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.

Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. It is of a great deal of significance that the generation which fought the American Revolution had seen a very extensive religious revival. They had heard the preaching of Jonathan Edwards. They had seen the great revival meetings that were inspired also by the preaching of Whitefield. The religious experiences of those days made a profound impression upon the great body of the people. They made new thoughts and created new interests. They freed the public mind through a deeper knowledge and more serious contemplation of the truth. By calling the people to righteousness they were a direct preparation for self-government.

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these can not be legislated into being. They are the result of a divine grace.—President Coolidge.
Alfred's Alumni Dinner  The on the eve of Lincoln's Birthday, February 11, the Alfred Alumni Association of New York City held its annual banquet in the Fifth Avenue Restaurant, corner of Fifth Avenue and Broadway, New York.

The president, William R. Clarke, had charge and acted as toastmaster. There were two guests of honor: Mr. James Wilson, president of the Chamber of Commerce in Paterson, N. J., who was introduced as "a man with a message"; and Dean J. Nelson Norwood of Alfred, who spoke on "My Dream Alfred." Two gentlemen, President Booth C. Davis, and President Paul E. Titsworth of Chesterton, Md., occupied places at the "head of the table" beside Toastmaster Clarke; and about one hundred twenty-five Alfred students filled the other tables in the elegant banquet room of this famous restaurant.

About an hour before the guests were seated, the friends from far and near began to arrive, and every one seemed happy in the renewal of old school-time acquaintances.

When the song sounded, all turned toward the tables; and while we stood together, Rev. Harold R. Crandall of the Seventh Day Baptist Church in New York City offered prayers, and as soon as all were seated, the orchestra struck up "Marching through Georgia," after which class and college yells became a leading feature.

The editor found himself among many more singers than acquaintances, and was deeply impressed with the changes which the years have brought since his graduation in 1874. There were many children and grandchildren of his old schoolmates of more than fifty years ago, but no member of his old class was there to help him "yell" for it.

Some old Alfred songs had been distributed on the tables. Among these was the "Alma Mater" song, and the "Song of the Bell." This last one, Mr. Theodore Davis, recently home from China, requested to lead the company in singing, and they made the hall ring with its strains:

SONG OF THE BELL
By the roaring, roaring banks
Of the old Kanakadea
Oft I've lingered in the springtime, long ago
While the waters rushed along.
And the hills took up the song,
And a gentle voice was calling sweet and low.

Chorus
Oh, I heard the echoes ringing from the bel"ly
On the hill,
And the song inspires my heart to do and dare;
Calling me to love and duty, calling me to faith and prayer.

For the bell is ringing, ringing, ringing still.

When the autumn days were on,
And a brilliant crimson shone,
Where the Alfred hill-side met the sky,
Voices were brought from afar,
While I sat beneath the trees,
And commended with master minds of days gone by.

Now my hair is turning gray,
For those days have passed away;
But their memories linger and sweet still;
And my fireside's evening cheer
Seems to bring old Alfred near,
And the face of which my heart can ne'er forget.

Before the speaking began, the officers for the coming year were chosen: Dr. H. L. Wheeler was made president, and Miss Ruth Fitz Randolph re-elected secretary.

Mr. Fred White showed that he had not forgotten his gift of story telling, and amused the guests with two or three funny stories, and entertained them by reciting a poem.

Mr. Wilson spoke highly of the spirit of Alfred which had attracted eighteen young people from Paterson to enjoy student life this year in Alfred College. There is a wholesome grip of friendships in Alfred,
and Mr. Wilson likes the stamp of education received there.

He spoke of the evidences now being unearthed that show the value of education even in pre-historic times, in shaping and transforming the world. In every age noble spirits have been raised up to bear aloft the standard of civilization.

He pled for a utilitarian type of education in our time that shall challenge all men to service of the community in the common things of life. There must be a culture that looks above the mere matter of bread-winning. It must be a culture that enriches the life, satisfies the mind and, above all, a culture that uplifts the spirit until it hears God's call to the best that is in us. It must fill men with enthusiasm for the best things in the world, and enable them to fix their eyes on the Sun of righteousness.

Upon the request of the toastmaster, President Paul E. Titsworth, of Washington College, Chestertown, Md., made a nice little speech introducing his old Alfred friend, Dean J. Nelson Norwood, in a way that saluted him with love for the boon companion of his Alfred days.

With his accustomed sparkling wit, Dean Norwood addressed the "toastmaster and assistant toastmaster," in a way that brought the house down and then spoke beautifully of Alfred.

He referred to Alfred's past and to her present, showing how she had enlarged with the years, going from good to better, making steady progress, sure development, until she stands today a monument of by-gone days and of noble men.

Upon all this he built the future of Alfred into a beautiful and inspiring dream. It was a dream of an Alfred with better equipment, larger rooms able to care well for five hundred students, still more inspiring teachers, and a purer spiritual atmosphere.

Theodore G. Davis responded to a surprise call, and spoke interestingly of China as the probable future market of the world in the Far East. She needs leaders. The nations must help her to become united, and America must do her part. It was a good thing when America gave back the indemnity after the Boxer War, to do the used education. China needs good schools at home, where her young men can be educated amid home surroundings, rather than in foreign surroundings that tend to alienate them from their native land. Then they would be less likely to go back with the idea of doing for self only, but would get the idea of doing something for others.

A FEW OF THE HIGH POINTS TOUCHED

President Davis was the last speaker of the evening. He has been requested to "just talk a little about Alfred." He found it difficult to choose when there were so many important things to talk about.

He referred to the fact that Mr. Clarke, the president of this meeting, was secretary of the Board of Trustees thirty years ago when he was called to the presidency of Alfred University; and from Mr. Clarke's hand came the formal notice of his election. After a few words by way of reminiscences, the president said that every year the number of important things to talk about increased and he could only touch upon a few of the high points.

Just now the thing that is uppermost in all our minds is the loss we have sustained in the death of Mrs. Binns, wife of Professor Charles Binns, something since the death of Mrs. Jessie Briggs Whitford has so deeply touched Alfred.

Here the president read the following words of appreciation:

In the death on January 30, of Mrs. Mary H. Binns, wife of Professor Binns, Alfred University sustains an irreparable loss. For nearly twenty-five years she and her husband have filled a large place in Alfred's life, both educationally and socially. As a hostess for friends and students she was unexcelled. She was a valued counselor in church, in the Christian Association and sorority life, and an adviser much sought in everything that pertained to the college and the community. Sympathetic, generous, wise, spiritual, students and faculty alike, depended upon her for guidance, help, and inspiration. Her faith in God and in people, her boundless friendship, and her ability to carry burdens, made her the soul of goodness, love, and helpfulness. She was a generous contributor to all the needs and funds of Alfred. In this also, she will be missed as she leaves the world.

When an unexpected vacancy occurred in the Deanship of Women this fall, she accepted the position and filled the position with rare skill, fidelity, and wisdom, until the time of her illness.

The question of having to subscribe for the Bulletin is one of the annual business of the Student Building Committee of seven appointed at the last annual meeting. The following unique suggestion for action was published in connection with the announcement of the committee: "If we will now get back of this committee and push, instead of throwing monkey wrenches and sledge hammers into the gears, we may hope to see dirt moving soon."

OTHER SUGGESTIONS IN THIS CHURCH BULLETIN

I notice also that some of the bulletins make use of slogans from our Onward Movement director, such as these: "Hats off to the past; coats off to the future, is a slogan I should like to see lifted high throughout our denomination."

"We need a spiritual refreshing in all our churches."

"We should have a passion for the salvation and the Christian faithfulness of our children."—W. D. B.

At the top of this bulletin are these words: "But the seventh day is the sabbath of the Lord thy God." Exodus 20:10. At the bottom, these words indicate that the stranger is not forgotten: "To the stranger within our gate: Whosoever thou art, whatever thy need, we pray that thou mayest be blessed of God, and in being blest depart not hence without a prayer for thyself, for us, and for all mankind."

Two Interesting Letters Many of our people may not be aware that there are two ministers bearing the name "Hansen" in our denomination. I was somewhat puzzled over the matter myself until this letter came to hand, which needs no explanation.

The Sabbath Recorder, 510 Watchung Ave., Newark, N. J.

DEAR FRIENDS:

I am an ordained minister of the gospel and an elder of the Seventh-day Baptist Denomination, and a member of the Seventh-day Baptist Church of Milton, Wis., but live with my family in Grand Bay, Wis. My name and address appear on page 316 in our church Year Book for 1923. For many years I have been connected with the above named association.

The other day I had the Voice, a little paper,
sent to me from Brother and Editor R. B. St. Clair, in Detroit, Mich. In his last paper he says, send five cents to the Recorder for the issue of January 3, 1925, and you will see how tightly Dr. Bowby hopes to tie us up. Kindly send the Recorder of January 5, 1925, as soon as possible and obliging.

Fraternally yours,

J. P. Hansen.

817 Cara Street,
St. A., Green Bay, Wisconsin.

Brother Hansen is president of the Orphan and Rescue Home Association, Wisconsin.

The second letter mentioned above is from Brother John R. Kloetzback, who was ordained a few weeks ago in the Central Association at Adams Center, N. Y., and who served as pastor of the church in Brookfield, N. Y. He felt obliged, for financial reasons, to seek employment with another people and for fifteen months has been supply evangelist and pastor of a Methodist Church. Many converts have resulted from his preaching; but he is not satisfied because this work keeps him from the people of his choice and makes it impossible for him to preach on the Sabbath question as he longs to do.

He and his wife retain their membership in the Brookfield Seventh Day Baptist Church, because ours is the only denomination whose belief and government he can fully endorse. He says: "We are hoping to get back into its ministry just as soon as an acceptable opportunity comes."

He would like to find a reliable Seventh Day Baptist to work his farm, seven miles from DeRuyter, on shares, and thinks his half of the proceeds might support him on some mission field.

His address is Wheeler, N. Y.

Three Helpful Prayers

Our aged friend, Mrs. Phebe St. John, whose death notice is given in this Recorder, dearly loved these three brief prayers, by Henry Van Dyke. While the blue law would not permit him to memory after she was eighty years old.

She took pleasure in repeating them many times over during the last years of her life, and her daughter, thinking they might comfort some other aged pilgrim nearing the border land, as they comforted her mother, kindly handed them to the Recorder.

I can think of many, friends of long ago, now living in the twilight of life's day, who I am sure will find them helpful as the days go by.

Bedtime Prayer

Ere thou sleepest, gently lay Every troubled thought away: Put off worldly cares. As thou puttest off thy dress; Drop thy burden and thy care In the quiet arms of prayer.

Lord, thou knowest how I live, All I've done amiss forgiven; All of good I've tried to do, Strengthened, bless, and carry through: All I love on earth is dead, While in thee I fall asleep.

Night-Watch Prayer

If slumber should forsake Thy pillow in the dark, 'Tet not thyself to mark How long thou liest awake.

There is a better way— Let go the strife and strain: Thine eyes will close again, If thou wilt only pray.

Lord, thy peaceful gift restore, Give my body sleep once more: While I wait my soul will rest Like a child upon thy breast.

New-Day Prayer

Ere thou risest from thy bed, Speak to God, whose wings are spread O'er thee in the helpless night— Be, he who would bold their light: Lift thy burden and thy care In the mighty arms of prayer.

Lord, the newness of this day Calls me to an untired way: Let me give the first fruits: Give me strength to bear my load, Thou my guide and helper be— I will travel through with thee.

He Wants Employment

Have you noticed Among Sabbath Keepers the advertisement, "Work Wanted," near the foot of the last page in the three last Recorders? It would be a great help to take almost any kind of work for the sake of a home among Sabbath keepers ought to find a job somewhere without much trouble.

Bring your plans, your purposes to God's throne! Test them by praying about them! Do nothing large or new,—nothing small or old either, for that matter—but you have decided there, in the silence of the secret place, "Lord, what wilt thou have me to do?"—Alexander MacLaren.

A POOR WAY TO SECURE A WORSHIPFUL SABBATH

REV. AHVA J. C. BOND
Leader in Sabbath Promotions

As a matter of curious interest we clipped from the New York Times of January 21, a dispatch from Albany with reference to a proposed Sunday bill. This article occupied a conspicuous place on the front page of the paper, with the two-column headline, We had not thought of making any particular use of the clipping, but when we received the last issue of the Christian Century, and noticed the first editorial, with the caption that appears at the head of this article, it seemed to us it might be worth while to publish the newspaper dispatch and the editorial together, in order to contrast the viewpoints which they respectively represent. Although no one could be found to introduce the bill at Albany, it seemed that there were many measures being presented, since on the second page of the same issue of the Times there was a new item headed, "Five Hundred Bills Offered in Albany Session."

Usually someone can be found to introduce any kind of fools bill, but evidently there was no one to be found to sponsor this bill which was prepared by the New York Civic League, in connection with the help of the Lord's Day Alliance.

NEW YORK REFORMERS DRAFT DRASTIC BLUE LAW TO LIMITE SABBATH ACTIVITIES

ALBANY, Jan. 20.—What is declared to be the most drastic blue law Sunday measure since the days of Puritanism is being drafted by reformers for introduction in the legislature. It is asserted that the bill, if enacted, would mean virtually a complete cessation of all activities on Sunday except church services.

Canon William Sherae Chase of Brooklyn, head of the New York State Civic League, and Rev. O. R. Miller, of Albany, who edits the league's Bulletin, are said to be the prime movers behind the proposed measure. Representatives of the Lord's Day Alliance also have taken part in framing the bill, and a similar measure, which several members of the Assembly, it is said, have been asked by the blue law advocates to sponsor the proposed measure, but so far all have declined.

It is understood that the bill would prohibit all commerce on Sunday, including sale of gasoline, the sale of ice cream and candy, movies, baseball and all similar activities; but drug stores would be permitted to keep open at certain hours on Sunday for the sale of medical supplies.

It is reported that the bill would prohibit any one from driving an automobile on Sunday unless that person first attended church service, but this was denied by those at the capitol who claim to know.

At past sessions of the legislature the blue law advocates have been content to have measures introduced which sought to regulate driving and prohibit baseball and movies on Sunday. The proposed new measure marks the first attempt to bring about a complete standstill of other activities on Sunday.

Assemblyman Emond of Saratoga, chairman of the Committee of Public Order, informed today he understood a new blue law bill would be introduced next week. While the blue law advocates were working on their measure to stop all sorts of Sunday amusements, Assemblyman William F. Brunner of Queens, introduced today a bill to amend the penal law permitting Sunday football and basketball games. This is the second measure of its kind offered at the present session.

NEW YORK TIMES, January 21.

A POOR WAY TO SECURE A WORSHIPFUL SABBATH

If reports on the press of New York are to be believed, the Lord's Day Alliance of that state has introduced into the legislature a bill that almost ranks with the apocryphal blue laws of colonial times. From midnight Saturday to midnight Sunday this proposed law would, according to the newspapers, close all motion picture houses, bowling alleys, pool rooms, hairdressers' shops, all golf links, tennis courts or ball parks where a fee is charged or attendance is paid, debating or dance clubs, and all places of dancing. All public traffic would be prohibited, all reduced fare excursions, and "all noise unreasonably disturbing the peace." Funerals would be prohibited, but they would have to be conducted without music, except in the case of burial of soldiers, veterans, or members of fraternal societies; and the playing of music within a block of any church would be forbidden. Drastic penalties, ranging from a $10 fine for each offense to a $5,000 fine after three offenses, are proposed. The conditions that have led to the introduction of such a law are familiar. Sunday, especially in larger cities, is becoming more and more of a bedlam. The sabbath, which was made for man, and which science shows is the essence of such a law, would be completely stultified by those at the capitol who claim to know.

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NEW YORK TIMES, January 21.
HABE WE A MISSION?

We wonder sometimes if Seventh Day Baptists have an adequate conception of the greatness of their mission. Certainly such articles as the above should cause us to think upon this matter more sincerely and with more purpose.

We can have no sympathy with the methods used by those who prepared the bill discussed in the Times article, but it does reveal the fact that the Sunday has lost its religious appeal, and that there are many who desire to restore its religious use, and such methods would destroy its religious character. We are more in sympathy with the editor of the Christian Century, but again we believe it misses the mark in that the editor can not make his appeal on the basis of the plain Word of God.

A Sabbath enforced by civil law ceases to be a Sabbath. And those who would restore Sunday by any such methods defeat their own purpose. On the other hand, if we must go to the Bible for our Sabbath sanctions, against the Sunday has no foundation. All of which should help Seventh Day Baptists to understand their mission, and should inspire them to diligent and enthusiastic labors in behalf of Sabbath promotion.

We are glad for every Sabbath convert, because it means not only new strength to the cause of truth but a larger life and a richer experience for the one who comes into this new experience. We are glad for what we may be able to do to anchor those who are already Sabbath keepers, but who are not denominational. Here we have the forward movement, and this the only way by which we can advance.

How Sunday Legislation Is Secured

Elder R. B. St. Clair

These words appear in chapter 18, verses 2 to 5 inclusive, of St. Luke's Gospel:

"There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she vexed him, 'every day, saying, Pay me mine that is due me of mine adversary.' And he would not: for a while; but afterwards he said within himself, Though I fear not God, nor regard man; But because that she troubleth me, I will avenge her, lest by her continual coming she weary me."

This, in brief, is the age-old secret of the securing of concessions of practically every description. In modern times it applies, with particular force, to the question of Sunday and other legislation.

A case in point is the one I have of late discussed in these columns relative to the Sunday closing of meat markets in Detroit. There was no public agitation for this ordinance. I know that the councilmen did not desire to enact this ordinance. Only one-third of the butchers, through their organization, demanded it. The other two-thirds were unorganized and asleep. The Butchers' Association said to me, through its secretary, we will keep up this agitation with the city council, not only in the council but at the polls, for ten years if necessary; but in the end we will have our law. And now the proposed ordinance is the law of the city and is strictly enforced, more so than the liquor prohibition law.

So it is ever: when men sleep, an enemy sows tares. Twenty years ago, I was active in Canada in an endeavor to prevent the enactment of the Dominion-wide Lord's Day Act, but the Lord's Day Alliance was too strong for those of us who opposed the move. I advocated the amendment proposed by Dr. A. H. Lewis, providing for permissive rest. But to no avail. The alliance had lobbied and lobbied and lobbied. We saw men who feared not God, neither regarded man, and the ordinary sense anyway, stand up in Parliament and advocate the enactment of a drastic law for the preservation of the "Christian Sabbath." Some of these men spent their time on Sunday gambling, drinking, and engaging in the pursuits of even darker hues. They realized, however, that the churches in their constituencies were the only adequately organized force with which they could contend, for they were aware that the influence of the leading men of these churches would be used against them if necessary, when the question of a renomination was at issue. And so, while personally opposed to the bill, they voted for it and it passed. Those who read the Sabbath Recorder in 1904-1905 may recall the articles I wrote upon this subject.

I think that we are one and all agreed that religious legislation is un-American; and in granting that, if we can prevent such legislation, we will need no exemptions as Sabbath keepers. One of the first introductions I had to the activities of Seventh Day Baptists was the book on Sunday Legislation by Abram Herbert Lewis, D. D., LL. D. It was published by Appleton's, I think, and I secured the book from that firm. I was struck by the special exemption granted certain residents in the "compact towns" of Westerly and Hopkinton, R. I. (I think that these were names given), and I wrote the publishers who put me in touch with Dr. Lewis. My impression is that these exemptions were secured by Seventh Day Baptists.

Those people, I suppose, realized as do I, that it was a condition, not a theory, which could not be enforced (now from the late President Cleveland) and which would proceed to make the best terms they could, and I am sure that many persons rise up to call them blessed.

The majority of the people in the United States who observe one day as a Sabbath are observers of Sunday. I am anxious to secure for our people, in connection with any others who are awake to the need, such exemptions from the dominant group as will amply take care of the situation.

It is as necessary to secure the repeal of existing Sunday laws as it is to prevent the enactment of new ones. Have we an agency in the church which is devoting its energies in this direction? Can we show our disinterest toward this course especially in the States where we have exemptions. Here in Michigan, the Lord's Day Alliance is moving for stricter Sunday laws. Is there a denominational agency which will operate in opposition to this movement? The Detroit Conference of the Methodist Episcopal Church has warmly commended the Lord's Day Alliance. It has elected three of its members to serve on the State Board of the alliance. In addition to the main office at Detroit, a branch alliance office has been opened at Grand Rapids, with Dr. George E. Gullen, general field agent, in charge. The lobbying has started at Lansing. The Lord's Day Alliance is listed in our Detroit Council Church Directory. Does all this mean nothing? Must we still sleep? Must we continue in the sense of inaction?

And when we are officially assured that the Lord's Day Alliance is making an advance upon the legislatures of thirty-three states, are we to allow the laws to be enacted without a protest, yea, even without our knowledge?

In the District of Columbia matter, I think that I made it plain that views differed on the question of the possibility of passing the proposed law. The exemption I offered I endeavored to shape as nearly as possible along the lines of the amendment at one time offered by the late Dr. Lewis. I am perfectly willing to join in any other program which will commend itself to our people. I would be unwilling to follow a "dog-in-the-manger policy." Here in Detroit people are already noting the good effects of the exemption secured for Sabbatarians; but if there is any one who will lead out and protest the proposed laws now being offered in thirty-three states; and if we have an agency to look after this matter seriously and aggressively, let us be bold enough to make the initial consideration of them on the part of Seventh Day Baptists advisable, even though we are not assured, in all cases, of a hearing under the most favorable conditions; why I, for one, am too pleased.
SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Church treasurers are requested to send denominational money to Rev. W. C. Whitford, treasurer, Alfred, N. Y., Monday, March 2.

The price of the Helping Hand is to be increased to fifteen cents a copy on April first.

GLEANINGS FROM LETTERS

Evangelist Larchin A. Dalhouse writing of the recent Jamaica Associational meeting says: "I was glad to meet with my fellow laborers on the field, and to know them. It was a happy meeting indeed. I could not but muse to myself, "If our earthly meeting is so sweet, what will it be when shall on the shores of eternity meet?"

"We hope soon to have things in good shape here, with churches built and strong companies raised up, and that you will be amply rewarded for all your troubles and struggles with us on this side of our island."

A recent letter from a L. S. K. tells of a splendid opportunity for teaching Sabbath truth that came to him as a regular teacher in a Sunday school.

"We have a real interesting Sunday school here, and as teacher of the advanced class, I have many opportunities to sow good seed for the kingdom. Many chances are presented for leading the pupils to see things in quite a different way from what they ever knew before. This brings to my remembrance an opportunity I had today to speak a word for the true Sabbath. Our Methodist quarterly stated that Jesus had spent the Sabbath (Saturday) quietly and continued his journey on Sunday. I asked the class why it was that our Lord did not travel on Saturday and rest on Sunday, and they were simply dumb. Then I got in my little sermon on the true Sabbath, in a way that seemed to do real good and yet hurt no one's feelings. And so it goes; one may be in the right, differing from all his friends, who may be in the wrong, and yet by kindness and sincere effort he stands a fine chance of making his friends discover their error and see as he sees—the right, I mean."

Within a few weeks I have received three letters from Charles R. Cust, Mayaro, Trinidad. Several weeks ago I had not heard from him, and these letters tell that he had been seriously sick, and that he had been hindered in his work because of a lack of money and because some had become discouraged because no Seventh Day Baptist minister had been sent to them, so they had united with other denominations.

After writing how another minister had attempted to persuade him to join his denomination, he says, "I have enlisted in the army of Jesus and sworn him true allegiance, to fight in this great conflict by his grace until I see 'victory.' It does not matter what others may do—'Men may come, and men may go, but I go on forever.' I shall not disappoint him nor fail or disappoint you."

Brother Cust reports Seventh Day Baptists in seven places in Trinidad.

HOW SUNDAY LEGISLATION IS SECURED (Continued from page 231)

to fall into line and give my urgent support. I am aware that the rights of some of our Sabbath-keeping friends, not preachers, are liable to be rudely interfered with, yea, even ruthlessly; and as Vocational Committee chairman I wish to do all I can to prevent this.

Even in New Jersey, the supreme court has upheld the Blue Law (the old "vice and immorality act") and sustained a fine of $600 for Sunday labor, while in Jersey City, the commissioner has ordered all barber shops closed on Sunday, under penalty of $25 fine or the revocation of the license for the same.

It is the same all over. I could literally fill this issue of the SABBATH RECORDER with accounts of similar doings elsewhere.

Meanwhile, I desire to congratulate Dr. Gardiner for his ringing editorials upon this subject.

The rights of our people must be protected. As to methods, I am not so much concerned; but as to results, I am.

CHRISTIAN CO-OPERATION IV

DEAN A. E. MAIN

All preparations for a possible war should be reduced to a minimum.

The best and all needed plans for settling international disputes ought to be in effective operation at the earliest practicable day.

Let us not believe that America's only security lies in expensive militarism.

Forces for evil and forces for good are manifesting themselves in world history. There are grounds for anxiety but there are reasons for hope.

It is believed that the millions of Christians in the United States and other lands, co-operating, could prevent another war.

The task can be achieved, but not unless the nations of the earth begin and continue to work together.

America ought to be a member in the permanent court of international justice, and many think, also, that we should be in the League of Nations.

Right relations with Japan and all of Asia should be established at an early day.

Pastors and people have real and great responsibilities in every field of right human endeavor.

Doctor Cadman, the new president of the Federal Council, said: "The modern world frankly accuses Christians of being the worst foes of Christianity. We do not have to be under the indictment nor acquiesce in its details. The Church will never be overthrown by materialism or sensuality or malicious wickedness. The gates of Hades can not prevail against her. But any willful headstrong sect of the Church universal could so provoke the moral indignation of enlightened conscience, that, instead of shining radiant and pure, it would make a smoker and become a stench. We propose in this Federal Council of Churches to push such contingencies beyond the bounds of possibility." We assume in every member present his unreserved dedication to the will of God, as he is pleased to reveal it to our expectant hearts.

The courageous servant of his Lord will not shrink from nor blink disagreeable realities at the biddance of his emotions. He will ask,—as one who holds that Christian truth is summed up in Christ's person, Christian character in his example, Christian morality in his teaching,

—what shall be the attitude of the Church towards economic issues, secularism and war?

"These are the chief problems before us. Their difficulties challenge our assurance that Christianity, thus understood, is their sole solvent."

The ownership of property is not an unfettered licence, nor profitable trade a blight upon humanity.

Our industrial and economic order should be steadily elevated but always remain subordinate to spiritual realities.

Material progress ought not to interfere with the continuance of eternal things.

Extreme nationalism insists that a country's substance, expansion, and pride, are articles of faith to be implicitly accepted by the people.

A state without a soul is given over to materialism.

The gospel is a light which none can put out because God has kindled it.

Who is under obligations to oppose armed violence if we are not?

In reading the apologies of those who were chiefly responsible for the great war, our chief reaction is a feeling of their utter ignorance.

False ideas about "preparedness" is as bad as radical pacifism.

Let us take our precepts from the Prince of Peace.

Let the ancient appeal of God to his people be our appeal to the nations: Come and let us reason together.

The Church as representing united social forces is on trial.

Reason is incontrovertibly better than physical, supremely righteous better than armed might, and prejudice and hate are the sources of militaristic dogmas.

We are summoned to let the light of God shine upon the nations of the earth.

In the presence of lower principles, let us choose and follow the higher. To do otherwise is to argue from the immanency of God.

The tempests which are sweeping over the modern world can only be stilled by Christian teaching.

So great are the tempests in our industrial and economic life that we can scarcely claim to have a real Christian society.

We ought to take Christ more seriously, and let his ideals of justice and service control human affairs.

There is a tempest in the relation between
races, and this will only yield to the principle of equal rights and justice for all.

The international life of the world is tempestuous, and will continue to be so until the nations count themselves as belonging to one body of humanity.

Child labor is a blight on our national life, and true Christianity must oppose the exploitation of children for material profit.

The vision of the late John J. Egan, of Atlanta, of human brotherhood, has stirred the churches all over the land to a new faith in the power of the gospel upon the daily life of man.

Secretary MacFarland said: "We are not likely to experience any great advance in public righteousness without a great advance in personal holiness. For this reason the work of the commission on evangelism is being stressed. The churches are working together in this matter, and in many communities by periods of concerted effort, have made great gains in personal evangelism."

Bishop Candler said: "Evangelistic Christianity is the security of our country and the hope of the world. The United States is a nation founded by faith. Revivals in the Old World made the colonization in the New World possible. Religious revivals have met the problems produced by every great crisis in the history of the country. They have enriched and invigorated our national life."

In one earnest way or another, Reverend Mr. Zweemer, of Cairo, Egypt, said that the churches must present a united front over against a new Moslem world.

The churches want to know the facts about moral and social problems, and Doctor William Adams Brown, of New York, is at the head of a new department of research and education.

The international situation today is something like a race between sanity and suicide. Sanity can only win the race by way of international justice and good will.

To establish international justice and good will is the task of the churches.

The international situation today is something like a race between sanity and suicide. Sanity can only win the race by way of international justice and good will.

There is one thing more than another of a practical kind which we as Christian men and women need to learn, it is this, that a devotion to God which can adorn and sanctify the hardest drudgery of life is not only a more difficult but a far more honorable thing than that which flares out only upon high occasions. — George H. Knight.

THE CHALLENGE OF THE DIFFICULT

"Thou therefore endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:3.

Life is a mingling of sunshine and shadow. Much of the way is a road gilded with sunshine and lined with palms and roses, but some of the way is far from rosy. No one lives very long, if he is in the line of duty, before he finds things very difficult demanded of him. The difficult may be tasks overshadowing his physical powers, or those forcing him to the verge of mental breakdown, or those calling for a separation from home and friends which make the heart faint.

Some may be called to more difficult situations than others, but every life animated by a high and holy purpose has its crosses. We may not accept the difficult situations to which duty calls; we may seek the easy road and "flowery beds of ease" at every turn, as multitudes do; but even then we can never escape the cruel reverses, the sickness and pain to which this life is heir, and the insatiable sorrow that death brings in its train.

In the world's history there have been none who have undertaken more difficult tasks and borne more heartbreaking separations than the missionaries of the cross.

The picture given us of the heroes of Faith in the eleventh chapter of Hebrews (especially verses 32-38) is the picture of the ages so far the missionary effort is concerned. For several months we have been repeating, "There is no such thing as an easy revival."

The same is true regarding successful missionary work. The missionary who is looking for an easy time had better get a new conception of his work or go home; while the denomination which expects to succeed in mission work without tremendous effort and sacrifice has not caught the Master's conception of the task nor the needs of the hour. Christ plainly tells us we must travel the way of sacrifice as did he, if we are to succeed.

This order is not because the holy Father delights in the pain and anguish which come to his children in filling difficult places, in enduring painful separations and passing through most trying ordeals. These things pain the loving Father, too, pain him more than they do us who pass under the rod. Why then this order? As in the case of the death of Christ it was necessary by the presence of sin in the world.

All this challenges us to undertake the difficult, of whatever nature, for the sake of Christ and in his name that we may rescue men estranged from the Father's house. We can not shun the way of the cross, however much its weight may tax our bodies, minds, or hearts, and be true disciples, or true men and women. The way of suffering is the way to perfection, to purity, strength, and beauty of character.

It is a wonderful source of help, as well as a glorious compensation. Christ's intercessory prayer, found in the seventeenth chapter of the Gospel according to John, is for us. More than this, he is nearer to us than any one else can be and enters into all our tasks, trials, and heartaches, and helps us. Get a view of Christ as revealed in this intercessory prayer, and then remember that the same loving Jesus is with us in our struggles, sufferings, and fiery trials, or will he if we will let him. He is not only interceding for us, but his omnipotent power is upholding us; his grace is supplying our need and his presence comforting our hearts.

PROJECTION

In a book by Dr. Bernard Hart, used as a textbook in psychiatry, is a chapter entitled "Projection." One of the illustrations he uses to explain what he means by "Projection," is a person possessing some fault or weakness which he is ashamed of and projects the same into his nature in others. They project their own sins and condemnation thereof onto others. Dr. Hart says, "People who possess some fault or deficiency of which they are ashamed or intolerant of the same fault or deficiency in others, in general, it may be said that whenever one encounters an intense prejudice one may with some probability suspect that the individual himself exhibits the fault in question or some closely similar fault. . . . The more comfortable expedient of rebuking one's neigh-
EDUCATION SOCIETY'S PAGE

KEEPPING STEPDWITH EDUCATION

Keeping step with education these days is keeping step with the universe.

As an index of the direction and rate of progress of world advance the press can not, of course, be considered an infallible guide. It is, nevertheless, a significant indicator. That human affairs and consequently human interests center in ever greater degree in education reveals itself in the growing news value of all matters scholastic.

Magazines fill their pages, and newspapers their columns with the careers of educators. The opinions of college professors and presidents frequently become "first-page stuff" in the metropolitan dailies. Philosophic theories, the achievements of art, the discoveries of science receive abundant attention. Benevolent organizations, like the Carnegie Foundation's International Health Board, whose work depends vitally upon education, furnish texts for a multitude of editorials and special feature articles. And finally gifts, big and little, to education are announced with much gusto and prominence by all keen hunters for news.

To turn this statement around. It is amazing how much of world news develops out of the activities of educated men, out of schools, colleges, universities, out of the doings of the army of men and women who man these institutions, and out of the dynamic ideas and discoveries—the products of educated minds—which are making the world over.

Solving the puzzle of all life is solving the puzzle of living happily, economically, purposefully, because Wells really reminds us pointedly that history is a race between education and disaster. Shall we apply brains to our problem or shall we continue, like wretched bees on a window, to buzz madly, to butt our heads against the pane? Shall we make living the fine art it deserves to be or shall we both the job?

Intelligence applied to the problems of living brings results never attained by muddling along. While this truth is far from being universally accepted, given in theory, educational philosophers already discern a decided set toward the realization of this principle.

Education is now a world force, increasingly at work shaping the lives of all men. In experiment stations, laboratories, and study the vanguard of educators—the scientists and philosophers—are working out contrivances, laws, truths, ideas, and ideals for tomorrow. In class room, from pulpit, and from platform the main body of the educational army is fighting to safeguard the life of today.

The initiation of world movements, the application of experience to our present living, the development of the world's resources of soul and soil, of man and of matter are increasingly the prerogatives of trained, of educated men.

EVANGELISTIC MEETINGS AT HARTSVILLE, N. Y.

The Hartsville Church held a series of special evangelistic and revival meetings in November, which were continued for ten nights. Pastor Ehret of the First Alfred Church preached each night to good sized audiences for the most part, and splendid interest was taken by the people of the community. During the meetings young people made the stand for the Christian life, and many took a renewed interest in religion and the promotion of Christian living.

For some time before the meetings the church was made ready for them in every way that could be found. The prayers and thoughts of the congregation were directed toward the success of the undertaking under God, and the pastor preached evangelistic sermons to prepare the way. The week before the special effort was to begin, a Prayer League was inaugurated. Those who joined in this league signed cards pledging their support of the meetings by prayer, their presence regularly at the meetings, and other aid.

The nonresident members had previously been sent a letter by the pastor containing news of the activity of the church in general and concerning the coming revival in particular, and soliciting their interest and prayers.

During the week before the meetings, an
Dear Friends:

Beginning November 8, 1926, the Hartville Hill Seventh Day Baptist Church will hold community revival meetings each night at 7:30. Rev. A. Clyde Ehret will preach the gospel. There will be special nights. Everyone is cordially invited to attend and co-operate with the community in this movement for Christian living.

You are concerned about the moral and religious interests of our neighborhood. Come and help promote them. If you would want to live in a section where there is no church or religious influence. Are you doing your part to uphold them? If you are interested in your religious welfare, or that of your family, or the community, we invite you to attend and boost.

Cordially,

S. D. Ogden, Pastor.

Besides this, the pastor made as many calls at homes in the community in the interest of the cause as the time, which could be found outside of the work in the seminary, would allow. About fifteen hours were spent in calls in the week, and a half just preceding the beginning of the revival meetings.

Considerable attention was given to the music. Each night the gospel was presented in song in special numbers of solos, duets and quartets, aside from the congregational singing. Much of the success of the whole series of meetings is due to the contribution of the musical talent, and the church is indeed grateful to those who so willingly contributed the special music. Each session was opened with a spirited song and prayer, and that continued.

The song service was followed by the scripture reading and prayer, the special music, and then the sermon; but on two evenings some time was given to a rather brief testimony meeting before the sermon, in which many as would witness for our Lord. Both were accounted most profitable indeed. Each evening before closing the meeting, opportunity was given for any who would to signify his intention to begin the Christian life and to profess faith in Christ. In addition to this decision cards were used the last three nights.

The gospel was presented not only through the earnest, spoken word and by means of stirring song, but also through messages presented to the eye on large posters and small printed cards specially prepared for the presentation of the gospel. Each evening a different card was read, bearing either a condensed preaching, some terse spiritual truths, an exhortation, or a challenge both to those who were and those who were not followers of Christ.

The pastor had a number of personal interviews on the subject of religion and decision for Christ, and some group conferences outside of the meetings. These were found to be highly profitable for all who were engaged in them. Nothing can quite equal the personal touch for winning a life for Christ.

Too much can not be said for the excellent and inspiring sermons which Pastor Ehret gave night after night, so well received by the appreciative audiences. The influence which these messages may have had in shaping the lives of those who heard them can not, of course, be estimated.

This special endeavor is being followed up by the pastor in specially designed sermons and a pastor's class in the "Christian Life and Church Membership" for the young people.

How Men Fall

Men never fall from a Christian life as a meteor falls through the sky, with a sudden flash. Men go down as stars do, gradually and quietly. The act of prayer is occasional. The reading of God's Word is casual. Nothing is extracted from it. Men rest it because it is their duty to read it. It is not food to them. Still less is its fruit luscious to their taste. They backslide, step by step, falling upon lighter sins, as upon a boulder, and then upon more of them, till at last they slip and spiritual death overtakes them—Beecher.

Let us cease comparison with others, and let us make every day a day of judgment upon ourselves! Look upon your own heart! That is the exhortation which comes to me from heaven I place every day, and if I obey it I shall have so much to do with my own faults that I shall have no time left to make remarks on the faults of another man.—Joseph Parker.

WOMAN'S WORK

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

March on, my soul, not like a laggard stay!
March swiftly on! Yet err not from the way.
Where all the nobly wise of old have trod—
The path of faith, made by the sons of God.
Follow the marks that they have set aside
The narrow, cloud-swept track, to be thy guide:
Follow, and honor what the past has gained,
And forward still, that more may be attained.
—Henry van Dyke.

INTERESTING NEWS FROM SHANGHAI

As all are anxious for news from our mission in Shanghai, I have taken extracts from personal letters received by Mrs. A. B. West.

Under date of January 13, Miss Mabel West writes: "The war is on again, as you doubtless know; and we are all safe, as I hope you know also. Sunday morning things began to happen. In fact, in the night they were happening; but we did not know it until about eight o'clock, when we heard there was fighting just west of here on the French border and out at the arsenal. The combined armies of the Fukien leader, Sung, and the Nanking deposed military leader, Chi, had attacked the army here from the North, supposed to be that of Chang Tso Ling, now one of the leaders of the Central Government. There has been a lot of looting in the country, as we have already heard, and there was a lot of looting in the city chapel; but hope they have not suffered, as they would have if we had been through war already this fall and knew that likely nothing would happen. I had just finished her supper when they came and said all were ready to move her. Anna was not there, so I went in and broke the news to her. She was so very tired and nervous that it went pretty hard with her, but George and Mr. Davis came right along with their cheery remarks and soon had her on the cot ready to go. Anna came before we started, so she felt better, and she seemed really to enjoy her trip; she saw the stars and the outdoors for the first time in nearly five weeks. She is now in the Crofoot parlor and we stay with her most of the time.

"Needless to say, we are having no school anywhere. Even the American school was closed, as the sharp fighting was not far from it. The commissioner of foreign affairs appointed by the Central Government is located in offices just across the creek from the school, which runs near the American school. Many of our girls went home after dark Sunday night and the rest, with four Bridgemans, spent the night at the Davison home. The girls from here slept in the basement and were as cozy as could be. I had just gone there to see how they were, with the news pop, near us was the sound of fighting; and
I flew to mother. It let up, so I flew over here to the Girls' School to pack up the rest of the things I needed over there and to help pack a trunk of our most necessary things in case we should have to move later on in the night.

"The firing kept up all night, off and on; but if we had not known it was firing, we should have thought it was the regular New Year's firecrackers. You see mother and I were inside with no window open in the room. We found that the only firing was done by the looters, who were all around us. The Bridgman girls went to bed at three, because they have soldiers next door to them and they stayed up to keep up the courage of the gateman. I have not heard from them this morning. Just now Miss Burbick and Mr. Davis are going into the Native City to see how things are there and are to try to telephone to the doctors.

Later—City people safe.

"Miss Burbick and Anna stayed here at the school the first night and I stayed here with Miss Burbick last night. The nurse is still here, for we do not know just what is to try to telephone to the doctors.

Yesterday I set out to see how things were shaping up for the Government School. As you know, soldiers have been stationed over the territory. I started out, only to have to detour a little way east of here (I was in a ricksha); we came up on the canal road again, and shortly were warned we could not go along. I told my business and then asked the guards themselves, who said we could go if we would go quickly. We started, only to be held up again, but were allowed to pass on being told where we had to detour. I reached the school and found more soldiers than ever, but they let me in and I saw the principal who said he had been compelled to let the boys go because they were too excited to stay. He said that we are now in the hands of the Chi and Sung armies and that there is not likely to be more fighting in Shanghai, but there will be looting until the soldiers are satisfied. I started back the way I came and had little trouble. I am sure some of the soldiers on guard at various places recognized me, for I go over to the school and past the temple where some of them stay so often. When we came to the place where we had to detour, there was great excitement and people were watching the Sung C—through which I had just come. Then we were passing the "Reds" or Chang Tso Ling men. I then realized what we had done. I had passed through parts of each army and was that far on my way back. When people began to run, and I was further convinced that the injunction to hurry was given with some reason, as they expected a fight soon, Then my man said they were opening fire; and, tired as he must have been, he sprinted up; and we got here before much fighting had begun. I could hear it behind me and that was exciting enough.

"So all schools with which I am connected are closed. Mother seems to be standing the change very well. I think it has done her good; she sees more people and 'Briar' acts as a tonic for her. If they fight close, we will move her to friends farther in the settlement or to the General Hospital until the trouble passes.

Miss Anna writes of an anti-Christian movement that is being felt to some extent in China. She says: "We feel that it is nothing to get excited over as it will test out the Christian constituency and show who really are believers."

MINUTES OF THE WOMAN'S BOARD MEETING

The February meeting of the Woman's Board was called to order by the president, at the home of Mrs. J. L. Skaggs.

Present were: Mrs. J. H. Babcock, Mrs. J. B. Morton, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. E. E. Sutton, Mrs. J. F. Whitford, Mrs. Shaw, and one visitor, Miss Lottie Baldwin.

Mrs. West read a portion of Scripture and Mrs. Babcock led in prayer.

The treasurer read her monthly report, and the board voted to adopt it. She presented correspondence from Doctors Rosa W. Palmbo and Grace I. Crandall, Linho.

The corresponding secretary read letters from the Committee of Reference and Counsel, New England Council, regarding the program of the Foreign Missions Conference of the United States and Canada, to be held in Washington, D. C., Mrs. Loofbolo, New Auburn; Mrs. Laura Persels, Farina, and Mrs. W. E. Davis, Lost Creek, requested programs for the Day of Prayer for Missions.

The president had letters from the Federation of Woman's Missionary Boards and the Misses Mabel and Anna West, Shanghai.

The president appointed Mrs. Daland and Mrs. Crozley members of the Conference Program Committee, of which Mrs. West is chairman. She reported progress on the work of revising the Woman's Board files.

Minutes of this meeting were read, corrected and approved.

Adjourned to meet with Mrs. J. F. Whitford in March.

MRS. A. B. WEST, President.

NELLIE R. C. SHAW, Recording Secretary.

AN OPEN LETTER TO A FRIEND

DEAR BROTHER: The following from an open letter to a friend you may use in the Recorder if it is worthy:

"Is it because people want to rid themselves of the Sabbath that they make such strenuous efforts to prove that the law of God, as written and engraved on stones, was done away or made void through faith?

"The favorite text usually referred to by those people is as follows: 'But if the minimization of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the minimization of the spirit be rather glorious?' For if the minimization of condemnation be glory, much more doth the minimization of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious.' (2 Cor. 3:7-11.)"

"We cannot believe that Paul intentionally contradicts the Lord and Master. If by your interpretation you make Paul say that the law is abolished, it is plain that he squarely contradicts the sayings of Christ in Matthew 5:17-19, 'Think not that I came to destroy the law, etc. Heaven and earth have not yet passed away; so according to the words of Christ the law is still in full force. That Paul's mind is in perfect harmony with Christ on this subject is proved by comparing other sayings of his. In Romans 7:7 he says: 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.' The same law says, 'The Seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' If that law was needful in Paul's day to convict him of sin, is it unreasonable that it should be needed today to bring the sinner to Christ? Again Paul says, Galatians 3:24, 'Wherefore the law was our schoolmaster to bring us to Christ.' Do you not think the sinner still needs the schoolmaster to bring him to Christ? He has further emphasizes the fact that you have made a mistake in trying to make out that he said that the law written and engraved on stones was done away by saying: 'Do we then make void the law through faith? God forbid. Yes, we establish the law.' The very thought of abolishing the law, or of making it void through faith as he expresses it, is so shocking to him, it calls forth the emphatic expression: 'God forbid.'

"My friends, is it not a dangerous thing to contradict all the law, simply to free yourself from the Sabbath? Remember what Christ said about the one that should break the least of these commandments and teach men so. 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'"

T. C. DAVIS.

Stuart, Florida,

February 8, 1925.

Some day we shall understand that God has a reason for every No which he speaks against the law of life. He would reveal it to us if we could bear it, but it is better not to pry into the mystery of his providence. The time will come in this life or the next when we shall desery why he led us as he did.—F. B. Meyer.

One of the peculiarities of human nature is that we abuse our friends when they are living and send flowers when they are dead. Selected.
As Paul says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." The "old man" must be put off and the "new man" put on. When Jesus called the four disciples saying, "Follow me and I will make you fishers of men, they "straightway left their nets, and followed him." If we are to do our full duty as Christians, we must "leave our nets" and surrender fully to his guiding.

I should like to refer to two of Jesus' parables: that of the pounds and that of the talents. Some teach that these two are variations of the same parable. I don't believe in that theory. In the former the same is represented, and so it is with each Christian. I believe the pound in this parable represents the message of salvation. It is given to us with the instruction to "occupy until I come." We are to "do business" with the gospel story. The talents in the other parable represent our several abilities. No matter how great or how small our abilities, we are to do as much as we can.

In preparation for soul winning, as in everything else, prayer is most important. We should pray that our "talents" be used to the greatest advantage. We should pray that we may be prepared in advance. We should pray for power in witnessing for him. We should not hesitate because of our seeming unfitness for the work. The Lord expects us to do as much as we can. Jesus told the disciples, "Ye shall receive power after that the Holy Spirit is come upon you and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." We are to be witnesses in our home community, in the county and state, in neighboring counties or states, and in the "uttermost part of the earth." What a program! But God promises us power to do it. We should pray for that power.

If we are to be successful soul winners we must know the message. And some say, "This is the plain: Hear the Word, believe it, repent of sin, confess sins, be baptized, and live right. To do the last, one must confess Jesus before men (show your colors), study the Word of God regularly, "pray without ceasing," surrender the will absolutely to the Lord, be a giver to the Lord's cause, and go to work for Christ. "Search the Scriptures" to find out the condition and destiny of those out of Christ, and the way to obtain salvation. Study the Bible; use the personal work, the methods of Jesus, Paul, Andrew, Philip, and others. Memorize verses (with references) to point the way to Christ. It is well with this study to use some good text on soul winning as a guide. I know of no better one than Personal Work by Torrey. Others are: "Preparation in prayer" by Pope, "Method in Soul Winning" by Main, and "Personal Soul Winning" by Evans.

Moody Bible Institute has a splendid course by correspondence on Practical Christian Work.

The best preparation for personal work, in addition to the above, is by practicing. You must be ready to give what you have on hand. You have studied and memorized all the verses necessary, etc. Just go out and do your best, trusting in God to give you power through the Holy Spirit. He can bless the feeblest and most crude. He can bless the purest and most spiritual. "He that winneth souls is wise."

SUGGESTIONS FOR THE MEETING

Why not make this meeting different from the ordinary meeting? Plan for several prepared five minute talks on evangelism: two or three on different phases of personal work, others on winning souls in hospitals and other institutions, fishing for men in neglected counties or states, and the use of tracts in soul winning, etc. You will think of others and fit the program to your own society and community. Have the talks practical, perhaps presenting some definite program for the society to carry out. Then give the pastor, or some other earnest Christian worker, fifteen minutes to stress the importance of personal work, and to plea for the young people to go "fishing for men." Perhaps this will be a good time to launch that personal workers' class, following some of the above texts. Every soul thus should have a "Fishermen's Club" by studying methods of personal work and to exchange experiences.

Nile, N. Y.
DENOMINATIONAL LOYALTY: HOW TO EXPRESS IT: HOW TO CONSERVE IT

MIRIAM SHAW

(Given at the Quarterly Meeting of the Southern Wisconsin and Chicago Churches)

Some times when I have gone to bed at night, I like to let my imagination wander. It takes me into all sorts of places and circumstances, through every imaginable experience, but somehow—as strange as it may seem, and as hard as I may try—I can never imagine myself anything but a Seventh Day Baptist.

I am glad that I am a Seventh Day Baptist. I believe in Seventh Day Baptists. I believe that they have a mission; that God has intrusted to them the holding and the spreading of a truth that is essential to the welfare of this troubled world.

How can we express our loyalty? A few weeks ago in our chapel exercises at the college, as we started to sing “Majestic Sweetness, Sits Enthroned Upon the Savior’s Brow,” the girl next to me whispered, “Oh, I know this, it’s a good old Methodist hymn.” She was quite surprised when I told her that it was written by a Seventh Day Baptist. We have a history about which we may well be proud in a right way. To the loyal we should be able to tell those who ask us about the Stennets, the Mill Yard Church, our interests in Holland, South America, and that sort of thing.

Furthermore, to express our loyalty to our denomination we must be able and willing to express our creed. There are people everywhere today not only willing, but even anxious, to know for what we stand. Can you tell them why you believe in the Sabbath, why you believe in baptism and what other principles you hold?

Then, I believe we should express our loyalty by a wise use of such tracts as Why I Am a Seventh Day Baptist, The Sabbath as a Family Day, or Pro and Con of the Sabbath question, not to be forced upon strangers, but to be given to those who are interested.

Loyalty can be expressed by taking an active interest in denominational affairs and problems. I wonder how many of us know the problems of the Young People’s Board, or of the Missionary Board? Do we realize what happens when our church fails to meet its quota?

This leads to the thought that loyalty can be partially expressed in dollars. However unfortunate it may be, the fact remains that every enterprise requires backing. There would be no such problem in connection with denominational affairs if every member tithed. This is what the Tenth Legion is trying to make clear to Christian Endeavorers who will soon be earning salaries, or producing. Can we not express our loyalty to our denomination by tithing?

Summer comes. How shall we spend our vacation? What could be more enjoyable than attending our General Conference? Here we can renew old acquaintances, make many new ones, seeing a new section of the country or visiting an old one—and all this can be gotten in without slating the general sessions, and business meetings. The people in Salem are making preparation for entertaining a large number of you next summer. It has been eight years since our Conference has visited the Southeastern Association. One Seventh Day Christian Endeavorer who was at Conference in Milton came home with plans already made for entertaining the young people next year.

I am not certain just what it means to conserve our loyalty; but I have thought of this—that our loyalty will soon be gone if it becomes so narrow that it is intolerant, it keeps us from co-operating with other Christians.

In choosing our life work we should think of conserving our loyalty. In whatever we do, or wherever we are, we can express our loyalty to our denomination.

Several years ago a little girl who belonged to a family of lone Sabbath keepers was visiting some friends in a nearby town. When Friday came, her mother telephoned that it seemed best for her to come home. She protested that the sun would be down before she got home. When her father met the train he did not find her. He started to go home, then went back and walked through the woods. There he found her curled up in a seat, with her pocketbook clasped in one hand, the Sabbath Recorder in the other, opened where she had been reading when she fell asleep. I am not recommending the Sabbath Recorder as a sleeping potion, but that such loyalty be instilled into the heart of more Seventh Day Baptist children by the example and teaching of their elders.

CHRISTIAN ENDEAVOR WEEK AT NORTH LOUP, NEB.

DEAR SABBATH RECORDER EDITOR:

Christian Endeavor week opened with a large attendance at Friday night prayer meeting and the Christian endowers furnished special music.

The Sabbath morning services were in charge of the Christian Endeavorers.

The Christian Endeavor choir was led by Mrs. Hill, and Miss Stillman at the piano. The choir consisted of most all of our regular attendance members.

Mrs. Leona Davis Thorngate led in the responsive reading; Mrs. Polan offered prayer; Miss Mable Thorngate spoke on “Life of Service”; Miss Myra Thorngate spoke on “Life of Friendship”; Mrs. Fern Barber Maxson on “High Purpose of Life”; and Albert Babcock was able to spoken on “Consacrated Life,” but he was unable to attend and his place was filled by Pastor Polan.

The afternoon services were led by Leslie Green, and we enjoyed very much the hour spent in discussing “Our Society’s Part in Our Denominational Program,” taken from that beautiful chapter, Romans 12.

Friday night, January 31, the prayer meeting was planned by the prayer meeting committee; and several talks on that of “Most of Friendship,” “Value of Friendship,” “Neighborliness of Friendship,” and “Friendship with Christ,” were greatly enjoyed.

At the beginning of the morning services the Christian Endeavourers gave a pageant, “A Challenge to Christian Endeavor,” written by Myra Thorngate. After the pageant the pastor preached a very impressive sermon on “New Consecration,” and the choir sang a beautiful anthem.

After Sabbath school the C. E. annual dinner was served in the basement of the church.

The theme for the day was “C. E. All Around,” and the favors which were planned by the Social Committee chairman were sailing vessels. Mrs. Fern Maxson assisted Mrs. Polan with the decorations. Myra Thorngate had charge of the dinner, Manly Wright of arranging tables, etc., and each was ably assisted by all who could be of service. Leslie Green was toastmaster and there were eleven speakers, each one bearing a letter of the theme. They were as follows:

C—Courageous Crew—Ruth Babcock.
E—embarkment—Ruth Lane.
M—missions—Leon Comstock.
A—amestrees—Lois Green.
L—Itfe—Howard Green.
D—dventure—Inez Hutchins.
B—allast—W. G. Rood.
O—ptimism—Myra Thorngate.
N—orch—Eunice Rood.
R—everses—Birdie M. Rood.
D—estination—Pastor Polan.
S—ing—Mrs. Polan sang a beautiful duet, “Sailing.”

There were seventy-two present, and all joined in singing the church hymn, in closing.

The Christian Endeavor and Intermediates held a joint meeting at four o’clock, which was led by our president, Birdie M. Rood. It was very interesting.

A good many stayed in the evening to help wash the dishes and, so closed a very helpful and inspiring week of Christian Endeavor.

C. E. CORRESPONDENT.
North Loup, Neb.
February 8, 1925.

A SABBATH WITH MILTON JUNCTION ENDEAVORERS

ELSTON E. SHAW

In the absence of Pastor Sutton, the Milton Junction Christian Endeavor society led the morning services January 24.

Harold Burdick opened the services with the Lord’s Prayer. Then Lawrence Green led the responsive reading, after which a hymn was sung. Dorothy Burdick read the
lesson from the Bible and Leland Shaw
offered prayer. Leora Gray sang a solo, which was very well liked. After another
hymn, the main speeches of the morning
were given. Following are the subjects and
the speakers:

Explaining Christian Endeavor Week,
Harold Baker; The Consecrated Life,
Constance Shaw; The Serviceable Life, Leora
Gray.

As a brief intermission, a quartet com-
poved of Marjorie Johnson, Elizabeth
Johnson, Lura Burdick, and Dorothy Bur-
dick, sang an anthem. Then the speeches
were continued. The Friendly Life, Flora
Crandall; The High-purpose Life, Miriam
Shaw. Then another hymn was sung and
the Christian Endeavor benediction was
pronounced.

At the Christian Endeavor meeting in the
afternoon of January 24, the Milton young
people came down and took charge of the
meeting. Pastor Polan, of Bolivar, N. Y.,
was the leader. The lesson was read verse
by verse and members of both societies
made comments as he went along. Paul
Green, of Farina, Ill., sang a solo, which
was well liked.

Mr. Hulett brought out the important
things that the endeavorers should know so
as to be best fitted to help their denomina-
tion and prepare themselves for work in the
church. Such questions as these were asked:
What do we know of the history of our
denomination and how can we get more
knowledge of it? Who are the denomina-
tional leaders? Why should endeavorers
join the church? Why do I believe in my
denomination? These were answered to
the best of our ability, and it showed how little
we did know.

The Milton Judaeus society is small, but
wide awake, and we will try to let our Re-
corder friends hear from us occasionally.

And a highway shall be there, and a
way, and it shall be called The way of
holiness; the unclean shall not pass over it,
but the redeemed shall walk there:
and the ransomed of the Lord shall
come to Zion with songs and everlasting
joy upon their heads: they shall obtain
joy and gladness, and sorrow and sighing
shall flee away. Isaiah 35: 8-10.

HOME NEWS

FARINA, ILL.—The Christian Endeavor society enjoyed a meeting evening January
29. George Wells and Olive Furrow were
the captains of the contesting sides, and sent
forth the various members to compete for
the prizes. After the games a real old
fashioned candy pull was indulged in under
the direction of Miss Flora Zinn, who was
voted by all to be an expert in this line.

The one hundred yard dash, the shot put,
the standing broad grin, and the relay race
were among the more hotly contested events
of the evening. At eleven o’clock after a
song and a prayer, a very sweet group of
young people departed for their homes.

There was an increase of twelve in our
attendance at our last prayer meeting serv-
vice. We did enjoy the solo by Arnold
Davis and hope to have a duet at the service
next Friday night. The subject will be,
Lives that Lift, and the verse chosen as a
basis of our thought will be Acts 10:38.
Come and bring a friend with you.

We rejoice in the interest manifested in
the morning program for the splendid
showing made in the way of attendance.
There was one family present last Sabbath
that have been absent for many weeks on
account of sickness and bad roads. It
did seem good to see them again. The theme
for next Sabbath will be, Out-
If you enjoy a race where the “Dark
Horse” wins, come to church next Sabbath.
The anthem will be, Awakening Chorus.
I recently read the statement that less
than two per cent of the children in one of
our large cities are receiving any kind of
religious instruction. The Sabbath school
meets this need. Come to Sabbath school
and bring the children. George Wash-
ington said, “Indulge with caution the sup-
position that morality can be maintained with-
out religion.”—The Farina News.

NORTH LOUP, NEB.—Christian Endeavor
week was fittingly observed by the young
people of the North Loup Church, the pro-
gram being in charge of Alice Johnson,
chairman of the Prayer Meeting Commit-
tee, and Elinor Stillman, chairman of the
Musical Committee.

Friday night, January 23, the pastor gave
a most excellent sermon, his text being:
"Wherewithal shall a young man cleanse
his ways," etc. The young people had

charge of the devotional part and of the
music.

During the week endeavorers were urged
to pay their pledges and many listened to,
and observed the urge.

The Sabbath morning services on the
twenty-fourth were given into the hands of
the young people, who furnished the music,
an important part of which was a large or-
chestra. Four splendid talks were given
on “The Friendly Life,” “The Serviceable
Life,” Mable Thorngate; “The Friendly
Life,” Myra Thorngate; “The High Pur-
pose Life,” Fern Barber Maxson; “The
Consecrated Life,” Pastor Polan, who
substituted for Albert Babcock who was kept
at home by bad roads.

The Christian Endeavor meeting in the
afternoon was led by L. O. Green, the
topic being, “Our Denominational Leaders.”
We are of the opinion the ears of some who
read this burned, and that they wondered
why. Complimentary things were said of
many of you and your good qualities were
made prominent.

Leaders, the thirty-first, was again
given over to the young people, and at that
meeting several other talks were given by
them, the theme being again, “Friendliness.”
The speakers were Maude and Louis Greene,
Elmer Stillman again. The pas-
togain gave a short sermon.

At the Sabbath morning service the
pageant, “The Challenge to Christian
 Endeavor” was given by the endeavorers. The
past, present and future were represented,
each group representing those who have
gone out from the society.

The exercises opened by a solo by Mrs.
Polan, “Our Pledge,” the words of which
were written by herself. She was accompa-
nied by Elinor Stillman at the piano and
Dell Barber on the cornet. At the close of
the song, Mother Christian Endeavor,
Leona Davis Thorngate, entered, followed
by Pessimism, Alice Johnson. Mother
Christian Endeavor lamented that the day
of Christian Endeavor was past, and
Pessimism agreed with her, saying the
young people of today were no longer inter-
ested in Christian Endeavor work. Optimis-
ism, Eunice Rood, entered and took both
to task for the lack of a火热 hearted and said
she would show them Christian Endeavor
had not been a failure. She brought in
the “Past,” who told of what Christian En-
deavor had meant to them. The “Glory

Song” was then sung and a Chinese girl,
Ruth Lane, told of the work of Dr. Grace:
Ernest Morgenroth, and Fern Barber Maxson,
a mother, told of the value the society had been to them in fitting them
for their work in life. Mother Christian
Endeavor brightened up after listening to
them, but Pessimism said the work done
was in the past. Optimism then broke into
the “Present,” while “In the Garden” was
sung. A college girl, Mable Thorngate, told
of her plans and of what C. E. means to
her. A teacher, Maude Green, and a doc-
tor, Manley Wright, were in this group.
The pastor introduced the “Christia,n
Endeavor. A Chinese lady, Elsa Rood, repeated: “I was a stranger and ye
took me in,” etc. Mother Christian En-
deavor was happy because of their words,
but Pessimism said there was still the
future. Optimism accepted her challenge
and presented the “Future,” a high school
girl, Ruth Babcock, the “Call of the World,”
L. O. Green and the “Church,” Pastor
Polan. While this group was coming in
there, Pessimism promised to “Carry On” and promised bet-
ter work for the future than had been done
in the past and was being done in the pres-
tent. Mother Christian Endeavor apologized
for any discouragement and ordered Pessimism
from the rostrum, and all sang, “Loyalty to
Christ.”

All together it was the most impressive
service held in our church in many a day.

There were but few dry eyes in the congre-
gation while the pageant was being given.
Minds went back to the past, dwelt on the
present, and then went on into the future;
and all felt that the youth of today are as
loyal as in other days and that we have
nothing to fear as the student, the world,
and the ministry are ready as ever to give
service.

The pageant was written and directed by
Myra Thorngate, and all who were present
when it was given felt Myra had done bet-
ter than the best.

All young people were invited to remain
at the church for a mid-day meal, which
had been prepared under the auspices of the
Social Committee, of which Mrs. Polan is
favored. The young people would return for—was abundant and well served.

After the appetites had been appeased,
L. O. Green acting as master of ceremonies,
(Continued on page 255)
As we read the story of Abraham from our Bibles, we cannot help but admire him. He was wise in his choices and let God lead him in right ways. You ask your pastor some day if he is sorry he obeyed God and became a minister instead of an engineer or a carpenter; and he will always tell you that he was not, for he is far happier being your pastor and helping you to be a better boy or girl.

We can't all be ministers, for if we were all ministers there wouldn't be any one to listen to us when we preached! But we can all be Abrahams just as much as our pastors are wise Abrahams. We can all choose to give our hearts to Jesus and try to follow, love, and obey him in all that we do and say. When God asks us to help someone in need or to be a teacher in the Sabbath school or a deacon in the church, we, too, like Abraham will choose wisely and do as God wants us to. Some of our decisions may be just as hard for us as Abraham's were for him, but we will always be happier in the end if we obey God's voice and not our own desires.

Ashaway, R. I.

GEORGE'S MISTAKE

I'd never hurt a cherry tree.
I wouldn't even scratch it!
And George was foolish, wasn't he?
To chop one with his hatchet.

If he had thought a little bit,
And done some careful picking,
His folks might not have minded it—
He'd saved himself a licking.

But just to think, a cherry tree!
It fills me with surprise.
But maybe George was not like me—
I'm strong for cherry pies.

—Selected.
A SABBATH SCHOOL QUESTIONNAIRE

As I am expected to use this page in the Recorder in the interest of the Sabbath schools of our denomination, I wish to know as much about all our schools as I am able to find out, and therefore, sending out the following list of questions, hoping through them to secure all information practicable. I would like to have some one in every school who can do so, and will, send me as soon as convenient, answers to all the questions.

There may be some of them that can not be definitely answered in every school. If so, let me have all such information as can be given. I will file the papers for reference from time to time. I am sure they will be helpful, so I shall be made happy by every hearty response. I shall be glad, too, to receive letters about Sabbath school work containing either information or suggestion. I wish the page may be made interesting enough to be read by every one who reads the Recorder, our blessed means of communication one with another.

1. Name of your school?
2. When established?
3. Present membership?
4. Is it increasing or decreasing?
5. Name of the superintendent?
6. Name of the secretary?
7. Number of departments?
8. Number of teachers in every department?
9. Lesson helps for every department?
10. How many copies of the Helping Hand?
11. Do you have teachers’ meetings?
12. How many adults attend the school?
13. Is the Sabbath school held before the church service or after?
14. Do the children of the school attend church service?
15. How many members belong to the church?
16. Is your Sabbath school a nursery to the church?
17. How many ministers and missionaries have gone out from it?
18. Do you have any expectant parents or missionaries?
19. Can you tell of something of particular interest in connection with your school?
20. What further information can you give?

Because I have asked about how many departments in schools let not the little groups that meet on the Sabbath neglect this list of questions, for they are of greater importance than we are apt to think. It is in such schools as are in one way or another handicapped by unfavorable conditions that the most earnest efforts are made to keep things going; and it is everywhere and all the time through such effort that spiritual growth is stimulated and developed whether in large groups or small. As a rule more ministers in our denomination have come from our rural communities—young people who had to struggle for success—than from those more favorably situated. Is there a tendency among those who get along the way to look toward something that pays better than the ministry?

Please answer my twenty questions seriously.

LESSON X.—MARCH 7, 1925

THE SAVIOUR ON THE CROSS

Golden Text—"He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" Romans 8: 32.

DAILY READINGS

Mar. 6.—Christ’s Death Commemorated. 1 Cor. 11: 23-34.

(For Lesson Notes, see Helping Hand)

The soldiers marched to the church and halted in the square outside. One wing of the edifice was undergoing repairs, so there was room for only part of the regiment. "Sergeant," ordered the major, "tell the men who don’t want to go to church to fall out." A large number quickly availed themselves of the opportunity.

"Now, sergeant," said the major, "dismiss all the men who did not fall out and march the others in—they need it more." —The Baptist

OUR WEEKLY SERMON

DEAR DR. GARDNER:

On Friday night, January 30, of Christian Endeavor week, the Christian Endeavor society assisted me in the prayer meeting in an unusual way. In fact they practically had full charge of it. I outlined the subject of the evening as follows:

Subject: The Christian a Light.

“Among whom ye shine as lights in the world; holding forth the word of life.” Phil. 2: 15-16.

1. The Light of the World—Tacy Crandall,
2. The Duty of Living the Gospel—Helen Hill,
3. Active Duty to be Done—Clarence Crandall,
4. How the Work is to be Done—Elizabeth Kermon.

The papers by these young people are really splendid. They are, in fact, short sermons. I am sending them to you, thinking that others may enjoy them as well as we did. The four published in one issue might serve well for the Weekly Sermon column.

A. L. Davis.

Ashaway, R. I., February 13, 1925.

CHRIST THE LIGHT OF THE WORLD

TACY CRANDALL

In John 8: 12, Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life.”

Great men have appeared in the world in all the ages. Among them is Dwight L. Moody, the great evangelist, who has instituted two schools, one at Northfield for women and the other at Mount Hermon for men, which are shining lights to his memory. Another is David Livingstone, a Scotch explorer, of humble parentage, who as an agent of the London Missionary Society labored and traveled in the interior of Africa. The labors of Livingstone in the African wilds are detailed in his Missionary Travels and Researches in South Africa, and a Narrative of an Expedition to the Zambesi. Another is Dr. Adoniram Judson, who through the American Baptist Missionary Union, labored in Asia, Africa, Europe, and in Indian missions. There is also Billy Sunday, and of our own missionaries, Doctors Sweeney, Crandall, Palmberg, Miss Susie Burdick, Rev. J. W. Crofoot and Rev. H. E. Davis.

They have been called lights, but Christ is the light. When we turn to God we find "a lamp unto our feet, and a light unto our path."

The story is told of a traveler on the mountains, who was for a time enveloped in a heavy mist and could scarcely see his way from one rocky spur to another. Suddenly the mist rolled away and to his surprise he found himself standing on the verge of a fearful precipice. The misty cloud was swept away just in time to show him his danger.

So, when Christ becomes a "lamp to our feet," it shows us the perils of the way, and we walk in safety. Let us remember that we are to keep this light with us wherever we go and we will walk in comfort, confidence and safety.

While a torch gives only a little light, a lamp a little more, and our electric lights still more, Christ shines full orb, revealing God and his word. While other lights shine only for a short time, and go out, Christ, the Light of the World, shines on forever. He is the guiding light. If we follow Christ, we shall not walk in darkness.

Christ desires that we should rejoice in that Light. He teaches that he is represented in the moral world by his people, who are to let their light shine before men. This is our privilege, whether young or old. The light often shines through young hearts just as clearly as it does from older people.

We must keep the light shining in our own hearts, keep it shining on the pathway of others.

"Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save."

THE DUTY OF LIVING THE GOSPEL

HELEN HILL

"Among whom ye shine as lights in the world." Phil. 2: 15.

According to the text we are to live in such a way that we may be blameless and...
harmless, the sons of God, without rebuke. Would we then stand out among others? It would seem that we would because we are in the midst of a crooked and perverse nation. We can not help but feel as we take up the newspaper that there is a great deal of crookedness and perverseness in this so-called Christian nation. Therefore, we must shine, in other words, show forth the Christ Spirit.

To be sure, our light may not be any larger or stronger than a candle, but how much cheer a candle can give when the electricity is turned off. God represents the electricity. When people do not allow God into their lives it is dark, and a little candle like a candle may help to brighten their lives until the real light is turned on.

Then the text goes on to show why we shine as the light of the world—because we hold forth the word of life. Everywhere people are looking for life; each one interpreting the meaning to suit his particular mood; each one groping about blindly here and there, but, dissatisfied. We hold in our hands the word of life.

It may depend upon us whether these people find what they are looking for or not. Suppose a man is one of that of the man whom the minister told about in his sermon. He was an officer in the church, he was a fine husband and father; but when he got down town he never thought anything of it. He was down town he never thought anything of it. Why did he not? was an officer in the church, he was a fine husband and father; but when he got down town he never thought anything of it. Why did he not think of the man he was back home. What was the matter with him? He let God in so far, but shut him out of the rest of his life. We need to take God into our whole life. Would this man have shown any one the light of life he was looking for?

Some times we have heard people say, “I don’t want to join the church because some of the people do not live up to what they profess.” We are quite apt to say that person has taken the wrong attitude. Quite true, but at the same time, are we living up to what we profess? Do we live every day the Christ life, or are we like the little girl, who, as she came out of the church one Sabbath said, “Good-bye God until next week?”

Christ said, “Ye are the light of the world,” and again, “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.”

**ACTIVE DUTY TO BE DONE**

**SERMONETTE III**

**CLARENCE CRANDALL**

Philippians 2:16: “Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.”

As we have just heard, unrighteousness is rampant in the world and has been ever since the first sin was committed in the Garden of Eden. What this sin sick, weary world needs is the leavening power of the gospel of Christ. Although Christ gave the commission to his disciples to go into all the world and preach the gospel, and although the story of Jesus’ love has been preached and has touched a large part of the world, yet there are thousands upon thousands not only in foreign lands but in our own land who have not heard that Christ died for them; and if our Savior were here tonight, right here in Ashaway, he would, I think, give the same commission, for there are many all about us who do not know the joy of Christ as a Savior or else are cold and indifferent to his love and the success of his kingdom.

This duty of preaching the gospel rests upon Christians everywhere. God intends that every Christian shall be a missionary. This means you and me, all of us who have taken the name of Jesus. We are here for a purpose and if we as Christians are untrue to this responsibility, who will carry on the work committed to the Church? Will the wicked, the thoughtless, the indifferent? Indeed not, if Christians do not do it, it will never be accomplished.

And the active duty which we must do is to stand for the Word of God. There are today so many “isms” creeping into the Church that we must be on our guard. This spirit of revolt is expressing itself more and more within the ranks of professed Christians. God’s Word which He inspired is unchangeable and should be “a lamp unto our feet and a light unto our pathway.”

The hour calls for heroic, loyal, and consecrated Christians if the kingdom of God is to succeed and we are to receive our reward. If our journey is run the “well done thou good and faithful servant, enter thou into the joy of thy Lord.”

**HOW THE WORK IS TO BE DONE**

**SERMONETTE IV**

**ELISABETH KENYON**

“Go ye into all the world and preach the gospel to every creature.”

We have Christ’s commission, “Go ye into all the world and preach the gospel to every creature.” Let us imagine ourselves in that room just before Jesus appeared to the eleven disciples. We see them talking over the events that have occurred within the past few days. Perhaps they are a little doubtful because Jesus has not risen from the tomb. We know from the words preceding this that they were full of unbelief and fear, because they believed not them that had seen him after he was risen.” Right in the middle of their conversation Jesus opens the door and walks in. He is rather displeased with their unbelief and reproves them for it. Perhaps he is sad because they are wasting their time when they might be helping the people around them.

Jesus spends very little time with them, yet takes time to explain what he expects them to do. They are to go and tell others about his love. This is not enough, they too, may be saved from their sins.

How could eleven men go into all the world? They are, perhaps, a little discouraged for that work seems so impossible and hopeless. Yet Jesus does not leave them helpless or hopeless. He tells them that after he is gone he will still be with them to guide them in their work and to give them inspiration and courage. They are to begin right where they are, right in Jerusalem, and tell the glad tidings of salvation to their friends and countrymen; then they are to reach out to the other parts of the country with their message. Besides doing this work themselves, they are to find others and send them on like journeys, reaching others and still others. And the last verse tells us, “They went forth and preached everywhere, and power was given unto them.”

So Christ’s great commission through the centuries has come down to us, just as important, just as needful, just as much our duty as it was of the disciples of old. Christ from heaven is still guiding his children and commissioning them to go and tell others. We, too, must obey the command of our Savior and Friend. If we fail, God’s plan for us will be lost and our time spent on this earth will have been useless. If we fail today, we know not what the consequences may be tomorrow. We may be like the two eagles which were captured when but two weeks old and confined in a large room-like cage. They grew like ordinary eagles, and they measured six feet from head to tip of tail. Of the owner left them in care of a servant, and upon returning found the eagles gone. The servant had left the cage door open and the eagles walked out. They attempted to use their wings as God intended them to be used, but they were too weak and untrained that while one eagle was trying to fly across a stream it fell into the water. It was rescued only to be shot by a cruel boy. The other reached the lower limb of a tree near by but met the same fate. Our fate may tomorrow be the same as that of the eagle—our lives may be taken away before we have used them in the way God intended they should be used. James H. McConkey says: “Stay where you are and do the next thing. Consecration does not necessarily mean dis-location. If God wants you elsewhere he will lead you there, but be sure to follow.”

Staying at home as God’s willing and obedient children we can carry out his great command through prayer, money, sympathy, love, and personal work. Dr. Henry Foster, founder of the Clifton Springs Sanitarium, was a man of marvelous power with God. The secret of his power was shown a visitor at the sanitarium by one of his physicians. The visitor was led upstairs into Dr. Foster’s office and across the room to one of the corners where he was shown two ragged holes in the carpet made by the knees of God’s saint in his life of prayer. If we lack wisdom and courage we can find it in the same way Dr. Foster found it, through constant prayer with our Lord and Master. Then if our lives are truly prayer lives, our time, our money, our fact, all we have will be used in helping to spread the gospel throughout the whole world, and especially right here in Ashaway where it is so much needed. If we are truly his, we can’t refrain from doing personal work, from living our lives so that others will see Christ in us. And through doing this serving him others will want to follow in his footsteps.

“Poor service in any task will keep any man poor.”
DEATHS

Whitford.—Charlotte Whitford was born in Brookfield, New York, January 12, 1843, and died in Brookfield, February 5, 1895. She was the eldest of seven children born to Silas and Mary Burch Whitford. When she was fifteen years of age her mother died. She gave a mother's care and affection to the children of the family; and also to a nephew, Silas Witter, who was left an orphan by the death of her sister. She is survived by two brothers, Orton Whitford, and Deacon Nathan S. Whitford.

She was baptized in 1863, and joined the Brookfield Seventh Day Baptist Church, in which she has ever remained a faithful member. She has always lived on the Whitford homestead and lived a life of unselfish service. Of her it may be said, she is of that number who "rest from their labors, and their works do follow them."

Funeral services were held in the Brookfield Seventh Day Baptist church, February 8, conducted by Rev. E. F. Peterson. Interment was made in the local cemetery.

Hunter.—James Hunter was born in May, 1861, and spent his life in the vicinity of Brookfield. In 1892, he married Glencie Palmer, who died some years ago. He died December 27.

Funeral services were conducted by Rev. E. F. Peterson, December 27, at the home of Mrs. Julia Palmer, and interment made in the village cemetery.

Sr. John.—Mrs. Fhebe St. John, daughter of Nathaniel, and Ann Green, was born in North Brookfield, May 17, 1837. She was married to George W. St. John, with whom she celebrated their sixtieth wedding anniversary some time before his death, which occurred in 1920. To them were born two children: Myra, Mrs. Albert H. Camp, of Plainfield, New York, and George H., of Utica, New York.

She was baptized in early life by Elder Summerbell, and joined the First Brookfield Seventh Day Baptist Church at Leonardville. She passed away at home of her daughter, Mrs. Camp, in Plainfield, January 22. Farewell services were conducted in Plainfield, by Rev. A. Y. C. Booth, and in Leonardville, by Rev. F. E. Peterson. Interment in the old cemetery, Leonardville.

She was a woman highly esteemed in the community and ever faithful to her church obligations. "Blessed are the dead who die in the Lord."

Hewer.—John J. Hewer was the son of Res- ben and Elizabeth I. Hewer, and was born in Crab Bottom, February 17, 1836, and died at Roanoke, Va., February 8, 1925, in the eighty-ninth year of his age.

When eighteen years of age he went with his father's family to Roanoke, and settled with them in the beautiful and fertile cove, where the remainder of his life was spent. Of vigorous German parentage, he inherited tendencies to thrift, hard work, and progress, which characterized him as a valuable citizen, and which have meant so much in making this country what it is.

On May 24, 1859, he was married to Amanda Jane Bond. To them were born three children: Viola M., Ina V., and Effie A.; of these, only Ina V. Ford remains.

In this Christian home, Lillie Dale Smith was born, and received her education. Claude Hewer. Here also Ernest Greathouse found a home for several years.. Hevener. Here also Ernest Greathouse found a home for several years.

Of his three children, he has a daughter, Mrs. Ina Ford of Roanoke, and a son, M. M. Hewer, seven grandchildren are left: Nell, John, Paul, Mary, Lawrence, Roger, and Ina Margaret. All join in mourning his going. The inspiration of his clean, upright, Christian living will strengthen the faith and encourage all who knew him, to a larger and more active life. His philosophy of life was that one ought to leave his "little spot" in the world better than he found it.

Safeguard with a wise bit of heart-lore accounts for his unselfish and successful career.

"Sunset and evening star, And one clear call for me, And may there be no moaning of the bar, When I put out to sea."

"For tho' from out our bourn of time and place, The floods may bear me far, I hope to see my Pilot face to face, When I have crossed the bar."

Farewell services were conducted at the home by the Rev. George W. Holt, former, who spoke from Genesis 12: 8. "And there he builded there an altar unto the Lord."

H. C. V. H.

Let me, O my God, stifle for ever in my heart every thought that would tempt me to doubt thy goodness! I know that thou canst not but be happy and merciful Father, let me no longer reason about grace, but silently abandon myself to its operation.—Fénelon.

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