses of such attendance.

A card was received from Mrs. Sarah Babcock Titworth expressing for her brothers and herself their appreciation of the letter of sympathy sent them from the Advisory Committee at the time of the death of their father, Henry D. Babcock.

Minutes read and approved. Adjourned.

ARTHUR L. TITSWORTH, Recording Secretary.

The sins of the past have little power over the achievements of the future—if they are forgiven.
TO BURDICKS AND DESCENDANTS

Permit me to announce to you that I am compiling, for publication, a genealogy of the descendants of the "first Burdick in America"—Robert Burdick, one of the original purchasers and pioneers, in 1661, of Westerly, R. I., a deputy several terms in the Rhode Island Colonial General Assembly, and an early member and a deacon of the Seventh Day Baptist Church. He died early in 1692.

As a result of a boundary dispute between Massachusetts and Rhode Island, Robert Burdick, his brother-in-law, Rev. Joseph Clarke, Jr., and Tobias Saunders were arrested on their lands in Westerly, in November, 1691; and Burdick and Saunders were taken to Boston. At his trial Burdick stoutly upheld Rhode Island's charter rights and the region in which they had settled. They were finally released in exchange for some Massachusetts officials who had been captured in Westerly by Rhode Island men in retaliation for the outrage upon their fellow citizens.

Robert Burdick was married November 2, 1655, at Newport, R. I., to Ruth Hubbard, then fifteen years old. She was the first white child born in Springfield, Mass. Her father, Samuel Hubbard, was one of the founders, at Newport, December 23, 1671, of the Seventh Day Baptist Church. He was born in 1610, at Mendelsheim, Suffolk County, England, and was the son of James and Naomi (Cocke) Hubbard. His grandfather, Thomas Hubbard, was burned at the stake, May 26, 1555, in Essex County, England, for refusing to recant his Protestantism. His fate is related in Fox's Book of Martyrs (Book III, Chapter 14), under the name of Thomas Higbed.

Samuel Hubbard came in 1633 to Salem, Massachusetts. On January 4, 1636, he married Tasy Cooper. They were both in the party that marched through the wilderness in the hard winter of 1635 from Watertown, Mass., to become the founders of Connecticut. On account of persecution for expressing Baptist views, Mr. Hubbard, finally, in 1648, sought refuge in Rhode Island.

Tasy (Cooper) Hubbard, the mother of Robert Burdick's wife, was, in 1664, the first convert in America to the doctrine that no authority existed or could exist for altering God's decree establishing the seventh day as the Sabbath by the substitution of another day.

Hoping that the preceding sketch of your early American ancestors will interest you, I ask your assistance of the names and dates of your nearest known ancestor of that name. I ask your assistance of the names and dates of your nearest known ancestor of that name.

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**Junior Work**

ELIZABETH KENYON
Junior Christian Endeavor, Superintendent

**Suggestions for Topic for March 7**

This is a topic that no superintendent ought to let slip by without any thought or preparation for it. It is the beginning of a series of topics before Easter, aiming to teach the boys and girls God's promise that "those that seek me early shall find me."

This is our chance to make our Junior teaching count for something in the lives of each and every one of our juniors, and not only in the Junior meetings but separately outside the meetings. Don't let this opportunity go by of trying to win especially your older juniors to your Savior and guide. We may never have another chance for we never know when God is going to call to heaven one of our little ones home or one of us from our work, then how sad these words, "We might have done differently." You know how you can interest your juniors best, it may be a story or a blackboard talk or an object talk or a Bible study; but don't fail to make the most of this lesson.

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**The Sabbath Recorder**

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**China's Real Revolution** by Paul Hutchins}

L. E. Babcock
Superintendent of Religious Education

(A Review of One of Our Mission Study Books)

The revolution in China means to us that present political upheaval in which China does away with monarchy and sets up a republic in its place. But China's real revolution is far deeper. It is the organization of new institutions and the introduction of new ones which resulted in the political revolution so evident to all.

We are introduced to this interesting study by imagining what Marco Polo, who was the first western traveler to leave a record of his travels in China, would see if he returned to China today.

Chapters two and three deal with the way ancient phases of China's life have been adapted to meet modern conditions. In China's scale of social values the scholar stands at the top and the soldier at the bottom. This gives the action of the student unusual influence. At a mass meeting of thirty thousand students in Peking, a reform movement was started which practically saved the country. The students saw that the hope of China was in educating her people; but the language was so difficult that only a few could learn it. So they changed the language to make it easy.

And here we have an interesting comparison of the Chinese and American language which explains to us why the language of China is so difficult.

Chapters four, five, six, and seven show us how China's real revolution is coming to pass in social customs, womanhood, industry and religion.

The Chinese have a logical mind. They apply cold reason alike to honored traditions and new innovations and relentlessly cast out every thing which will not stand the test. While the lot of the Chinese woman in the past was not as bad as some times pictured, she had little interest outside of feeding and clothing her family.

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Chapter six pictures in a graphic way the unsatisfactory conditions which arise when a country changes from farming to industry. Many serious problems arise due to the clash of Christianity with Confucianism, Taoism and Buddhism.

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**Junior Christian Endeavor Superintendent**

SUGGESTIONS FOR TOPIC FOR MARCH 7

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**The Sabbath Recorder**

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Harvey on December 4, 1889. Mr. Wardner's death occurred very suddenly, April 6, 1894, "while seated at the breakfast table reading from the Word of God of which he had been such a faithful exponent for so many years."

In November, 1858, failing health forced Elder and Mrs. Carpenter to return home, and the little church of eleven members was left without leaders. Mr. and Mrs. Carpenter fought with them to America two little Eurasian girls, who grew to womanhood in the home of Mrs. Carpenter's sister in New York, and a native convert Dzau Tsung Lan, whose visits to the churches greatly increased their interest in the China Mission.

While in America, Mrs. Carpenter submitted to an operation from which she had little hope of recovery. With the return of her strength, she made this entry in her journal: "I shall not die, but live to declare the glory of God. I was brought low and he helped me. Praise waiteth for Thee, O God, out of Zion. And now, O Lord, keep the Wreath which thou hast preserved, I give myself anew to Thee, with all that I have and am."

In February, 1890, the Carpenters returned to China.

1860-1870

Efforts were made at once to reinforce the mission. Mr. Carpenter relieved the Missionary Board of part of his salary by acting as interpreter at the United States Consulate. In 1863, five persons were baptized and in 1864, just before the Carpenters were foreordained to return to America because of poor health, Mr. Carpenter baptized two more. In spite of efforts in the homeland, no one had been secured to go to the mission, and the native church was again left alone. The board paid four native preachers a small sum for looking after the church services.

Continued calls for help for the mission brought no response. Extracts from Mrs. Carpenter's journal show how anxious they were to return to what they considered their work and their home, but it was not until 1872 that they were enabled to do so. During this time, one of the elders of the church, Kiang Kang, had located as a missionary at Liu-eo [Liuho], about thirty miles from Shanghai, where six
members of the church resided. These members had hired a chapel room where they held services and dispensed medicines, thus beginning the Lieu-oo [Liuho] Mission.

1870-1880
In March, 1873, the Carpenters returned to China, where they found the members of the native church faithful and active. To assist Mr. Carpenter, one of the native preachers continued to preach on each alternate Sabbath, and another acted as Bible reader in homes, tea-shops, market places, etc.

On May 24, 1874, a new chapel was dedicated. It had been built at a cost of about $400, American money.

In September of this year, death claimed Mrs. Carpenter in the sixty-fourth year of her age. She was buried in the new cemetery in Shanghai.

Mr. Carpenter continued his work in Shanghai until June, 1876, when a severe illness made it necessary for him to leave the field. With his second wife, who was Miss Mildred Black of London, England, he reached America in August, 1876; and for the third time the little flock in China was left without a shepherd.

The Missionary Board made continuous efforts to reinforce the mission and finally secured Mrs. Carpenter in the sixty-fourth year of her age. She was buried in the new cemetery in Shanghai.

1860-1870
1. When was the Shanghai Seventh Day Baptist Church organized and with how many members?
2. When did the Wardners leave the mission and why?
3. How were the members of the Shanghai Church when the Carpenters returned to America?
4. Supplemental Work—If possible, look up articles "From the Life and Letters of Mrs. Lucy Clarke Carpenter," by Mrs. Adelaide Brown, published in the Recorder during the latter part of the year 1918.

1870-1880
1. By whom was the mission finally reinforced and when?
2. When did the Wardners return to America?
3. When did the Carpenters return to America?
4. What was the mission left alone during the latter part of the year 1918?

BEING A CHRISTIAN EVERY DAY
MRS. H. L. COTTRELL
Superintendent, Nortonville Junior Christian Endeavor Society

Our topic is, "Being a Christian Every Day." That does not mean go to church Sabbath, and Junior on Sabbath day, and then forget all about Jesus the other days of the week; but to ask Jesus to help us every day.

There is a story told of a minister who went into his church one day and heard a noise and upon looking around he saw some bundles. He picked one bundle up and said: "I wonder whom this belongs to," and the bundle said, "I am Johnnie Jones's religion." Another one said, "I belong to Tom Smith," and so on until all the bundles told to whom they belonged. Then Johnnie Jones's bundle said, "If Johnnie Jones had taken me with him he would not have told naughty stories this week," Another bundle said, "Tom Smith would not have lost his temper this week if he had taken me," While another said, "If Sam Johnson had only taken me with him he would not have said such bad words." Each little bundle told what would not have happened if they had only been left instead of left at church. So we do not want to be good just while we are at church on Sabbath day, but on every day for:

"You are writing a gospel, A chapter each day, By deeds that you do, By words that you say."
"Do you mean," said mamma, gravely, "that you have been spending my money?"

"Why, mamma, I'm going to pay it back the first money I get. I thought you wouldn't care.

"The money was not yours."

"No, mamma, but—"

"What is it called when a person takes money which is not his own?"

"Why—mamma?" Bennie's face fell as he saw how seriously his mother took it, "I didn't think you would look at it so. You would have bought me one, I know, if I had asked you."

"Perhaps so. But the money would have been mine. You spent what was not yours."

"If I had any money I'd pay it back this minute," said Bennie, in great distress. "I will just as soon as I get any."

"Yes, but in the meantime you have taken money which you can not pay."

"I thought you'd think it such a little thing," said Bennie, after a pause.

"My dear," she said, putting a very tender arm around you want you from now on, all your life, to see this thing exactly as it is. Right is right, and wrong is wrong. Either it was right and honest for you to take my money, or it was wrong and dishonest. And as to its being a little thing, there are no little things with little things. A boy who is not honest in small things is very likely to grow into a man who will be dishonest in great things. But you have accounted for only five cents."

"I gave three cents to poor little Susie Hart," said Bennie, brightening a little. "She hadn't any breakfast. You're glad I did that, aren't you, mamma?"

"I am always glad to have you be kind to others, dear. But you had no more right to spend my money on others than on yourself."

"I wish you'd give me something to do to earn the money. That's the only way I can make it up."

"I will," she said. "The carpenter has put a quantity of small sticks into the woodshed. Why don't you sort them and pile them neatly. It will take you most of the afternoon."

"But Aunt Emily asked me to go nutting with the boys, this afternoon. Can't I leave it till tomorrow?"

"Yes, if you wish."

Poor Bennie looked as if he thought it a very hard question to settle.

"I want to go—dreadfully," he said. "But I don't want to be that thing they call it until tomorrow. I guess I'll stay."—Sidney Dayre.

MY GRANDMA USED TO SAY

"A penny saved is a penny earned."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

HER FATHER IN TROUBLE

Grover Cleveland once telephoned to the White House from Chicago and asked Mrs. Cleveland to bring his little girl to the phone. Lifting the little one up to the instrument, Mrs. Cleveland watched her express change from bewilderment to wonder, and then to fear. It was surely her father's voice—yet she looked at the telephone incredulously. After examining the tiny opening in the receiver, the little girl burst into tears. "O mamma," she sobbed, "how can we ever get papa out of that little hole?"—Publisher Unknown.

HOME NEWS

FARINA, ILL.—Pastor's Report. This report is for four months of the year 1924, from August 27 to December 31. He would first of all recognize the goodness of the heavenly Father in sparing our lives and in granting strength of body and mind for the duties of life. It is our prayer that it may ever be the purpose of the pastor and members of the church to know and obediently follow his will.

He also wishes to thank the congregation for the expressions of interest and friendship that have made our stay so pleasant among them, and for the many Christmas cards and gifts that we have received. He yearns for a closer bond of sympathy among his parishioners and himself, one that shall bind us together in loving ties of Christian fellowship and sacrificial service. The work is great and large, and we are separated upon the wall, one far from another; let us build every man over against his own house, strengthening the home influence by a constant use of the family altar through Bible study and prayer. In these four months of service our pastor has made one hundred thirty-three calls, written eighty-three letters pertaining to church and denominational work, conducted fifteen prayer meetings, taught the Baraca Class, been present at fifteen of the sixteen Christian Endeavor prayer meetings, and helped arrange and carry out three Christian Endeavor socials. With the help of the Baraca Class and the Ladies' Aid a splendid Father and Son banquet was enjoyed in the month of November. A program of local talent, supplemented by a speaker from abroad, and a bountiful two course supper were the attractions. Sixty-three men and boys were served. The financial canvass of the church was made the first Sunday in November, which resulted in pledges to the amount of $2,342.50. Our proposed budget was $2,700. Prior to the canvass, a church letter and financial statement was prepared and sent to all resident and non-resident members; the pastor was very ably assisted by Brothers Ross Seager and George Howard in the preparation of this communication. Twenty-seven sermons have been delivered, three of which have been funeral addresses. One convention of Religious Council of Education at Van-dalia was attended in company with other members of our Sabbath school. At the request of the minister he drilled the choir in preparation for the cantata given the night of December 24, and in all other ways that have been presented has tried to faithfully perform the duties of pastor. He is glad for the interest manifested by the attendance at the church and prayer meeting services and plead for an effort among us that shall result as nearly as possible in one hundred per cent attendance. This report would be incomplete if mention were not made of the faithful consecrated service of the Ladies' Aid and the pastor's wife and daughter, which have gone far toward making the work possible. Mention should also be made of the many words of encouragement and appreciation that have come from numerous individuals, that have been very bulwark of good cheer and strength. For the present, the pastor joyfully thanks God and takes courage. We have had two visiting brethren with us, Professor Leman Stringer, of Milton College, and Brother Ellis Lewis, of Stonefort, Ill. Misses Frances Ferrill Babcock, secretary of the Young People's Board, was with us over the holidays. In the four months we have granted letters to eight and have received by letter six, net loss 2.

In looking to the future he makes the following suggestions:

1. A church budget to include church and denominational expenses, the budget to be fully met each year.

2. The church shall forward each year to the denominational secretary before June 30, the amount of money we propose to raise for denominational work for the succeeding year.

3. That we invite the Northwestern Association to meet with us for the 1926 session.

4. That we encourage the Ladies' Aid in their endeavor to build a parish house, and lend whatever aid possible that this ambition may be realized before our next annual meeting.

Respectfully submitted,

C. L. HILL, Pastor.

LITTLE GENESEE, N. Y.—The Recorder ought to hear at least once each year from the church at Little Genesee, N. Y. Even though we have been silent there has been much ado in this part of New York State.

The program outlined for the church for the year 1924 was one of the biggest ever attempted. We are aware that we have made many mistakes but they are but warning signs for the years before us. God has been good and much has been done through his power and leadership.

During the year fifteen people have made the good confession of their faith in Jesus Christ as their Savior, and twelve of these were publicly immersed and taken into the fellowship of the church. Many others have expressed the interest in the new life and are waiting the proper time to act upon their convictions. It is a part of our plan, the Lord willing, to make the year 1925 the greatest evangelistic and soul-saving year in the history of the church.

The co-operation of the church has been splendid during the year. The prayer meeting is one of the wonders of this part of New York in the interest and loyalty manifested. We have had as high as fifty-five out to the prayer service, and thirty to forty is not unusual.

The departments of the church are to be commended for carrying their part of the work so well. There are two organized classes that work mightily in our life here—the Berea and Bethel classes. The social life of these classes is real and inspiring.
**THE SABBATH RECORDER**

They work definitely in such work as placing a large bulletin board on the front of the church, carrying in large letters the name and calendar of the church, building an offering box, which is placed in the vestibule of the church for offering, giving to church budget as classes, and other services too numerous to mention here. The Sunshine Society is a working group of ladies doing many types of work, raising money by dinners, etc., and they report $242.44 in the treasury at the close of the year. The Senior and Junior Christian Endeavor societies did well during the year. The Senior society urged the Quiet Hour pledge, and a total of sixty-four people signed the card. The juniors are a live group; they filled the Chinese shoe twice, held a penny supper, purchased Junior rings, and held real meetings. Nine of the members became Christians during the year. They have a very capable leader in Mrs. Edna Burdick. The W. C. T. U. is an organization determined in its stand for such policies as law enforcement, urging a universal, intelligent vote, etc.; and Miss Mary Bowler far a year for her enthusiastic interest in this work.

The Sabbath school is a powerful part of our program; the attendance has averaged over eighty for the entire year. We are now in a contest with Nile on a percentage basis as to enrollment, and the contest is warring up to a real battle for points. Already attendance, Bible daily readings, studied lessons, etc., are showing a decided stimulus. Nile may just as well get ready to entertain us.

The Vacation Days Bible School was a success in 1924, and much credit for that success is due Miss Gladys Hulett, our supervisor. She was tireless in her efforts, and over thirty enrolled for this first year. We are planning for another this year with an increased enrollment.

The church as a whole planned a big program and we came out of the year reasonably successful. The financial budget was placed at $2,500 and $3,050 was pledged. During the year $2,760.99 was paid in, and a major portion of the balance will be paid in. Our Thanksgiving offering was given to China and coming to $52.69. At Christmas time we raised $31.05 for the Near East Relief. The church attendance has been large and the people love the whole gospel story. We have already started Sunday night meetings, and last week our first service had a well filled house and large choir. We hope for a great revival during these meetings. Pray for us.

Much has been done in reconstruction and construction during the year. Three days were donated by the men, teams and tractor; and the church grounds were graded, a ditch in V shape was cut to carry water off the hillside, a gravel driveway was built entirely around the church, making it possible for cars to go entirely around the church, overcoming the difficulty of cars trying to enter and exit the same way. The roof on the shed was renewed, the ladies cleaned the church, and things generally took on a new aspect. A new rubber runner has been purchased for the full length of the church aisle, cork flooring has been placed in the church entry, and new rugs put in the Sabbath school room upstairs, also new flower baskets of large decorative type were donated to the church.

We feel good over the year, yet we see a vast field of service untouched, and we labor on.

Our prospective program is large. We adopted a budget of $2,600, planned a series of evangelistic meetings, time was granted to the pastor to attend two evangelistic meetings, if needed, a large advertising program was planned, a building program of some size launched, and we are determined to make the religion of Jesus Christ felt in the hearts of lives of our neighbors and friends.

Dr. Hulett and wife offered the sum of $500 to the church for construction, if the church would give $500. Hence the building of new Sabbath school rooms on the rear of the church building is ahead. The construction of a porch and platform for church front is planned, and a new ceiling in the church will soon be realized.

You can see we are trying to do things to make the cause of Christ richer in the hearts of men, and even though we have not done all we might have done, we are going to strive to live up to the year, and do more in the strength and light he gives. Give your prayers.

Faithfully.

G. D. HARGIS.

P. S.—Do not think us boastful—we write humbly of things as they are, that you may know.

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**SABBATH SCHOOL**

**HOSEA W. ROOD, MILTON, WIS. Contributing Editor**

**SOME OLD SABBATH SCHOOL HELPS**

It was a decided step in advance in Sabbath school work when there came to be enough of system in it to provide for lesson helps and the sending out of lesson leaves so as to have a connected plan of study. I can not recall just now when this kind of work began. For more than fifty years my occupation as teacher, and otherwise, caused me and my family to be nearly all the time "lone Sabbath keepers." So I do not know just when our own people began the use of uniform lesson helps.

**A DETOUR**

I will take occasion to say here that, while we thus lived away from our own church connections, I attended regularly some Sunday school where I thought I could be religiously helpful—nearly all the time as teacher or superintendent. For all that, however, I never had the least inclination to be anything but a Seventh Day Baptist. Though in every case it was known what we were, with only one exception—and that by one man—we were treated all the time with genuine Christian courtesy; and we undertook to live according to the golden rule. During those years I had in Sabbath school classes many young people, the most of whom were also my pupils in the public school. I have been made happy by seeing in them a wholesome development of Christian character. It may be that some one reading this will shake his head and say to himself that I would better have gone into Sunday school work but kept myself apart; or, if indeed I did go, I should have taken occasion to teach my boys and girls, while sitting among them, Sabbath truth. I chose, however, to exercise in the position to which I had been courteously chosen the sacred gift; and this essay that had been extended to me. So far as I am concerned, I wish all our young people who teach away from home would undertake in such ways as are open to them to do Christian work, and—stick to the Sabbath.

**THE LESSON LEAVES**

Now, after making this detour, I may say again that our lesson leaves were much of a help in the way of connected Bible study, yet far behind what we get in our present graded system of study. We had them in the same printed lessons for both old and young, and the study might have been had from those little leaflets passed around in the classes after the opening of the school. Some of them had the questions printed with the answers under them. All that the children, both old and young, had to do was to read the answers, after the questions read by the teacher. I remember one class of adults who were asked to read the answers in concert. And that's all there was of it. Now and then a teacher in a class of children who, because the printed lesson was not well suited to the understanding of little children, would throw open the leaflet with her little folks, and an engaging personality, get something for them out of the most abstruse lesson text. She was a real teacher, not a machine.

**THE PICTURE CHARTS**

We came by and by to have in school something to be made alike interesting to both young and old—large picture charts on a roller, one picture for every lesson. The picture—in colors—represented the particular feature of the lesson. The golden text, with some other related matter in connection with the lesson, was printed under the picture. After the class work was done the superintendent, or some selected teacher, might make up to the chart, pointer in hand, and from the picture conduct a short review of the lesson. If he or she was bright and lively, and manifested at proper times a sense of good humor, this review was made instructive and interesting. During the exercise, free for all, a child might receive a quite suggestive to a deacon, perhaps even to the pastor. A tactful leader at the chart could get out of this ten-minute general exercise what might be of real value to the soul mentally, morally, spiritually, and, mayhap, socially. It depended very much upon the spirit and tact of the person at the chart.
Lesson IX.—February 28, 1925

CHRIST BEFORE PILATE

Golden Text.—'He was wounded for our transgressions, he was bruised for our iniquities.' Isa. 53: 5.

DAILY READINGS

For Lesson Notes, see Helping Hand.

AN EXAMINATION PAPER

The following is a copy of an examination paper for the end of the first semester of Religious Education at Milton College. The paper is absolutely genuine. Not a word changed or left out. (Edwin Shaw.)

1. Why is the history of the Hebrew people a suitable starting-point in the study of universal history?

Ans. The history of the Hebrews has a moral and religious background. It gives to the providences of God the central place, so that history becomes indeed "His" story. With such a view, the subsequent history can be viewed from the right perspective. The moral background will furnish an explanation for the successes and failures of the enterprises of men. The Hebrews had an important part in the life of the early civilizations, and we come through Jewish history in touch with the rising and falling of other empires.

2. Why is the Hebrew historian particularly interested in the eighteenth, nineteenth, and twentieth dynasties?

Ans. It is the general belief that Joseph came to Egypt during the eighteenth dynasty of Egyptian Pharaohs. He rose to power and influence through one of its benevolent rulers, and the tribe of Jacob finally moved into Egypt. During the subsequent nineteen and twentieth dynasties the fortunes of the Israelites changed, and they were oppressed. Finally Moses arose as their leader and succeeded in escaping out of the bondage of Egypt with all Israel.

3. Why is the treatment of greatest value to you in the first eleven chapters of Genesis?

Ans. The first eleven chapters of Genesis give the philosophy of a primitive people regarding the creation of the world and of man in the form of stories. God is the creator and first cause of all things. The world is made by Him, and man made in the image of God, with Godgiven powers. The Creator is interested in the creature and provides every thing needful for happiness. The origin of evil is found in the disobedient self-will of man, and its evil consequences are told; yet God is merciful; but He will not keep him in forever, and the flood destroyed a generation unfit for life. The personal relation of God to man is one of the outstanding elements.

4. What did Moses do for his people?

Ans. Moses was the organizer, lawgiver and religious leader of the Israelites. He delivered them out of Egypt, and then put the wanderings in the desert to the greatest possible use. He instituted civil, moral and ceremonial law. Organized the loosely joined aggregation of fugitives into a solid tribe for offense and defense. But most of all Moses conceived the great vision of the mission of the Hebrew nation in the plan of God. He Jehovah in spite of the trials of the wanderings in the desert, and left them hoping strong in the promises of God.

5. Why was David better adapted to the real work of organization than Saul?

Ans. Saul was more of a crude tribal chieftain than a real king. He was brave and accomplished much in his early career, but he did not have the organizing ability of David. Saul's jealousy kept one of his most devoted men, David, away so that he could not be assisted by him. David, on the other hand, realized the value of able advisors like Joab, Nathan, and others.

6. What is the origin of evil?

Ans. The origin of evil is found in the disobedient self-will of man, and its evil consequences are told; yet God is merciful; but He will not keep him in forever, and the flood destroyed a generation unfit for life. The personal relation of God to man is one of the outstanding elements.

7. Formulate the social difference between the Hebrews of the desert when wandering in the wilderness, and the Hebrews of Canaan in the times of David.

Ans. The Hebrews in the wilderness were a loosely organized tribe of nomads. Their religion was crude, and they lacked essential unity and vision. The Hebrews of the time of David had settled to a more organized and productive life. They had a national consciousness and also developed a national outlook and pride. Their belief in God was strengthened and extended from a tribal God to a more personal and moral being. They were capable of united action and remarkable achievements in the making of religious literature.

8. What great impressions does the study of these ten books of the Old Testament leave upon men?

Ans. God has a personal interest in the affairs of men and nations. His loving care extends to all his children. He does not force himself upon them, but reveals himself gradually according to their understanding. Thus we have a growing revelation. If we seek to do the will of God, and endure the necessary training, he has a great work for that man to do. It is marvelous to see how the right man was ready when the work needed to be done. Its greatness was limited only by human weakness. Nations as well as individuals who live according to God's moral and spiritual laws will profit accordingly.

9. How can we apply the lessons of the story of Daniel to our lives?

Ans. The story of Daniel is a true record of events in the life of a great man. It shows the world that no matter how great a man, he must live in accordance with the will of God, or he will be cut off in the midst of his great work.

10. What is the value of the story of the life of Christ?

Ans. The story of the life of Christ is a true record of events in the life of a great man. It shows the world that no matter how great a man, he must live in accordance with the will of God, or he will be cut off in the midst of his great work.

Experience is a good teacher, as every one knows, but experience teaches nothing to any one who will not remember its lessons.

THE SABBATH RECORDER

Y. M. C. A. BUREAU OF INFORMATION

The score stands 1,113 to 401 in favor of the Church.

Much has been said of its weakness, but a dead or dying issue would scarcely have brought forth so vehement an article as the one by Roy C. Hughes, published recently in the Congregational, on "Why I Do Not Go To Church." And it isn't likely that a magazine of the popular type, Collier's, would have made church membership the topic for discussion to which the readers of the periodical were asked to contribute, if it did not feel sure that the public would show an interest in the subject.

And the public did. In answer to the article by W. O. Saunders, "Why I Am Not a Church Member," the magazine received 1,514 replies from all sorts and conditions of readers. Of these replies 1,113 were for the Church and 401 against.

"All the letters, signed by W. E. Waldron," says the Literary Digest, "and he writes that he is 'amazed by the proof these letters give of what vital forces the Church and religion are in America today. The very denunciations of the Church show how large an element there is in the life of the people.'"

The prize winning reply to Mr. Saunders' article was written by Rev. Frank Arthur Butler, of Bellingham, Wash. It closed with these words:

"I, too, have been dragged through religious revival meetings as a boy. I, too, once left the Church. I, too, revered the words of Jesus. I, too, see the Church's weakness. I am a man, however, and a part of the world as it is, a recipient of its benefits as well as its problems. It is because of this I say, 'Give me a job,' in the best institution for good in the world—the Church. Give me a job.' I say, 'Let me help lift.'

"That's why I am a member of the Church."

"Be courteous!" 1 Peter 3:8.

Not merely polite, but friendly-minded. It is the way to keep friends as well as to make them. How can I have this feeling of friendliness for all men? If you would be courteous, be Christlike!
DEATHS

DAVIS.—Oscar Eugene Davis, son of Silas W. and Honor Evangelene. (Carpenter) Davis, was born in Berlin, N. Y., October 3, 1841, and died at the home of his son, Wardner C. Davis, at Walworth, Wis., January 29, 1925.

In 1865 he moved, with his father's family, to Walworth, Wis., where he has since spent his life. He was married to Lucetta Mulford Ayers, of Shiloh, N. J., in 1865. They were married at Walworth, and there made their home. A son and daughter were born to this union. The daughter has spent most of her life teaching. For the last seven years the father has been cared for by the son, and the mother has had her home with the daughter, who has been a teacher in the village school.

Brother Davis was baptized and united with the Walworth Seventh Day Baptist Church, April 7, 1897. He has been in feeble health and two of his grandchildren, June Darline Davis and Joseph Leedle Davis, all of Walworth. The grandaughter, June, was a loved companion of Mr. Davis, until she was about eight years of age. Then she came to Shiloh to live with an uncle, Charles Bright. She was married January 31, 1866, to Albert M. Cordrey. To them was born one son, Charles Bright. There survive her the son, three grandchildren, and seven great grandchildren.

Mrs. Cordrey was baptized and united with the Seventh Day Baptist Church of Shiloh in 1858, and continued a member until her death.

CRANDALL.—Mrs. Amy K. Lackey Crandall, daughter of Palermo and Emma Edwards Lackey, was born January 11, 1839, and died January 25, 1925, having reached the age of 86 years, and 14 days.

She was the second of four sisters and one brother all of whom are dead. She, also, had one half-sister who preceded her beyond.

Mrs. Crandall was united with the public schools and Alfred Academy. She taught for a number of years in the public schools of New York and Pennsylvania and was successful as a teacher.

She was united in marriage to James A. Bond of Smithport, Pa., November 13, 1879. Mrs. Bond died November 4, 1880. On September 16, 1886, she married E. Rogers Cran dall of Little Geneese. November 20, 1915, Mr. Crandall died, leaving her alone a second time.

There were no children of her own by either marriage, but her step-children regarded her like their own mother.

Mrs. Crandall united with the First Geneese Church in 1879. She was married to Rev. F. B. Brown. She was always active in the church and community, until declining health prevented her further service. She served as Overseer of the church for many years, teacher in the Sabbath school, and worker in the ladies' societies, and was greatly missed when unable to serve longer.

Mrs. Crandall leaves four nephews: Albert C. Elwyn, and Walter L. Greene, and Milton Cot trell; also three cousins, Miss Angeline Lackey, Mrs. Susie Ward and Edward Lackey; also other relatives and a large group of friends.

The entire community joins in grief in the going of one of its most respected and valued citizens. May God reward her worthy service.

Burial services were held in the Seventh Day Baptist church in charge of the pastor, G. D. Hargis, on January 27, 1925. Interment in the old cemetery at Little Rhode Island.

G. D. H.

CORYDON.—Sarah Jane, daughter of Jeremiah Y. and Deborah McPherson Davis, was born in North New Jersey, February 25, 1844, and died in Shiloh, N. J., January 13, 1925.

Her mother died when she was about eight years of age. Then she came to Shiloh to live with an uncle, Charles Bright. She was married January 31, 1866, to Albert M. Corydon. To them was born one son, Charles Bright. There survive her the son, three grandchildren, and seven great grandchildren.

Mrs. Corydon was baptized and united with the Seventh Day Baptist Church of Shiloh in 1858, and continued a member until her death.

E. F. L.

KENYON.—Mary Sheppard Wheeler, daughter of Noyes Dennison and Susan Wilbur Wheeler, was born in Alton, R. I., April 16, 1849, and died at Hopkinsville, Ky., January 26, 1925. She attended district schools and the Hopkins ton Academy at Ashaway, later teaching several terms of school. On September 16, 1866, she was united in marriage with Alexander Campbell Kenyon, by Elder Charles A. Burdick in the Rockville parsonage. To them were born three sons: Walter Davis of Hopkinsville, Gardi nee Burdick of Westerly, and Charles Noyes of Hopkinsville. Mabel Constance, the pre-

principal of Ashaway High School, was taken into the home when only a small child, and received the same loving care as the sons. This loving interest extended to the seventeen grand children and two great grandchildren.

Mrs. Kenyon united with the Second Hopkins ton Seventh Day Baptist Church, January 23, 1884, remaining a faithful member until her death. Nearly forty years ago she and her husband re moved to the present home, which was also the home of Mr. Kenyon's parents, Deacon and Mrs. Gardner S. Kenyon, to whom Mrs. Kenyon ministered during their declining years.

Funeral services were held at the home, January 29, by the Rev. Clayton Burdick and her pastor, and burial took place in Oak Grove Cemetery at Ashaway. The following resolutions of respect were adopted by her church, February 7, 1925.

WHEREAS, Our heavenly Father has taken from our midst our sister, Mrs. Mary S. Wheel er Kenyon, and

WHEREAS, She had been a member of our church for forty-one years, living among us a life of good works and Christian faith, therefore be it

RESOLVED, (1) That we, the members of the Second Hopkins ton Seventh Day Baptist Church, do express our appreciation of those womanly traits which have made her a wise mother and helmsman, a loving companion of her husband, a self-sacrificing laborer in God's vineyard and

(2) That we preserve this resolution in our church records and send copies to the immediate family.

P. S. B.

Annuity Bonds
OF THE
AMERICAN SABBATH TRACT SOCIETY

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.

F. J. HUBBARD, Treasurer, Plainfield, N. J.
IN MEMORIAM
Harriet Champlin Kenyon, widow of the late H. Gillette Kenyon. Died January 14, 1925.
At last the mother, that was loved so dearly, Has crossed the great divide.
The lover of her youth, her life's companion, She calmly rests beside.
Her hands lie quiet o'er a pulseless bosom, Their ministrations are no more.
Still is the brain that planned some little pleasure For others at the last.
Never again, for her, sad hours of longing For him who came no more.
For him, the first to hear the boatman calling, And long since gone before.
No more for her the homely tasks, the guiding Of tender, unskilled feet
Into paths that lead to dewey meadows, Pleasant, sweet, and true.
No more for her the sweet converse in the twilight, For him, the love of her life's companion.
Faithful and true, life's joys and conflicts over.
"For him who loved so dearly, For him who will return to call his chosen, Jesus shall return to call his chosen, Nor hearth-fire's ruddy glow; Mansions to adorn.
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Advertising rates furnished on request.

In 1917, the death of Harriet Champlin Kenyon, the widow of H. Gillette Kenyon, marked the end of an era for the Kenyon family and the editors of the Sabbath Recorder. Harriet had been a beloved figure in the community, known for her kindness and gentle nature. Her passing left a void that would be difficult to fill.

The Recorder, as it was known, was a publication that had played a significant role in the lives of many for decades. It was a place where news, letters, and a range of other content were shared with its readers. The loss of Harriet Kenyon was a blow to those who relied on the Recorder for its printing of stories and articles that had a lasting impact on their lives.

In the wake of her death, the paper continued to publish stories and articles that honored her memory and the work that she had done through her contributions. The Recorder remained a beacon of light for many, offering comfort and inspiration to those who needed it.

As Harriet Kenyon's life came to an end, so too did the era of a particular publication that had played a vital role in the community. The Recorder was a testament to the impact that one woman could have on those around her, and it was a reminder of the importance of community and the lasting legacy that can be left by even the smallest of contributions.
The Denominational Building will stand to the world as an evidence of the Sabbath truth.

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

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