

# The Sabbath Recorder

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## JESUS AND THE WOMEN

Women stood on the edge of the throng and listened to him with that thrill we feel when the sermon touches us. He spoke of the woman in the kitchen, like the one he knew in Nazareth, putting in the leaven and thinking of the kingdom of God, or the woman who had lost her piece of silver, and the woman who had lost something finer and in her shame found mercy and forgiveness. We think of the little daughter raised from the dead, of the restoration of the demoniac boy, of the fear and faith of one who touched the hem of his garment; and women in every part of the world are lifted up and transformed and find abiding joy in the vision and the satisfying activity in the work he has left to be done. Women do not need a new religion or a new philosophy. It is all in their Word from God. They only need to accept and practice it.  
—Mrs. Henry W. Peabody.

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# The Sabbath Recorder

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VOL. 101, No. 22 PLAINFIELD, N. J., NOVEMBER 29, 1926 WHOLE No. 4,265

*"Lord Jesus, we pray thee to manifest thyself to us as not to the world, so that we may be changed into thy likeness and that those with whom we associate may acknowledge that we have been with thee and learned of thee!"*

*"Grant us grace, O Lord, so to live that those who love us and live with us may be conscious of a growing resemblance with thyself! Whilst we behold thee in the mirror of thy holy gospel, may we be changed into the same likeness!"*

## Important Questions Do We Need Revival Of Sabbath Conscience?

When the prophet Habakkuk reviewed the history of his people, he was filled with great concern for their future, for he saw that "in the midst of the years" they were in special need of divine help. In view of this he prayed earnestly for a revival of the Lord's work "in the midst of the years." The emphasis placed on the "midst of the years," it seems to me, was very significant. The prophet had studied the record of his people until his soul was stirred within him and he did not hesitate to say, "I was afraid." From the story of years gone by and the tendency of things in the middle passage of Israel's life, the prophet had come to see that they were tending toward trouble on account of worldly prosperity and indifference toward the things of God.

In the years when Ephraim was a child, heroic zeal for the true God had moved the leaders; but there were so many signs of loss in interest and so much lack of enthusiasm and such a sense of spiritual death that he could not help that heart-yearning prayer for a revival of God's work "in the midst of the years."

Dear friends in all our churches, are you not feeling in these times that as a people we too are living amid the dangerous tendencies of our middle passage? As a denomination we are indeed in the midst of the years. In the denomination's early life our fathers lived the simple life of pioneers in a comparatively new land. Riches, they had none; endowments and memorial funds were unknown; of life's luxuries there were but few; their source of strength was in

Jehovah, and they had the enthusiasm of early years for the good work whereunto God had called them. With them revivals were frequent and always welcome. By these our churches were made strong, and by these most of our members were brought to Jesus.

Tell me, my friends, how are you feeling about our changed condition in these passing years? Are not the sweeping tides of worldliness bearing too many of our own away from their spiritual moorings? Is there a sense of spiritual death in our churches that will not down by any kind of admonition? Are we losing interest in the Sabbath which God has called us to exalt in a Sabbathless world? How can we account for the lack of interest in the Onward Movement? What mean the many empty pews in our churches? As individuals, are we doing as well as we can to make the church truly the light of the world; or is its light only dimmed by our deadness?

In our unprecedented prosperity, are our desires for worldly gain and pleasure causing us to forget our Lord and Master?

Such questions as these, honestly faced, will soon convince us that the tendencies of these middle years in our history do call upon everyone who really loves our good cause to sincerely pray, "O Lord, revive thy work in the midst of the years." In the words of another prophet, let the burden of every heart be, "Wilt thou not revive us again: that thy people may rejoice in thee?"

## Is History Repeating Itself?

When God's people of old, after being so marvelously led in their early years, came to dwell in "a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil and honey; A land wherein they could eat bread without scarceness." . . . A land whose stones were iron and out of whose hills they might "dig brass," and when the people had built "goodly houses, and dwelt therein," when herds and flocks and silver and gold

had multiplied, then it was that special warnings were given lest their hearts be lifted up and they forget the Lord their God.

Friends, are we living in such a land? -Is not this middle passage of our life as a people, such a time? Did not ruin come to Israel because she closed her eyes to the tendencies of those times? If we allow history to repeat itself, can we hope for any better outcome?

Take the matter of our loyalty to the Sabbath of the Bible. We can theorize about it very well, but mere theory will not avail. Our example must harmonize with our teachings. If we are to possess the holy regard for the Sabbath that made our fathers strong and true, we must have a revival of genuine Sabbath *conscience*.

In these years, the widespread loss of conscience in the great world about us regarding any *sacred* time whatever—the spirit that is fast making Sunday only a holiday instead of a holy day, seems to be *contagious*, and we have great reason to fear for our future if we can not overcome the effects of it upon ourselves.

In all our churches there are too many who show no interest in Sabbath reform. If the minister preached on the Sabbath question while Sunday folks are present, the parents are too apt to criticise it before their children, and so leave the impression that the Sabbath truth is not very important after all. Young people who live in such an indifferent atmosphere for years, hearing nothing but regrets expressed because the Sabbath stands in the way of their getting on in the business world, and feeling nothing in their homes more keenly than the half-hearted religious influence of parents, can not be expected to be very strong in Sabbath truth—or in any other religious truth as to that matter. Oh, my friends! Can you not see in these things serious symptoms of a sickness unto death? The great Physician alone can apply the needed healing remedy. Once again, I plead for a revival of clear, consistent, Sabbath conscience that listens to the voice of God in the soul and that turns to his law as true as the needle to the pole. Sad indeed will it be if the old-time angelic voices of God's holy Sabbath day shall cease to be heard in the homes of Seventh Day Baptists! Then, indeed, will history repeat itself, and all the world will become sabbathless.

**So Much the Worse For the Nation And for the World** As I opened a large New York daily paper—one of the characteristic Sunday bundles of everything but Sabbath reading—my attention was attracted to a large picture showing a number of vessels engaged in landing rum on a desolate shore upon which a stormy sea was breaking. The article accompanying the picture explained that the picture showed why Norway had voted out prohibition!

I could not help thinking that the troubled waves of a sea that brought such a curse to a country were not the only forces bringing ruin to Norway, nor yet to America. The troublesome dangerous influences of public sentiment, created and kept going by the host of wet newspapers, subsidized and paid to do just such work, are more disastrous to a nation than the waves of the ocean upon which bootleggers ride.

The fact is, one of the greatest encouragements for such outlaws is found in the attitude which these molders of public sentiment, called newspapers, continually and persistently assume in favor of outlaws and against law and order.

It does not speak well for any nation when its best laws for human betterment are openly and maliciously violated and its Constitution is practically trampled under foot by rebellious anarchists, until the impression gains footing that such nation can not enforce its laws. Then the case is made all the worse when the leading papers improve every possible means—by pictures and writings that magnify and exaggerate the evils—for the very purpose of helping anarchists to overthrow the government! In this way the very spirit of rebellion is fostered, and a nation is on the way to its doom when its rulers listen to such a plea for its not being able to enforce its laws.

A practical confession that the nation is hopelessly at the mercy of outlaws and thugs certainly does, not give much assurance of its future success. Any newspaper that tries to create such an impression in the public mind against law and order should be classed in the ranks of anarchists.

**Homeward Bound Historic Scenes** After three pleasant Sabbaths with the Battle Creek Church, in which attentive audiences of one hundred fifty to two hundred hearers gathered in the sanitarium chapel, and

after two pleasant cottage prayer meetings with the friends there, I turned my face homeward with a feeling that Battle Creek is indeed an important field for our work as a people, and that it should be encouraged by our prayers and our practical help.

They need a pastor there, and I hope they may be able to secure one before long. Brother Jordan, chaplain of the sanitarium, is a very busy man, too full of Christian work every day to carry the burden of the pastorate with all the rest, but he will be a very pleasant, helpful yokefellow for any pastor who answers the call of the church.

On the evening after Sabbath, November 20, I took the home train which runs over the Lehigh Valley lines. At almost every turn on this old road, familiar to me years ago, memories of other times were awakened, and although the day was a wintry one, lasting from daylight until long after dark, it was a restful day, full of pleasure and memories regarding scenes in this "Switzerland of America."

I never tire of its mountain scenery, and there is a special charm to the view from the summit of the mountain divide, where is spread out that far-reaching landscape of the famous, historic Wyoming Valley. This name is from an Indian word meaning "large plains." The valley is three miles wide and twenty-one miles long, with mountains one thousand feet high on both sides. From the summit on the Lehigh Valley road, this is one of the wonderful scenes in America. One can see the entire length of the fruitful valley now covered with splendid farms and comfortable, prosperous homes. It is indeed a far look in one of nature's inspiring masterpieces.

But from a historic point of view, it requires a telescopic imagination to realize something of the tragic scenes and bitter controversies through which this famous valley had to pass before the question as to its ownership was finally settled.

More than one hundred seventy years ago this valley was purchased from Indians by a Connecticut Company, but white people were unable to settle there owing to hostile tribes, and after some years a company of Pennsylvanians purchased it a second time, by white people, from the Six Nations. This gave rise to a controversy between the inhabitants of two states, which lasted six years, when the Connecticut peo-

ple succeeded in making a settlement there, containing more than two thousand inhabitants. Finally, in 1778, the inhabitants were almost annihilated by an army of British and Indians, in which even the prisoners were tomahawked by the savages, and that, too, after being promised protection by the British.

Finally it required the action of a commission appointed by Congress and an action of the state legislature before Pennsylvania secured the settlers in their possessions. In all the story of Indian warfare, there was nothing more tragic than that of the battle of the Wyoming Valley.

It has been my privilege to see this peaceful paradise of these years many times, and it always sets me to dreaming of the vicissitudes through which it has passed. Whether seen in the bright glow of the morning or under the blazing light of the noonday sun or, as on this occasion, when the gathering shades of evening begin to wrap the entire scene in a hazy mantle, it loses none of its charm.

To the pleasure of a magnificent landscape scene, there is always added the imaginary picture of the heroic deeds and painful sufferings through which its early settlers had to pass.

I sometimes wonder if the people of these happy, prosperous times fully appreciate the blessings they enjoy, which have been purchased for them at such fearful cost and by untold sufferings.

**Report of Building Fund** Our last report, dated November 10, stood at \$26,128.13. Since that date we have received \$115, making the present amount on November 24, \$26,243.13.

Friends, it can not be that so many of our people in all the churches have no interest in our having a suitable, much needed denominational home. It must be that many bearing the names of old Seventh Day Baptist families will soon be heard from in some tangible expression of interest in such a building as a memorial of their worthy fathers and mothers, and as a hopeful expression of their faith in our future.

Never lose an opportunity of seeing anything beautiful; because beauty is God's handwriting.—*Ashaway Messenger*.

## WHAT OF THE DAY? WHAT REMEDY HAVE WE FOR CONDITIONS FACED?

REV. E. ADELBERT WITTER

(A sermon preached before the Northwestern Association at Farina, Ill., September 16, 1926, and requested for publication in the Recorder.)

Text: Isaiah 21: 11, 12: *Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.*

The land of Edom lay in the darkness and silence of death and decay. The prophet seems to hear that silence broken by the cry, "Watchman, what of the night?" The Edomites could not endure the darkness and silence longer, so they cried out. List to the watchman's answer, "The morning cometh and also the night: if ye will enquire, enquire ye: return, come."

It would seem from the words of the watchman that the morning of God's mercy is at hand. Deliverance from the darkness of death is possible if use will be made of the morning. There is also found the word of warning in, "also the night." The night of opportunity lost is sure to come to all who fail to use the morning and come into the shelter of God's forgiving grace.

It is often well for one to stop and carefully consider conditions. On the part of the business man a willingness to face conditions and thoughtfully devise a plan of procedure by which he can successfully meet existing conditions is the only means by which he can be saved from failure. What is true with the business man is true with the church, the denomination.

In the sessions of our recent General Conference it was evident that not only the leaders but all having a part on the program were feeling the need of just this facing the conditions of our denominational life with desire, yea, with determination, to find a means of meeting existing conditions in a way to insure growth and real development.

It is in harmony with this manifest purpose that I have been impelled to bring to you that which I have prepared for this opening session of the association.

One can not carefully survey the history of the early period of our existence in this country and fail to realize that there was fixed in the minds of those who constituted

the early churches a deep conviction that they were called, in an especial manner, to spread abroad the knowledge of the seventh day of the week as the one and only Sabbath of Jehovah.

With that conviction resting upon them they went, as it were, into the uttermost parts of the earth, proclaiming the unsearchable riches of the kingdom of God and the imperishable nature of the Sabbath.

So far as we may know, they followed the teachings of Deuteronomy 6: 5-7, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." With this kind of preparation of heart and religious life, is it any wonder that we find father and son and sometimes whole families entering upon the work of the ministry and becoming heralds of the gospel of light and life?

With a conviction of the eternal truthfulness of the message they bore, is it any wonder that wherever those early pioneers of the denomination went there were gathered little groups of believers, and churches were organized by the riverside or under the shade of the forests? Is it any wonder that these places in nature's temple became consecrated places of meeting for religious worship till such time, when, out of their meager means, they could erect a log house, a soddie, or some other kind of building that might be to them a church, a place of worship? In the possession of such a spirit, with the open Bible and unfaltering faith in God, the early fathers went forth to build their schools and churches. Wherever they went there was an increase of interest in religion and in education, and there were added continually to their numbers such as became possessed of this spirit. Mighty things were undertaken and carried forward in those days. Faith was active, hope strong, and life was full of vigor.

I have brought to you this brief picture of the past for a purpose. I do not desire to make a contrast between the past and the present. I have felt that perhaps this

glimpse of the spirit of other days might help in our study of present conditions and their causes.

For some years there has been a gradual falling off in our numbers. Little or no new work has been taken up. Very little has been done to extend our borders or, as Seventh Day Baptists, to occupy new territory. New members and churches have been added, to be sure, but they have largely come seeking a people with whom they might worship the Lord and keep the Sabbath of Jehovah. Instead of a real progressive work being done through a going out, like Paul, into regions beyond, there has been a staying by the stuff—a standing by and watching the churches grow less and the Sabbath interests die out.

Some of our pastors know full well what this means. They know what it is to be sick at heart as they see their field of activity becoming more and more narrow, their young people fading away by removals for advanced school privileges or joining hands with the sabbathless world for the sake of better business openings or because they have married either a husband or a wife from among the Philistines and, Solomon like, must go and worship with them, counting the Sabbath of Jehovah of none effect. As real a cause as are these for heaviness of heart, there is another condition existing that places greater weight upon the pastor's heart and destroys the real efficiency of the church; that thing is the indifference to the work of the church and denomination that is seen in so many of the fathers and mothers and many other members of the church. They magnify the difficulty of keeping the Sabbath, they belittle the work of the church and its various services when speaking of them before their children. They magnify the positions of the world and exalt those who are fortunate enough to possess them, till the children fail to see the value of sacrificing for conscience' sake to keep the commandments of God. What is the cause of these conditions? There certainly must be a cause. Surely some dead fly has gotten into the ointment.

I am not unmindful of the fact that we have among us a group of as bright, earnest, noble, and consecrated young people as can be found upon the face of the earth. One can not look upon their gatherings at the Conference, the associations, or the

quarterly meetings and note carefully the ideals set forth in their programs, and not feel like praising God for them and their work. This is as it should be. They hold the key to our future. While there is this to encourage and give hope for the future, we can not fail to feel the depressing influence of the hosts who are going out from our homes, seemingly forgetful of the Sabbath and the teachings of Jesus Christ. They are feeling so keenly the call of the world for pleasure and the pursuit of riches that they have no ear for the call of God and humanity. Many have gone on the Jericho road and fallen among thieves. From them, in their distress, is rising a call that should break upon our dull ears and arouse to new and earnest effort to bring relief and recovery to those who have fallen away. I would that it were possible for me so to paint the picture of present distress along this line that it might not be wiped from our vision till all of God's dear children shall be aroused to a new and quickened spirit life.

I am just old-fashioned enough to believe that my interest in these things, my religious activity, will be the measure of my belief in and acceptance of the Bible, not as a book of ethics or a book made up of a group of interesting historical pictures of the struggles of a people, or a race, for life merely, but as the Word of God, given to me and to the world as an expression of his will concerning life.

I fear that as individuals, as a people, there has been a letting go the sheet-anchor that kept Paul and Peter and the early fathers of our denomination full of the spirit of love for and devotion to God.

Confidence in God, as the Father of all, and in the Bible as his Word of authority, was their great bulwark of power. This letting go of the thought that the Bible is a Book of authority in all that is essential to a truly developed life, can not fail to pave the way to a letting down of our standards of life. If I am right in this thought, then are we not finding here a cause for the drifting away of our children from the Sabbath? Is not here a break in the dike that needs looking after?

If there were no accessions to our numbers from outside, if but our children were kept in the faith, there would be a healthy denominational growth.

The work that has been committed to us in the propagation of Sabbath truth is greater and more wide reaching than is the field occupied by our families. The truths that are fundamental to our denominational life are as great as are the spiritual needs of humanity. It is not enough, in common with Christendom, to put emphasis upon belief in Christ as the Savior of men that we may become the children of God. This is a great and essential truth, but there is need of emphasizing that other truth, that to be a child of God in reality, there must be coupled with the belief in Christ a remembrance of the Sabbath day (the seventh day) to keep it holy, for God has said, "Remember the sabbath day to keep it holy, six days shalt thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

God not only gave this word of authority to mankind for their good, but throughout succeeding ages he surrounded it with special care and gave it special emphasis throughout the Old and New Testaments.

Two things, at least, are necessary that, as a people, the conditions faced may be improved.

First, there must be an exalting of the Word of God in our hearts. If we are to win the world, or many from among the world, to an acceptance of the seventh day of the week as the Bible Sabbath, there must first be within us an unfaltering faith in the Bible as God's Word of authority concerning the Sabbath as well as the other teachings pertaining to godliness. When the young man asked Jesus what he must do to gain eternal life, Jesus answered, "If thou wilt enter into life, keep the commandments." The Sabbath commandment lies in the very heart of the Decalogue. Its observance is as binding as, "Thou shalt not kill." To realize that a failure to remember the Sabbath day to keep it holy is as much a hindrance to eternal life and bars as surely from heavenly bliss as does murder or adultery, will go far towards stemming

the ebbing tide of our denominational life.

To possess this truth and teach it will be to us a power in awakening in mankind a recognition of the real value and nature of the Decalogue. God help us to weigh this need justly.

Second, there is need of a willing-hearted service, which is fundamental to a successful life. In the thirty-fifth chapter of Exodus, and in Nehemiah 4:6, is given to us a very clear and impressive picture of willing-hearted service. Willing-heartedness, in any work, comes from a settled conviction that the work is important, that it is the important work of the hour. This fact was clearly demonstrated in 1917. It was an acceptance of this fact that made the fathers and mothers willing to give their boys the Godspeed as they sent them forth into that fearful world conflict. It was because the children of Israel believed that God had spoken to them and that his plan for the tabernacle was just and for their highest good that they were willing-hearted and brought of what they had till there was enough and to spare.

It was because the followers of Nehemiah believed that God was able to save them from the enemy in whose midst they dwelt, and that he had sent Nehemiah to be their leader, that they had a mind to work and so finished the walls of Jerusalem.

It was because of this faith of our fathers that they went forth and sowed beside all waters the seed that took root, and there sprang up a host of believers in Sabbath truth, and with willing hearts they gave of their substance till there were built houses of worship in many parts of our great country. Some of these houses still stand as monuments of their devotion and architectural insight.

We who have entered into the fruits of their labors have lived in comforts and ease of which they knew nothing. We have rested in the lap of comfort till we have ceased to be willing-hearted toward God. God help us to lift up our eyes and look out upon the fields, to get the vision of our denominational needs. God help us to be willing prayerfully to face present conditions until there shall be an awakening to the need of a new and more perfect faith in God and the eternal nature of his teachings, to the acceptance of Jesus Christ as the only begotten Son of God our Savior.

God help us, one and all, to realize that it is not in the teachings of science or in an increased intellectual development that we are to find salvation or an entering upon the joys of an eternal life with God; but if these are ours they will be ours because Jesus Christ has been formed within us the hope of glory. He has come to be within us the mainspring of life. He is to us the Revealer of God, the Power to direct us, too, and keep us in eternal fellowship with God and one another.

Beloved, may we not confidently believe that if we can find these two things possessing our souls we shall see the morning of a new denominational life bursting upon us?

May this not be the time when we shall see the beginning of that new life and spirit that shall continue till we shall see the denominational building completed, our churches possessed of new life, more energetic evangelistic service, and we as a people, occupying, in the spirit of the Master, not for self-aggrandizement but for the good and uplift of all men, those fields that are reaching out to us for instruction and encouragement in righteousness?

Shall we not here and now ask God so to fill us with his presence that willing-hearted service shall be seen in every church, in every life?

### A CALL TO PRAYER

In ten thousand cities, towns, and villages, members of the W. C. T. U. will meet January 6 for a day of prayer, in response to a call just issued by the national officers of the organization.

The call is as follows:

"Let at least one hour be devoted to earnest prayer for God's blessing on the temperance cause, upon our leaders that they be given wisdom in meeting the strategy of our opponents; and that those charged with the responsibility for making law and enforcing it may be given courage and wisdom to the end that our great country may receive full benefit from prohibition as provided for in the Eighteenth Amendment."

All the national officers signed the call. These are: Ella A. Boole, president; Ida B. Wise Smith, vice-president-at-large; Frances P. Parke, corresponding secretary;

Sara H. Hoge, recording secretary; Nelle G. Burger, assistant recording secretary; Margaret C. Munns, treasurer; and Mary Harris Armor, the national director of evangelistic work.

In announcing the program of W. C. T. U. activities, Mrs. Boole said:

"The W. C. T. U. plans an educational campaign to cause the people to want to elect a dry president as a continued help in the enforcement of law."

As a part of a nation-wide program just inaugurated by the National W. C. T. U. officers, January 16 will be celebrated as Victory day.

Union meetings in churches or mass meetings will be held and the suggested theme of these meetings is: "Yes, it is the law—and it's a good law."

A National W. C. T. U. conference will be held in Washington, D. C., January 25, 26, 27, with the object of demonstrating to Congress and to the nation the quality, leadership, and purpose of the dry movement.

Addresses by members of Congress and officials, including important women executives of the government and W. C. T. U. leaders, will constitute a series of inspirational programs.

There will be a service in Statuary Hall at the base of the statue of Frances Willard, a wreath placed on the tomb of the unknown soldier at Arlington, a visit to Mount Vernon, and attendance upon the sessions of Congress by W. C. T. U. members.

### ILLUSION

CLARA L. CARTER

We'll read that book; we'll sing that song—  
But when? Oh, when the days are long;  
When thoughts are free and voices clear,  
Some happy time within the year.  
The days scud by with noiseless tread;  
The song unsung, the book unread.

We'll see that friend and make him feel  
The weight of friendship true as steel;  
Some flowers of sympathy bestow.  
But time sweeps on with steady flow  
Until, with quick, reproachful tear,  
We lay our flowers upon his bier.

And still we walk the desert sands,  
And still with trifles fill our hands;  
While ever, just beyond our reach,  
A fairer purpose shows to each.  
The deeds we have not done, but willed,  
Remain, to haunt us, unfulfilled.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

December 31-January 4, 1927—Jamaica Seventh Day Baptist Association convenes at Kingston, Jamaica.

The Welton, Iowa, Church is the seventh to report that it has made the canvass for pledges for the denominational budget.

This year the denominational calendar is to be sent on orders from individuals and agents. Single copies twenty-five cents. To agents, forty per cent discount.

### "ESPRIT DE CORPS"

In my early life I heard a denominational leader plead for *esprit de corps* among our people. The word stuck in my memory, and with the passing of the years I have realized more and more what the speaker was pleading for.

My dictionary defines the word in this way: "A spirit of common devotedness, sympathy, or support among the members of an association or a body; comradeship."

A speaker at one of our General Conferences nearly thirty years ago said, "We must have a greater denominational spirit. The denominational influence, activity, spirit, and purpose should pervade the whole body—a denominational *esprit de corps*, the spirit that animates and moves an entire body of men to do, to dare, to sacrifice, to suffer, and if needs be, to die to accomplish its purpose. It makes all men as one and each man as all. There are many among us who do not know what we are doing or want to do as a denomination; some are perfectly indifferent to our work, life, or growth. They are counted with us, but are not of us as the arm is of the body. These need to be permeated with denominational spirit, life, purpose. The real denominational blood should be coursing with good circulation through their arteries and veins. Here is a work to do, to make every Seventh Day Baptist a live, interested, working, zealous Seventh Day Baptist."

This spirit is greatly needed today in all of our activities, both in our local church work and in forming and carrying out plans for denominational work.

My special object in writing this is to urge the importance of this spirit in financing our denominational work.

Entirely in harmony with our congregational form of church government we have created boards to promote departments of work that as a people we wish to carry on. They are our agents, subject to our direction, and looking to us for moral and financial support.

A few years ago we had no uniform plan for raising money for the various worthy objects to which the denomination was committed, but trusted to the generosity of individuals and churches, and when debts were incurred special appeals were made for money to pay the debts.

Under our uniform budget system we undertake to raise the money needed by the different boards and interests to carry on their work during the year. Care is taken that the budget shall be no larger than is actually needed to carry on the work as planned, and to this end each board sends its estimated budget of expenses to the Commission, and this company of men assembles the budgets and recommends a total budget to the General Conference. This body, made up of delegates from our churches, considers it, perhaps changes it, and adopts it. In these ways an honest effort is made to obtain a budget that is satisfactory to the people.

But notwithstanding the care taken in forming the budget, and the general sympathy with the different lines of work for which the money is to be raised, still there is not seen that common devotedness, sympathy, and support among our members that result in raising the budget. Evidently we do not feel the responsibility to support the work morally and financially. We do not work together.

There may be weaknesses in the uniform budget system of raising money for denominational work. Other denominations think there are, but they feel as many of us do that there are several great advantages over the old ways of raising money, not the least of which is that the money raised is prorated among the different interests helped by the budget, and so no worthy object is sacrificed to other interests.

If you are inclined to favor the old ways of raising money, please recall the times when boards were from two to ten thousand dollars in debt, and the strenuous efforts that were made to raise the debts.

But we did not raise the budget last year, nor the year before, nor the year before, nor—and it does not look as though we are planning to raise it this year. And yet the work is worthy, and we have agreed to do it, and I am confident that we have the money to do all that we have undertaken.

Last week there was an editorial in the *Western Recorder*, the denominational paper of the Southern Baptists, that so fits our case that I am going to quote a part of it. The editorial begins with a quotation from the words of Dr. B. D. Gray, secretary of the Home Mission Board:

"We are in a desperate fix financially. Our debt is most crushing and unless decided improvement comes in the near future we shall have to resort to another drastic reduction in our work. Let's pray that this may be averted by the liberality of our brethren."

"Interpreted in terms of the support of all our work through the unified budget, the distressing situation of our Home Mission Board can best be taken care of—not by the designation of funds for the board, still less by the designation of funds to other agencies so as to leave the board high and dry in its receipts. The logic of the unified budget is to support it, and to support it with regular liberal gifts. If our churches would do this we might yet enjoy the unique experience among Southern Baptists of a period in which our secretaries would not be tempted, and in effect forced, to keep up before the brotherhood an unvarying cry for more money just now.

"One trouble about that cry is that it has lost its effect. We are sure that the secretaries must realize this. But what can a secretary do? His board is in desperate need. What can he do but hold up his hands and beg for aid? What we can do for these our honored leaders in regard to the serious situation in which their work is all the year long, is more liberally to open our hearts and to open our purses and give to the unified budget. If the unified budget needs changing, we should have it changed at the state meetings or the Southern Convention. Until then, support it. And if it

does not need changing, support it. In any case the chief need is more fellowship of service and more liberal giving of the Baptist dollar, so that a certain percentage of it may go to the support of the foreign work, the home work, the state work, and all of our work."

I am changing a few words in the last part of the editorial, so that you may get its lesson for us.

The logic of the uniform budget is to support it, and to support it with regular liberal gifts. What we can do for these our honored leaders in regard to the serious situation in which their work is all the year long, is more liberally to open our hearts and to open our purses and to give to the uniform budget. If the uniform budget needs changing, we should have it changed at our General Conference. Until then, support it. And if it does not need changing, support it. In any case the chief need is more fellowship of service and more liberal giving of the Seventh Day Baptist dollar, so that a certain percentage of it may go to the support of the foreign work, the home work, and all our work.

"Fellowship of service and more liberal giving."

We need a "denominational *esprit de corps*."

### NEW TYPE OF EVANGELISM

Rev. Claude Warren, pastor of the Congregational Church of Ashland, Wis., with three companions, Rev. Edwin Phillips, of Kewaunee, Wis.; Rev. W. Davis, of Viroqua, Wis., and Rev. Edward Hardy, of Colechester, Ill., is spending the summer vacation in a preaching tour through the lumber camps and tourist parks of northern Wisconsin. The expedition is unique in that no collection will be received. The men are using their vacation season in this way at their own expense. Mr. Warren has committed the Sermon on the Mount and Lincoln's Gettysburg address to memory and will make these the basis of his addresses. However, the party expects to spend more time in personal interviews than in preaching. The automobile in which the team is traveling bears the inscription, "Save Civilization—Give the Sermon on the Mount the Right of Way."—*Christian Century*.

**PRESIDENT ROOSEVELT ON THE BIBLE**

[In 1901, Theodore Roosevelt addressed the American Bible Society, expressing his convictions as to the value of the Book of books in every department of life. I am glad to see that some of the great religious papers are in these days recalling Mr. Roosevelt's good counsels regarding the use and benefits of the Bible teachings. It is well to keep the views of such a man constantly before the people of these days, and I for one am glad to pass them along.—T. L. G.]

As all of you know, there are certain truths which are so very true that we call them truisms; and yet I think we often half forget them in practice. Every thinking man, when he thinks, realizes, what a very large number of people tend to forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed.

We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his life work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon his teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost "a man of one book," who knew that book and who instinctively put into practice what he had been taught therein; and he left his

life as part of the crowning work of the century that has just closed.

## I

In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind; but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account.

A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. Surely what I am saying needs no proof; surely the mere statement of it is enough, that education must be education of the heart and conscience no less than of the mind.

It is an admirable thing, a most necessary thing, to have a sound body. It is an even better thing to have a sound mind. But infinitely better than either is it to have that, for the lack of which neither sound mind nor a sound body can atone—character. Character is in the long run the decisive factor in the life of individuals and of nations alike.

Sometimes, in rightly putting the stress that we do upon intelligence, we forget the fact that there is something that counts more. It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless. It was a Yale professor, Mr. Lounsberry, who remarked that his experience in the classroom had taught him "the infinite capacity of the human mind to withstand the introduction of knowledge." Some of you preachers must often feel the same way about the ability of mankind to withstand the introduction of elementary decency and morality.

A man must be honest in the first place; but that by itself is not enough. No matter how good a man is, if he is timid he

can not accomplish much in the world. There is only a very circumscribed sphere of usefulness for the timid good man. So, besides being honest, a man has got to have courage too. And these two together are not enough. No matter how brave and honest he is, if he is a natural born fool, you can do little with him. Remember the order in which I name them. Honesty first, then courage, then brains; and all are indispensable. We have no room in a healthy community for either the knave, the fool, the weakling, or the coward.

## II

You may look through the Bible from cover to cover and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected from you; and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who can not do the harm that the other does, because it is not in him to do it.

So I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of this Book; this Book, which in almost every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it.

One of the highest tributes of modern times to the worth of the Bible as an educational and moral influence of incalculable value to the whole community came from the great scientist Huxley, who said: "Consider the great historical fact that for three centuries this Book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest backward peasant who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the furthest limits of the oldest nations in the world.

"By the study of what other book could

children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?

"The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no State has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world."

The teaching of the Bible to children is, of course, a matter of especial interest to those of us who have families—and, incidentally, I wish to express my profound belief in large families. Older folks often fail to realize how readily a child will grasp a little askew something they do not take the trouble to explain. We can not be too careful in seeing that the Biblical learning is not merely an affair of rote, so that the child may understand what it is being taught. And, by the way, I earnestly hope that you will never make your children learn parts of the Bible as punishment. Do you not know families where this is done? For instance, "You have been a bad child—learn a chapter of Isaiah." And the child learns it as a disagreeable task, and in his mind that splendid and lofty poem and prophecy is forever afterward associated with an uncomfortable feeling of disgrace. I hope you will not make your children learn the Bible in that way, for you can devise no surer method of making a child revolt against all the wonderful beauty and truth of Holy Writ.

## III

The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

This is not a small matter in an age when there is a tendency to read much that, even

if not actually harmful on moral grounds, is yet injurious because it represents slipshod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fiber of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound to honor to teach these children, if he or she expects to see them become fitted to play the part of men and women in our world.

Again, I want you to think of your neighbors, of the people you know. Don't you, each one of you, know some man (I am sorry to say, perhaps more often, some women) who gives life an unhealthy turn for children by trying to spare them in the present the very things which would train them to do strong work in the future? Such conduct is not kindness. It is shortsightedness and selfishness; it means merely that the man or woman shrinks from the little inconveniences, to himself or herself, of making the child fit itself to be a good and strong man or woman hereafter. There should be the deepest and truest love for their children in the hearts of all fathers and mothers. Without such love there is nothing but black despair for the family; but the love must respect both itself and the one beloved. It is not true love to invite future disaster by weak indulgence for the moment.

What is true affection for a boy? To bring him up so that nothing rough ever touches him, and at twenty-one turn him out into the world with a moral nature that turns black and blue in great bruises at the least shock from any of the forces of evil with which he is bound to come in contact? Is that kindness? Indeed, it is not. Bring up your boys with both love and wisdom; and turn them out as men, strong-limbed, clear-eyed, stout-hearted, clean-minded, able to hold their own in this great world of work and strife and ceaseless effort.

#### IV

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only

by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."

#### MY OLD HOUSE

(Written by a woman of ninety-four years)

I hail once more my natal day,  
Still in my tenement of clay,  
With many favors blest.  
Now he who placed the structure here  
Can prop it up another year,  
If he should think it best.

Long hath it stood, through snows and rains,  
And braved life's fearful hurricanes,  
While many a stronger fell.  
The reason why we can not see,  
But what to us seems mystery,  
The Builder knows full well.

But now 'tis weather-worn and old;  
The summer's heat and winter's cold  
Pierce through the walls and roof,  
'Tis like a garment so worn out,  
To mend there seems no whereabouts  
So gone is warp and woof.

The tottering pillars are all weak;  
The poor old rusty hinges creak;  
The windows, too, are dim.  
These slight discomforts we'll let pass,  
For looking darkly through a glass,  
We catch a hopeful gleam.

Nature and reason tell us all  
This withered frame ere long must fall,  
When, where, or how's unknown.  
We'll leave that to the Architect,  
And trust his wisdom to direct  
The taking of it down.

And when you see it prostrate lie,  
Let not a tear bedim your eye;  
The tenant is not here.  
But just beyond time's little space  
She finds some quiet resting-place,  
No more to date her year.

And though she walks with you no more,  
The world will move just as before;  
'Tis meet it should be so.  
Let each his house in order set,  
That he may leave without regret,  
Whenever called to go.

—The Boston Transcript.

"A blind partisan is one who would rather have a bad official belonging to his party than an excellent one allied with the other."

## MISSIONS

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

### LET ALL WHO CAN OBSERVE THE WEEK OF PRAYER FOR THE CHURCHES

For many years one week at the opening of the new year has been set aside as a Week of Prayer for the Churches, and many pastors and churches have come to look forward to it. The week beginning January 2 and ending January 8 has been selected this time.

Folders containing full particulars as to the observance of this week have been prepared by the chairman and the executive secretary of the Commission on Evangelism and Life Service. These are being sent to our pastors, and that all the readers of the SABBATH RECORDER may have access to this material, the principal items contained therein are given below.

Attention is called to the Week of Prayer this early with the hope that many churches of our communion will plan to observe it. Some may find it profitable to hold an evangelistic campaign at this time; others may wish to gather in their churches every evening during the week for a season of prayer; and others may find it desirable to observe the week by holding cottage prayer meetings. Each pastor must study the situation and needs of his parish and make such use of the week as he thinks the Master would approve. Hundreds of thousands of churches and millions of Christians will observe this week, and no pastor can afford to pass it by without some thought. Doubtless many lone Sabbath keepers will take the outline given below and make the week one of especial prayer for the suffering and sinning world, for our beloved Zion, and for all churches and Christian people upon whom so much is depending in these days of the world's crisis.

#### WEEK OF PRAYER FOR THE CHURCHES

Sunday, January 2, to Sabbath day,  
January 8, 1927

To the Churches of Christ in America:  
The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance in inviting all churches and followers of

Christ to unite in a "Universal Week of Prayer" at the opening of the new year. The devotional program here presented will not only be circulated through all English speaking lands, but will be translated for use in over fifty countries. He whose right it is to rule desires us to be one in prayer "that the world may know." All things are possible when Christians agree and not before. Never was the need more urgent.

Our age is full of unrest. We need not linger over dark details that are only too familiar. Rather would we remember with unspeakable gratitude that the Lord who orders the ages (Hebrews 1: 2) is on the throne. He is aware of all the present portents. He is able to do exceedingly abundantly above all we ask or think in meeting the needs of his people and the heart-hunger of all mankind. As we gather in his name let us remember, concerning prayer, three outstanding facts for our encouragement: 1. It is God's will; 2. Christ has set us the example; 3. Christ promises his presence.

During the Week of Prayer from January 2 to January 8, let us all unite with our brethren in many lands to demonstrate afresh the release of God's power as we pray with one accord in the name and spirit of Jesus Christ Our Lord.

Faithfully and fraternally yours,  
WILLIAM HORACE DAY, Chairman,  
CHARLES L. GOODELL, Executive Secretary,  
Commission on Evangelism and Life Service.

#### TOPICS FOR UNIVERSAL AND UNITED PRAYER

Sunday, January 2

*Texts Suggested for Sermons and Addresses*

Psalm 77: 5, 10; or Jeremiah 17: 12; or Isaiah 23: 6; or Matthew 9: 2; 14: 27; and Acts 23: 11; or Revelations 3: 8.

Monday, January 3

*Thanksgiving and Humiliation*

*Thanksgiving:*

For the goodness and mercy of the past year; for the long suffering of God toward us.

That now is our salvation nearer than when we first believed.

That despite our past failures and unfaithfulness God still sets before us an open door for service.

*Confession:*

Our unbelief, our half-hearted service.

Our secret sins, our sins remembered, and forgotten.

Our love of ease, our neglect of prayer, and of the Word of God.

*Prayer and Re-dedication:*

"Wilt thou not revive us again that thy people may rejoice in thee?" (Psalm 85: 6.)

*Scripture Readings:*

Psalm 95. Psalm 103. Acts 1: 1-8. Galatians 5: 16-26.

Tuesday, January 4

*The Universal Church—"The Church of God, Which He Hath Purchased With His Own Blood" (Acts 20: 28)*

*Thanksgiving:*

For Christ's love to his Church, and for the



gracious purposes for which he called it into being.

For the quickened desire after unity among the members of his Body.

For the increase of brotherhood, and for an awakened social conscience among believers.

**Confession:**

Our need of greater personal holiness, that Christ may be magnified in our bodies.

Our lack of love for souls.

Our unreadiness to serve and to bear witness.

Our unworthy timidity and pride.

**Prayer:**

For all ministers, preachers, church workers, and members. For all who are discouraged and joyless in their work. For lapsed members, that they may be restored. For a fresh renewal by the Holy Ghost.

"Restore unto us the joy of thy salvation."

**Scripture Readings:**

Psalms 133. John 3: 25-36. Second Corinthians 5: 14-21. Ephesians 2: 13-22. Revelation 1: 10-20.

Wednesday, January 5

**Nations and Governments**—"He Made of One Every Nation . . . That They Should Seek God" (Acts 17: 26, 27)

**Let Us Give Thanks:**

For all efforts to promote better understanding and more kindly relationships between nations.

For a quickened sense of international brotherhood.

For that measure of success which the League of Nations has met with in promoting peace and goodwill.

**Let Us Pray:**

For peace in our time, national, international, and industrial.

That the nations may be delivered from materialism and defective moral standards by their recognition of Christ and his teaching.

That rulers and governments may submit themselves to the guidance of God as they seek to discharge their great tasks and responsibilities.

That the present spirit of lawlessness may be restrained and replaced by the heavenly wisdom which is pure and peaceable.

That the evils of impurity, intemperance and gambling may be overcome through the preaching of the gospel.

That especially in lands long privileged with the knowledge of Christ, the Lord's Day may be rightly regarded and observed.

**Scripture Readings:**

Deuteronomy 6: 1-15. Psalm 87. First Timothy 2: 1-6. Revelations 7: 9-17.

Thursday, January 6

**Missions**—"All the World . . . Every Creature" (Mark 16: 15.)

**Thanksgiving:**

That there are no frontiers in the Redeemer's kingdom, no "home" and "foreign" fields: for "the field is the world."

That God so loved the world that he gave his only Son to save it, and calls upon his Church to bear witness to Jesus and his great salvation.

For the response to that call made by the Church during the past year.

For all devoted missionary service and for the blessing with which God has sealed it.

**Prayer:**

That the gospel may be fully preached to the ends of the earth.

That the Lord of the harvest will send forth more laborers into the ripened fields.

That the Church may ever keep in mind that her first duty is to evangelize the world.

That native converts may be faithful witnesses to their unevangelized neighbors.

For the work of all Bible Societies.

For missionaries in special difficulty at this time of unrest in China, and elsewhere.

**Scripture Readings:**

Psalms 145. Isaiah 60. Matthew 8: 5-13. Acts 10: 34-48. Revelation 21: 1-4; and Revelations 21: 22 to 22: 5.

Friday, January 7

**Our Young People** (Acts 2: 39)

**Thanksgiving:**

For the faithful work of Bible school teachers, Bible class leaders, and Christian workers in all young people's organizations.

For all young lives which have been yielded to the Savior during this past year.

For the work of all agencies that promote the habit of daily Bible reading among the young.

**Prayer:**

For parents, that they may realize their opportunities and responsibilities in training their children for God.

For all who influence the young people of our land, teachers, professors, writers,

For a blessing upon our homes, and for an increase in the habit of family worship.

For all Christian work and witness in schools, colleges, and universities.

**Scripture Readings:**

Psalms 119: 1-16. Matthew 19: 13-22. John 4: 46-54. Second Timothy 3: 10-17.

Sabbath day, January 8

**The Home Base**

**Let Us Give Thanks:**

For the ever-growing realization that Jesus Christ is the moral Judge of the world, and that nothing is right which he would disapprove.

For the response of men and the leadership of the Church in all appeals for help for human need.

For the work of the Church in all its agencies to establish Christianity as the supreme power in the life of the nations.

**Let Us Confess:**

Our want of brotherly love and of inter-racial and industrial goodwill; our prejudice against other races and our negligence in seeking to win them to Christ.

**Let Us Pray:**

That the Church at home may be so pure in faith, so rich in benevolence, so faithful in duty that none of her enterprises at home or abroad may suffer for want of men or support.

That all races may realize that the solution of the race problem is in Christ; that Christians may be delivered from the love of rapidly growing wealth into a love like that of Jesus. That the Bible, the Lord's day, and the sacraments, the gracious wealth of Christian worship, may be loved and preserved.

**Scripture Readings:**

Romans 10. Psalm 94. First Corinthians 16: 1-9. Second Corinthians 9.

**NEW CHURCHES ORGANIZED IN INDIA**

*Rev. William L. Burdick,*

*Corresponding Secretary,*

*Ashaway, R. I.,*

*U. S. A.*

DEAR BROTHER BURDICK:

I beg to acknowledge receipt of your note dated October 8, 1926, and I read its contents for which please accept my best thanks. In reply, I am sincerely sorry that I could not send you any good report of the India work for the last few months, only I wrote that the work is progressing, but today I am glad to report to you regarding some fresh news of my Bengal field work for which I am thankful to the Lord. In a word, I may say our work seems most bright and encouraging.

By the grace of God I paid a visit, two tours, and spent three weeks during the months of July, August, and September in the districts of Shinghabheem, Faridpur, and Barisal, Bengal. I traveled over three hundred miles by train, steamer, and country boat; the country boat was my abode. Now I am glad to report that four new churches have been organized during my tours, one in Tatanagor, Shinghabheem district, and two in the district of Barisal, and one in the Faridpur district. By God's grace three more churches are preparing to be organized in the near future and fresh calls are coming from Upper and Lower Assam also. We need your immediate help in the work both by prayer and purse in the growing Lord's work. We believe the General Conference and the Missionary Board this year will be led to do the Master's will in regard to the work in India and do the needful in a regular way for his glorious work.

I am sending herewith a short report

about the newly organized churches of Bengal. With greetings, I remain

Faithfully yours in his service,

A. P. C. DEY.

September 23, 1926.

**SHORT REPORT OF THE NEWLY ORGANIZED CHURCHES IN BENGAL**

1. Name of church, Tatanagor Hendi Seventh Day Baptist Church of Christ, Shinghabhum, Bengal, India; organized July 31, 1926; 5 families—6 male, 6 female, 5 boys, 7 girls—total 24; pastor, T. C. Mukerjee (ordained); deacon, Mr. John (not ordained); clerk, J. N. Ray; treasurer, Henrikeelkoo.

2. Name of church, Juleehar-iddle Katti Seventh Day Baptist Church of Christ, Barisal, Bengal, India; organized August 28, 1926; 7 families—7 male, 9 female, 4 boys, 5 girls—total 25; pastor, H. B. Mandale (not ordained); deacon, R. Mandale (not ordained); clerk, H. Kharati; treasurer, B. Somadeer; deaconess, Mrs. Kharati; Sabbath school superintendent, H. B. Mandale; Sabbath school teacher, H. B. Mandale.

3. Name of church, Dhamsor Seventh Day Baptist Church of Christ, Barisal, Bengal, India; organized August 31, 1926; 5 families—15 male, 5 female, 7 boys, 3 girls—total 30; pastor, U. L. Sarker (not ordained); deacon, G. C. Aohikari (not ordained); clerk, G. C. Badya; treasurer, S. Deori; Sabbath school superintendent, S. Dey; Sabbath school teacher, U. L. Sarker.

4. Name of church, Gyan's Memorial Seventh Day Baptist Church of Christ, Burua Bari, Faridpur, Bengal, India; organized September 3, 1926; 7 families—7 male, 8 female, 12 boys, 12 girls—total 39; pastor, S. C. Barai (not ordained); deacon, Provath Ch. Gyan (not ordained); clerk, T. C. Karmaker; treasurer, Syamach Barai; deaconess, Mrs. C. K. Gyan; Sabbath school superintendent, H. H. Barai; Sabbath school teacher, A. C. Sarker.

**LETTER FROM JAMAICA**

*Rev. W. L. Burdick, D. D.,*

*Ashaway, R. I., U. S. A.*

MY DEAR BROTHER BURDICK:

I am very pleased to report to you that I have regained my health once more and am out on the field again. I wrote to you and Rev. W. D. Burdick at Alfred, N. Y., so that the letter might reach you both at the session; but have not heard anything from you since. I hope that you all had a very enjoyable time. I also sent you a letter some time later with some inquiries of the solicitor respecting the rights of the Mission Board to hold church property here.

The work is moving steadily, and we are expecting greater progress. We had a new church organized in August at Albion Mountain in St. Mary. They are a fervent lot of Christians, who have been observing

the Sabbath for twenty-five years. They were glad of being associated with us. The work is being run just as you organized us in 1923, and I visited the churches in the capacity of a missionary pastor. Had we means, some ministers could have been employed, with better results.

But the idea must not be conceived that because I labor in the manner of a missionary pastor, the work is a one man concern. Far from that. Each church is a distinct organization with its complement of officers, functioning its own prerogatives, but aiming at unity with every other church and striving to hold to the pure, plain words of Jehovah.

In New Testament days, we find Paul leaving Titus, "in Crete" to "set in order the things that are wanting, and ordain elders in every city." And Paul himself visits the churches to see how they are getting on. But that does not indicate that his work is a one man concern. In those days of apostasy, when winds of doctrines are blowing so fiercely; when "new Gods" are so readily created; and when men set up their ill thinking about the thoughts, the words, of God, it behooves the shepherds or pastors to minister to the flock of God and to feed them with his words. That is the work that I am doing. Had we not been vigilant, since we have been organized, the churches would all have been disrupted and would have received all manner of contrarities and fables and fanciful theories which have thrust themselves upon us. And, had we accepted them, we would have been something else other than Seventh Day Baptists. We have been in error for many years. And we are not going to be re-immersed therein. Therefore, one will not find it very easy to force any false theory upon us, to subvert us, and to divide and scatter us. We are Seventh Day Baptists and nothing else. We are Bible Seventh Day Baptists. Paul was that, when he said: "Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." That was the trouble in Paul's day. His countrymen believed some things, but not "all things, written in the law."

The work is moving onward. Our ses-

sion is to come off December 31 to January 4, 1927. Accept kindest regards. Enclosed you will find a copy of the present issue of the *Reformer*.

Sincerely your brother in Christ,  
H. LOUIE MIGNOTT.

12 Hitchen Street,  
Allman Town,  
Kingston, Jamaica,  
October 13, 1926.

### A SCHOOL BUILDING FOR CALCUTTA, INDIA

R. B. ST. CLAIR

Some weeks ago an article appeared in the SABBATH RECORDER telling of the splendid work along educational lines being performed by Deacon Paul of our Calcutta Church. The article also mentioned the fact that the forty-five pupils were being "accommodated" in the deacon's private residence, even his bedroom being used for class purposes. It was likewise intimated that after the October holidays, the number desiring instruction would probably increase to one hundred fifty. These could not possibly be taken care of in the little home of our dear brother, and a regular building was imperative. For the small sum of about 300 rupees, or about \$100 American, the needed material could be secured and the Calcutta brethren would contribute their labor toward the erection of the school building.

When this news came to the ears of the Detroit brethren, it was decided, even though taking on new obligations toward pastoral support, to get behind this building campaign. Deacon Beers is the treasurer of the fund and active promoter of the project. He says that on November 28, the \$100 goes forward, if he has to make up the balance himself. In the meantime, other Detroiters are contributing, and there may be some donations received from outside from readers of the RECORDER article above mentioned. It is quite possible, too, that the Calcutta brethren will meet for worship in this school building until a more suitable place can be found.

These Calcutta friends are hustlers. In less than two months they put four new Seventh Day Baptist churches on the map.

Hats off to Calcutta and its energetic pastor, A. P. C. Dey!

## WOMAN'S WORK

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

When we were in Washington recently we visited some places a little removed from the ordinary path of the tourist; at least we had not in former visits seen these places from the same angle. We had visited the Congressional Library, but not to read. This time our visit was for the express purpose of reading, and we spent two evenings there without making much headway on the reading matter that is housed in that magnificent building.

We learned that anyone may ask for any book to use in the reading room, but only the President, members of Congress or of the Supreme Court, or other government officials are privileged to take books from the building. When I inquired at the desk for certain books I was sent back to the indexed files, which seemed to me to cover as much space as all the books in some libraries I have visited, to look up the location of the books I wished. Here I found cards that I was supposed to fill out with the necessary details, and then I had to select a reading desk and put the number of the desk on the card. After presenting the card at the proper librarian's desk, I was at liberty to go and sit at my desk until my card had been sent through a pneumatic tube to the clerk in the book stack where that particular book was kept, and the clerk had put the book into a receptacle from which it was automatically taken by a mechanical book carrier and brought to the librarian's desk. It was only a matter of a few moments before a boy brought me the first of my selections, and soon I was supplied with all that were available. In place of one book came a little slip of paper stating that this particular book was temporarily removed from the shelves. I decided that two other people were interested in the same subject as I, for two copies of every copyrighted book are placed in this library. I learned from the index that one book I wanted had been "temporarily loaned" to the library, and when I looked for that book

among the others I found a slip that told me that it had been "removed from the library." I judged that it had not been copyrighted, but had been placed in the library by some one, probably the author, who had later decided to remove it.

We took time from our reading for a visit to the second floor, where in a niche in the wall is enshrined the Declaration of Independence. Several years ago we were shown the light-proof, strong box where this treasure of our nation was kept, and we were told that its preservation depended upon its seclusion from light and dust. But science sometimes changes our ideas evidently, for here it hangs on the wall where all may see. We learned that the glass that covers it has been chemically treated so that all injurious light is excluded. A colored light hangs in front, so illuminating it that it can be distinctly seen at some little distance. Directly beneath it in a case covered with glass also chemically treated to keep out the destructive rays of light, is placed the original engrossed copy of the Constitution of our United States. A heavy marble balustrade protects these treasures from the too curious fingers of visitors. And as if that were not enough, a uniformed policeman with the map of Ireland on his face stood at one end of the balustrade, and while he answered questions in a pleasant way, kept his eyes resolutely focused on the treasures that he was guarding. We wondered who would wish to do harm to these two most treasured documents of our national life. But if we judge by those people in public life who use their position for selfish and monetary ends, it is possible that some one might be found who would tear down these treasures for the pleasure or the money he might receive. We also wondered about the map of Ireland, but we concluded if a native of any country could stand for hours answering foolish questions and still keep his head and be pleasant it would be an Irishman. Still we hoped that he might prove to be an American born citizen. We didn't ask; if he were foreign born, we'd rather not know it.

I intended to tell you about our visit to the Government Printing Office, in search of some recent scientific bulletins, but that must wait until some future time.

## HOME NEWS

WATERFORD, CONN.—During the week of October 23, cottage prayer meetings were held in several homes of the neighborhood. The first, on October 26, held at Mrs. Leslie Getchell's, was led by Deacon I. A. Gardner. The second, held the following night at Mrs. Benjamin Neff's, was led by Mrs. Leslie Getchell. Morton Swinney led the third meeting, at Mr. H. B. Maxson's on Thursday night. The fourth and last of the series was held Sabbath evening at Mrs. Clark Rogers' and was led by the pastor. The topic of the last one, "Ready," seemed especially appropriate in view of the evangelistic effort of the following week. These cottage prayer meetings were well attended and are a source of uplift and strength.

From October 31 to November 7, Rev. Erlo E. Sutton conducted an evangelistic campaign in Waterford. Many attended the meetings and enjoyed the fine services of the week and we all feel that both the powerful sermons and knowing Mr. Sutton did us good.

On Sabbath morning Mr. Sutton preached a fine sermon about the ideals and methods of accomplishment in religious education. Following the Christian Endeavor meeting of the afternoon, he met with the workers of the Sabbath school and those interested to answer any questions in regard to the work, particularly in connection with the Vacation Religious Day Schools.

Because of pressing school work at Yale, the pastor was unable to be present through the entire week, but came home Thursday night for the remainder of the meetings. Besides otherwise assisting with the service, the pastor acted as a live leader of the congregational singing. During his absence from Monday to Thursday this position was filled by Miss Helen Maxson, who furnished most of the special music each night.

The best attendance was Sabbath evening, when the young people of Jordan as well as of our own neighborhood were especially urged to come. Extra congregational singing and a stirring sermon, "A Challenge to Young People," made the service unusually inspiring.

The meetings were well advertised in advance through the daily paper, the Waterford Review, by means of handbills distri-

buted gladly by members of the Pioneer Club, and by personal visits to people of the community.

It is our earnest desire that the prayerful efforts of that week may continue to bring forth fruit in the months to come.

JOSEPHINE MAXSON.

November 18, 1926.

SALEM, W. VA.—Pastor George B. Shaw sends the SABBATH RECORDER a "Calendar" of the Salem Seventh Day Baptist Church, which we presume was intended for home news. On the last page is given a directory containing a list of all officers of the church and Sabbath school, ladies' society and Christian Endeavor. The rest of the calendar, with its interesting program, we give here in full:

## CALENDAR

Public worship, Sabbath, 10.00 a. m.  
Sabbath school, Sabbath, 11.00 a. m.  
Y. P. S. C. E., Sabbath, 2.30 p. m.  
Pastor's class (Parsonage), Sabbath, 2.30 p. m.  
Junior C. E. (Huffman Hall), Sabbath, 3.00 p. m.  
Prayer meeting, Friday, 7.30 p. m.

Service in Clarksburg on the second Sabbath of each month at 2.30, at the First Presbyterian Church. Second Street entrance.

Communion service on the first Sabbath in January, April, July, and October.

Business meeting on Sunday afternoon at 2.00 o'clock, following the communion service.

GEORGE B. SHAW, Pastor.

SABBATH, NOVEMBER 20, 1926

## The Gift of Life

A pageant written by Ruth L. Phillips, of Alfred, N. Y., and given Sabbath morning, November 20, 1926, under the auspices of the Ladies' Aid society, assisted by the choir and congregation. Voluntary

Hymn No. 386 (All) "God of the Sabbath" Daland

Notices  
Offertory

## EPISODE I

## The Court of Life

Prolocutor speaks. Life enters, preceded by pages, the Sabbath and her Attendant. A Family comes seeking Life's gift of happiness. She commissions Sabbath to show them the way to the "life abundant."

Hymn No. 388, "Sabbath Worship" Stillman

## EPISODE II

## In the Church

Prolocutor speaks. Worship conducts the service in which all join. "Safely Through Another Week" (No. 258 in "Songs for Service"). Prayer is followed by a response sung by the choir. In-

spiration, Instruction, and Worship speak, after which the choir sings a benediction.  
Hymn No. 387, "Another Six Days Work is Done" Stennett

## EPISODE III

## In the Home

Prolocutor speaks. The Family enjoys the weekly visit of the Sabbath.  
Hymn No. 243 (Songs for Service) "O Day of Rest and Gladness" Mason

## EPISODE IV

## The Court of Life

Prolocutor speaks. The Family thanks Life for her gift, the Sabbath. China, Japan, India, and South America enter. The Mother suggests that Life send the Sabbath to them. The Young Man and Young Woman offer themselves as bearers of the good tidings to all the world.

Hymn No. 59, "Joy to the World, the Lord is Come" Handel  
Benediction.

## Cast of Characters

Life	Elizabeth Bond
Sabbath	Mrs. S. O. Bond
Family	Mr. and Mrs. Okey Davis, Ruth and George Davis
Young Man	Gordon Ogden
Young Woman	Eleanor Davis
Worship	Eldred Batson
Inspiration	Mrs. Glenn Bee
Instruction	Sylvia Kennedy
Attendant	Lura Davis
Prolocutor	Pastor Shaw
Pages	Candace Davis, Virginia Summers

LEONARDSVILLE, N. Y.—What has happened in the Leonardsville Woman's Benevolent society since you heard from us last June, following our annual meeting? Some of you who read the RECORDER perhaps wonder, and some no doubt forgot there was such an organization. All due to either lack of interest in each other or a failure to remember what we read about each other—either way, you're forgiven.

Now what has happened? Nothing much. There is an alibi for you (there was nothing to remember). There was a bake sale or two, but a scarcity of teas. So suddenly out of a clear sky the November-December committee, composed of five ladies whose combined ages will go beyond the three hundred mark, decided to hold a harvest supper at the church. Now the ages of these women had nothing whatever to do with their inability to carry out all the plans they may have formulated in regard to a harvest supper; but I mention this to show you how much more credit is due them before this event was over.

Tuesday, November 16, was chosen, and

suitable advertising was done. The usual display of slips of paper, which always precede such an event, was over and everything going smoothly, no complaint from the donors. They expected to churn, so butter was forthcoming; no reason whatever why the cows should fail to give milk as usual; a few pumpkins were left from Hallowe'en that would do for pies, and the meat for the hash was available at the local store. But wait! How about celery? The overture on this program called for Waldorf salad, and yours truly was to make it all. Haste ye to yonder store. What! No celery. Well, they would go to the big town Monday and would bring it in fresh. Now we are all set.

Monday, a beautiful day, but Monday night looked gloomy as the above mentioned storekeeper arrived from the big town with no celery. Forgot it. Well, what would Waldorf salad be without celery?—just like lettuce without leaves. But he (the grocer) being an accommodating young man, and apparently thinking he was more than that, said he would go out again Tuesday afternoon after it, as his wife was attending the theater anyway. And warning him to be home early so as not to hold up the whole affair, we returned home in a somewhat more contented frame of mind.

I said Monday night was a gloomy one, but it was sunshine compared with Tuesday—twelve hours of heavy rain during the day. Never in history had the shops been unable to run on account of high water at this time of year, and very seldom during spring rains. But this was another date to remember in American history, Tuesday, November 16, 1926.

The morning found the ladies making the necessary preparations, too busy to really consider conditions outside until brought to earth by a telephone call saying one lady from out of town could not come or send her pies as the water was too deep around the garage to get their car out, although no deaths by drowning were reported.

By afternoon the committee began to have certain misgivings about this affair; and S. O. S. calls began to mingle with the static, the main wail being, "Shall we postpone until tomorrow?" This alarm was forwarded to the Bureau of Hashmakers and met with decided disapproval. Reason number one, no Frigidaire in the home.

Second, the adolescent period of the hash had passed and an extreme fear was manifested that it would never survive maturity.

And so the good ladies hoisted their sails and put out for the church from various parts of the community, while we two Waldorferesses (say it fast) waited patiently at home the arrival of the celery man. Being of a lenient disposition, we gave him until five-thirty, due to rain, punctures, etc., performing the necessary operations upon the apples, walnuts, and cream, and debating whether we would serve the apples colored or discolored, and we did. And while we were in the midst of the most vital and humane part of all these operations, namely, sorting the wormy walnuts from the better ones—bing!—out go the lights! Just ours? Oh, no—the Madison Power Company shows no partiality—not this evening. Our lights, church lights, street lights, headlights, and all out, just at the proper time, five-thirty—what could be sweeter?

Information from the Bureau of Lights and dislikes enlightened us this much—that it would perhaps be midnight before a certain broken transformer could be replaced, so call in the Lantern Brigade. This was no mean trick. Attics and cellars had to be visited and tallow and wax candles brought forth from the mantel that we never intended to use except on state occasions. And in the midst of the darkness there came forth lights—our celery man! And the clock struck six! "Sorry to be so late, but the wife had to see the last act of —" (one alibi I forgot in the above list). But look at it rain; who wouldn't rather see the last act of anything rather than run around in this with an armful of celery? So, thankful to get it at all, I hurried forth from the store to my home, the only audible sound penetrating the deathly darkness being a faint, "Watchman, what of the night?"

Six-fifteen, the salad completed, and taking into consideration our poor eyes, the poor lights, and all of our children under foot, we pronounced it fairly edible—the only thing in it that should not have been in being a small amount of candle drippings that dropped in while we were trying to discover if any other thing should go in that wasn't in.

Only one indisposition was reported the next day; and that was not serious, we are glad to say—a heavy eater, no doubt.

But my point is this: we had a crowd, cleared \$35—rain or no rain, lights or no lights, celery or no celery, which goes to prove that darkness always precedes the dawn; every cloud has a silver lining; and the real secret success of a harvest supper is plenty of rain, no lights, fresh celery (absolutely fresh), and a committee with lots of patience and perseverance. Try it.

PRESS COMMITTEE.

### TWO RESOLUTIONS OF RESPECT

Again, as members of the North Loup, Neb., Woman's Missionary society, we are called to mourn the passing of one of our members, Mrs. Flo Thorngate.

We wish in this way to express our appreciation of her beautiful character and of the years of faithful service which she so cheerfully gave to every good work. May her memory inspire us to higher living and nobler serving. And may the All Wise Father comfort and sustain those to whom she was nearest and dearest.

In the going of Mrs. S. B. Hoshaw, "Aunt Betsy," as she was familiarly called, the Woman's Missionary society has lost a member who was devoted to the society and church and who was faithful in attendance as long as health permitted.

We may well strive to emulate her example in frugality, diligence, and perseverance, and her simple, childlike faith in God. May the comforting influence of the Holy Spirit sustain the sisters in their bereavement.

HANNAH WATTS,  
MARY E. CLEMENT,  
Committee.

Parks, fountains, and trees to take the place of the slum tenements in New York City, are in the vision of August Heckscher, a wealthy philanthropist. He proposes that he and other wealthy citizens contribute \$50,000,000 a year, and the city an equal sum to be spent within a period of five years to realize his vision. If he lives long enough, he will see the thing done. Civilization has almost reached the point where slum dwellings will not be permitted to exist in a self-respecting community.—*The Baptist*.

### THE 'POSSUM AND THE SQUIRREL

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., November 20, 1926)

Text: *As for me and my house, we will serve the Lord.*—Joshua 24: 15.

I do not know just how old I was when I first went to a meeting of the "Literary Society" with my parents and the rest of the family, in the country schoolhouse on Canoe Run. We used to think it lots of fun to go to the "Literary," and to hear the boys and girls say pieces and the men make speeches. And the most fun of all, of course, was to be put on the program and speak a piece before everybody.

I remember one time, when I was a very small boy, someone read a story in Negro dialect about an opossum and a squirrel. The Negro of the story was a Baptist, and he said the Methodists were like a squirrel. The squirrel climbs the tree very swiftly, but he soon comes down again. He will climb the tallest tree and run right out to the very tip of the highest limb, and then, pretty soon again, you will see him frisking about on the ground. You can never tell one moment just where he will be the next. This colored man, you will remember, was a Baptist, and he thought the squirrel was just like the Methodists. At times they were very happy in their religion, and the first you knew, they were down in the dumps, and going in the ways of the world.

Now, this colored Baptist thought the Baptist was "like a 'possum on a 'simmon tree." The persimmon tree never grows very high, and the opossum is fond of its fruit. If you find an opossum in a persimmon tree, he will not run, but will hang on to the limb instead. As the story went, "the 'possum would cling to the 'simmon tree with all four of his feet." If you pulled one foot loose, he would hold the tighter with the other three. Pull two feet loose, and he would hang on with the other two. Loosen the third, and he would cling with the one foot just as tightly as he could hold; and if you pulled every foot loose, then he would wrap his tail around the limb and hang on to that persimmon tree. According to this colored man, that was the way it was with the Baptist. No matter what came, he would stick to his religion.

Now, that story worked on my boyish imagination. I knew about squirrels and their ways, and I knew about opossums and persimmon trees. And I must have had a high regard for the person who can stick to something, for right away I thought I should rather be like the opossum who could stick to his tree, than like the squirrel who was "up and down."

After we got back home that night, the family circled about the open wood fire on the old stone hearth and commented on the program. I listened to the conversation, but I had a question I wanted to ask. I was afraid to ask it, for fear someone would laugh at me. But I just *had* to ask it. I knew to what denomination we belonged. Seventh Day Baptists were the only people in that whole community at that time who owned a church building. But I didn't quite know whether the illustration applied to us. I wanted to make sure that the comparison of Baptists to an opossum sticking to the limb of a persimmon tree could apply to our kind of Baptists.

I slipped around to my mother's side, and when there was a good chance, I asked her: "Ma, aren't we Baptists?" Her reply made me very happy. "Yes," she replied, with emphasis upon the first two words of our denominational name, "We are *Seventh Day Baptists*."

I went to bed feeling that we not only had one on the Methodists, but that we had one on the mere Baptist also.

Now, as I look back upon my boyhood home I do not recall that there was any particular prejudice against other churches. We had good Baptist friends, and after the Methodist church was built we often went to the Methodist church, and my parents entertained ministers of these denominations in our home. Names didn't amount to so much after all, as well as I can remember. Some of our very best neighbors were Catholics.

But the picture of an opossum clinging to a persimmon tree as representing one's staying qualities in religion, appealed to my boyish heart. I wanted to know that it applied to us. My mother knew what was in my mind. With her arm around me to encourage me, for she saw I was afraid to ask the question, she gave the answer that made me very glad and happy. For we were Baptists, plus.

In this text, this morning, the good man Joshua shows the same quality which I admired so much as a boy, when I saw it illustrated in the opossum in the persimmon tree. He was trying to appeal to others to be true to the Lord and not go after other gods. But of one thing he was sure. *He was going to stick.*

*"As for me and my house, we will serve the Lord."*

### THE SPIRITUAL FOUNDATIONS OF UNITY

Where is unity to be found?

It is found in absolute devotion to our Lord. It was in such devotion that the unity of the New Testament Church was grounded. Doctrinally there was serious division in that Church. No man can read the second chapter of the Epistle to the Galatians and say that in the realm of doctrine the Church was a unit. I think the differences separating Paul from Peter were more pronounced than those which divide the different groups in our beloved Church today. How were those differences bridged? By devotion to one crucified, risen and ascended Lord. Here is the passionate prayer of Paul: "That I may know him, and the power of his resurrection and the fellowship of his suffering." There is the similar devotion of Peter: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

Being bound to him, they were bound to each other. The closer two persons come to a third person, the closer they approach each other. This overmastering devotion to Jesus was the mysterious something against which the marshalled might of the Roman Empire dashed itself to pieces, as the wave breaks in spray against the rocks. This apostolic devotion was not to a system, nor a confession, nor any kind of formula. The Apostles' Creed had not been formulated, and much of our New Testament had not been written. It was devotion to a Person.

Christian unity will be promoted in renewed dedication to our allotted tasks. Work unifies. Service cements. It is heart-breaking to see so much time, thought, and effort expended in angry quarrels, while the world is bleeding from a million wounds, and our smitten and stricken civilization is crying out, "Who will show us any good?"

Unity is to be found in Christian experience. There are facts, hopes, repentances, prayers, longings, yearnings, mysteries, compassion, helpfulness, patience, and above all, love. All these may be lodged in one active religious experience. And as we share these spiritual factors with each other we find bonds of unity which we could never find in mere intellectual concepts. Nobody with common sense asks for the abandonment of theological study. Nobody asks that serious theological differences be brushed aside as trifles. They are not trifles. But let us remember that while we are not all called to be theologians we are all called to be saints. I call for a truce in hard words, angry feelings, and rash censures. Let us enthrone the Christian spirit in its rightful place. Let us remember that the truth of God is never found by those who only bring violent tempers and angry speech to its search.

When our Lord hung upon the cross the soldiers gambled for his robe. What became of that robe? Tradition has woven strange stories about that garment, as it has about the Holy Grail. Suppose by a series of strange providences the robe of Jesus had been miraculously guarded through nineteen hundred years, and had finally become the possession of our beloved Church. At some great conference or assembly, where differing groups are gathered, we see the robe in evidence. Each group claims it for its own. There is bitterness, and there is anger, and there is even violence. Each group makes a rush for the robe, each seizes it, and between them they tear it asunder. The sound of that tear, the shriek of it, is heard through the whole Christian world. We have come perilously near to doing something worse. To rend the "seamless robe which Jesus wore" would be terrible—but how about rending his *Body*?—*Rev. John J. Lawrence.*

Some of our rarest joys are to be found hidden in other people's lives, and they have been hidden there in order that we may seek and find one another in spiritual communion. If we just walk about our own fields we shall remain comparatively poor, and our joys will be thin and scanty. The joys of other people are divinely purposed to immeasurably enrich our own.—*J. H. Jowett.*

## YOUNG PEOPLE'S WORK

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

### THE CHRISTMAS SPIRIT

Christian Endeavor Topic for Sabbath Day,  
December 18, 1926

#### DAILY READINGS

Sunday—In creating joy (Isa. 61: 1-7)  
Monday—In kindness to all (Zech. 7: 8-10)  
Tuesday—In worship (Ps. 43: 1-5)  
Wednesday—In giving (Acts 11: 27-30)  
Thursday—In good will (Luke 6: 27-36)  
Friday—In work for peace (Rom. 14: 16-19)  
Sabbath Day—Topic: How can we express the Christmas spirit? Luke 2: 1-20; Gal. 6: 9, 10; 2 Cor. 8: 9; 9: 6-15.

Christmas is a spirit. You will know that you have the Christmas spirit:

If in your breast, there is peace and gladness that makes the whole earth look good;

If there is a hint of angel music echoing in the voices of those who love you best;

If you would rather stop a moment to make a child happy than to run ahead to make another dollar;

If you would rather remove the cause of weeping than to shake hands with senators;

If "peace on earth," means, first, your own neighborhood, and then the whole world;

If you believe in "good will to men" and are willing that your enemies shall share it;

If the characters of men and women count more with you than what slanderers may whisper about them;

If you look at work as the chief method of showing the mettle that is in you and of demonstrating your love to others;

If a prayer mounts to your lips whenever God unrolls, before your eyes, the pageantry of a sunrise or sunset;

If everything that is human chains your interest and the various trades of men's handiwork give you pleasure;

If you would rather be injured than to be the cause of suffering to another;

If you can look up at the silent heavens at night and feel glad that you are a part of it all;

If you do not allow yourself to want a lot of things which you do not really need;

If you would rather be good than to be called great;

If the scenes about your own farm-home are more beautiful than pictures of storied castles;

If your soul is made of the kind of stuff that does not feel poverty when your pocketbook is flat;

If you can forgive all offences against you, and not remember them;

If day by day, there streams into your heart the Light which the shepherds saw and which is the inner Light to guide God's children.—*Rev. J. W. Holland.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We can express the Christmas spirit by trying to live as Christ lived when he was here on earth. He came to bring peace to the earth, and he was the Prince of Peace. The chief aim of his life was service to his fellow men. He healed the sick, raised the dead, and comforted the sorrowing ones. He always brought joy and happiness to those he came in contact with. He was constantly giving to others. What a privilege it must have been to meet such a life as his!

The world needs to get the real spirit of Christmas. I am glad to see that many of our churches are emphasizing the idea of giving at Christmas time. They are teaching the children to remember those who are less fortunate than they, and to bring happiness to them at this season of the year. I think it is a fine idea, and the spirit of giving to others is the one Christ wishes us to have. We should have this spirit, not only on Christmas day but throughout the whole year, as well. Then the world will be better because we have lived in it.

"Gold brought the wise men to a King.  
Our gold we offer him today.  
For him relieve the suffering,  
For him bring back the wandering,  
For him the bitter grief allay."

*Battle Creek, Mich.*

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, December 18, 1926

#### DAILY READINGS

Sunday—The gift of myself (2 Cor. 8: 5)  
Monday—The gift of money (Mark 12: 41-44)

Tuesday—The gift of substance (Prov. 3: 9, 10)  
 Wednesday—The gift of clothing (Acts 9: 36-39)  
 Thursday—The spirit of giving (2 Cor. 9: 7)  
 Friday—Give what you have (Luke 11: 41)  
 Sabbath Day—Topic: My gift to the King (Matt. 2: 1-11; Rom. 12: 1, 2)

**"THE LORD LOVETH A CHEERFUL GIVER"**

A little more than nineteen hundred years ago, there were wise men journeying toward Jerusalem, bearing gifts for a newborn King, whose star they had seen in the east. When they found him they opened their treasures and gave unto him gifts, gold, and frankincense, and myrrh. Yet it was not the value of the gifts so much as the spirit of love and worship prompting them, that appeals to us today. If we could only have been there and offered a gift, however humble, at the Baby's feet, we should have received a glow of happiness that neither life nor death could take away.

We wonder how we, who are so far away from him in time, and living in a country that was not heard of in his day, can do anything for our Savior-King. But he has said that "Inasmuch as you have done it unto one of the least of these, you have done it unto me."

About thirty years after the death of our Lord, there journeyed to Jerusalem, the apostle Paul, in company with some others, bearing gifts for some poor Christians who lived in that city. They had gathered this money among the Gentile Christians of Asia, Macedonia, and Corinth, where there was comparative prosperity, to help a people who had been plundered by wicked governors and reduced to want by famine, bloodshed, and rebellion. It was while collecting this offering that Paul used the words of 2 Corinthians 9:7, "Let each man do according as he hath purposed in his heart; not grudgingly nor of necessity, for the Lord loveth a cheerful giver."

This month there are thousands of children throughout the country who are making gifts to the Near East Relief, to help in the rescue of children of Bible lands. I have seen a picture of a new carpenter shop at Nazareth and another boy at work than the one who worked there nineteen hundred years ago. Yet this boy, too, is worthy of our interest. He may grow to be a leader of men and of nations. At present he is without home or parents, having been robbed of them by experiences so cruel that

he can never forget their horror. Only our compassion and bounty stand between him and a renewal of those experiences. Let us remember the words of our Master, that "Whatsoever ye would that men should do unto you, do ye even so unto them."

We should be glad to receive more news notes from Intermediate societies. Are you having interesting socials? Are you making plans for RECORDER Reading Contest or other study classes? All these things will help other societies who are looking for suggestions.

Our society at Hopkinton has started on the RECORDER Contest, and hopes to take up a study course as soon as we decide on a book.

Rockville, R. I.

**JUNIOR WORK**

ELISABETH KENYON  
 Junior Christian Endeavor Superintendent

**SUGGESTIONS FOR SABBATH DAY,  
 DECEMBER 18**

Let us bring out the real thought of Christmas in our talks today. The true spirit of Christmas is giving—but not in the way it is carried on today. The thought of the topic will be found in the story on the Children's Page.

The following blackboard talk may be used. It was taken from "Outline Chalk Talks," by Paul E. Holdcraft.

The Spirit of  
 C-heerful giving. 2 Cor. 9:7  
 H-onoring God for his gift. Rev. 19:7  
 R-emembering the poor. Prov. 28:27  
 I-nquiring of him. Matt. 2:2  
 S-inging his praises. Luke 2:13  
 T-hanksgiving. 2 Cor. 9:15  
 M-aking room for him. Luke 2:7  
 A-cepting the gift. John 1:11  
 S-acrifice for others. Rom. 12:1  
 R. F. D. No. 1, Westerly, R. I.

**A MESSAGE FROM THE ACTIVITIES  
 SUPERINTENDENT**

Hey! is your society here? Salemville, Ashaway, Marlboro, New Market, Verona, Riverside, Milton, Battle Creek, North Loup, Lost Creek, Farina, Adams Center, Fouke, Welton, Dodge Center.

No, this isn't the honor roll—yet. It's

just the list of societies that have sent in their quarter and told me they've adopted the new "Scale of Activities" as their basis for this year's Christian Endeavor. They are going to try to pile up at least eight hundred points apiece according to the specifications of the "Scale" and thereby become *banner societies for the year 1926-1927*, and whichever one gets the most points wins the *grand prize* (it's a secret).

That list up there is altogether too short. I presume there are a whole lot of societies piling up points in this contest that I do not know of, and who ought to be on the list. Maybe your society is one of them! If it is, and you don't let me know I'll—Well, it'll be terrible anyhow. Here's why I am so anxious to get them all busy putting this scale across. It is no fairy tale either.

Once upon a time the Seventh Day Baptist Young People's Board met at the home of Dr. Johanson and elected officers, some good, and one not so good. The latter was one Allison Skaggs, elected Activities Superintendent. After his acceptance, the discussion turned to the "Scale of Activities" and the possibilities of the societies' getting interested in a race for points. One member of the board remarked that the aforesaid Skaggs would do excellently well if he got six or eight societies at work on the "Scale." Now it is a matter of record that there are about forty societies of Christian Endeavor, and eight out of forty sounds pretty small. So caring little for consequences, the Activities superintendent confidently but unwisely mentioned twenty-five or thirty as being more like it. Alas! Alas! The hard-hearted board just said, "Show us." Now the Activities superintendent had many a misgiving, but when so many societies accepted their copies of the Scale at Conference; and others wrote that they were using the ones sent them, he was somewhat cheered. But he was far from that goal of twenty-five or thirty, so he wrote a letter for each society to help him, and thereby to help themselves, and . . .

Now this story will not be finished till next July, and what you do when you receive this letter will determine whether the story has a happy ending or not. You want *your* Christian Endeavor to be strong and attractive and to do good work for his kingdom and the best way I know is to make the "Scale of Activities" the basis of your

work. It isn't too late to start right now. You can remember yet what work your committees have done, and what you as individuals have done, so get your copy of the "Scale" and hang it up in your meeting place, and *work*.

Your friend,

ALLISON SKAGGS.

Battle Creek, Mich.,  
 Sanitarium.

P. S.—If you are too busy to write just add your society to the list, the top if you think you belong there—and send it to me.

A. S.

**CHRISTIAN ENDEAVOR SOCIAL AT FARINA**

Sunday night, October 31, was the time for the masked C. E. social. Twenty-one were present and enjoyed the splendid array of costumes and merriment to the fullest extent. The parish house had been decorated for the occasion with all manner of black and white cats, bats, witches, and other creatures that usually appear on this occasion, until it resembled a sort of underground cave. Visitors were admitted through a window into a den of horrors, which later became a source of physical agony to those that sat in the ogre's chair. Perhaps Susie Green would be entitled to first prize for having the best costume among the ladies, and Arnold Davis the best disguised gentleman. At the proper time refreshments were served. The committee which had the arrangements in charge are entitled to great credit for their splendid preparation, in the way of decorations, and for a happy evening of good, wholesome enjoyment.—*The Farina News*.

**THE WORLD IS ON FIRE!**

Our Father, the world is on fire—  
 'Tis burning with selfish desire!  
 In a mad strife for power  
 Men destroy and devour,  
 Our Father, this world is on fire!

Our Father, this world has grown old  
 In a long, weary search for gold, gold,  
 They run here and run there  
 Through earth, sea, and air.  
 Our Father, this world has grown old!

Our Father, this world needs the cross  
 To save it from death, shame, and loss!  
 'Tis Christ Jesus alone  
 Who for sin can atone:  
 Our Father this world needs the cross!  
 —Rev. Howard W. Pope.

### THE CEREMONIOUS FLICKER

Not long ago, I witnessed about as curious a sight as you will see anywhere in the bird world. Two flickers were perched near the top of a tall telephone pole. They were sitting so that their heads, necks, and breasts extended above the top of the pole. Occasionally, the birds, a pair they were, uttered their "wick-ie" notes, at the same time bowing politely and swinging the upper parts of their bodies from side to side. When one swung his head to the north, the other swung hers to the south, and so on. There they sat, first resting, then bowing, quivering, and wagging their heads from side to side. They continued doing this as long as I watched them. A few days later, I saw a similar performance, by another pair, only these birds were sitting on an oak stump.

It was at the height of the flicker mating season and the singular performances no doubt had to do with flicker courtship and mating. And flickers, like humans, seem to like a good deal of ceremony at such times.

The common flicker is a large bird a little over a foot long, with a scarlet patch on the back of the head. It may be easily identified by the large dark crescent on its breast, the large white patch on its rump, and the golden-yellow lining of its wings and tail. The flicker is known by a large number of different names. It is called the high-hole, the clape, yellow-hammer, golden-winged woodpecker, and yarrup. I have read statements to the effect that this bird is known by more than thirty common names throughout its range.

Since the flicker is a woodpecker, it nests in holes in trees. These it laboriously makes for itself, scattering the chips hewed from the tree to the four winds. The ground beneath such a tree is pretty sure to be covered with white chips, telling all that a woodpecker has recently excavated a home.

The flicker, oftener than any other woodpecker, is to be seen on the ground. There is a very good reason for this habit. The flicker lives to a great extent on ants. Stomach examinations have shown that about fifty per cent of its food consists of ants. You have no doubt noticed that when a flicker is on the ground it often hammers at the earth. It is then trying to locate an ant's nest. After locating a nest, it drills

in the earth until the ants become greatly excited, running up and down, in and out, straight into the trap the flicker has prepared for them. When there are enough ants within reach, the flicker lowers his head and licks them up with his sticky tongue. One source of supply exhausted, the bird moves on and locates another.

Two years ago, ants were very numerous about our yard. The flickers knew all about this. Each day a pair of the birds visited the yard for a hearty meal or two. Once after the birds had visited the yard, I went out, carefully examined the ground, and found more than a score of fresh holes made by the birds.

Flickers in destroying ants do a very valuable piece of work. Ants often become nuisances about our homes, especially when they get into the pantry. But ants are a nuisance in another way. They have much to do with the spread of that troublesome garden and farm pest known as the aphid, aphid, or plant louse. There are many species of plant lice. Most plants are infested with their own particular species. Aphids often destroy cucumber, melon, and other plants, besides injuring others. I have seen acres of muskmelons entirely destroyed by them. Trees become infested with them. Plants show by their curled leaves that they are in the grip of this mortal enemy. Aphids are also known as ants' cows, since the ants secure a transparent fluid from them known as honey-dew. Ants store the eggs of aphids in their nests and otherwise care for and spread these pests. So in destroying ants, flickers indirectly war on the troublesome aphids.

The flicker's most common note is his "cut, cut, cut, cut, cut," or "cuh, cuh, cuh, cuh, cuh." This is to be heard almost any place, whether in the country or city, during the spring of the year. Then, too, the flicker often beats a lively tattoo on the resonant branches of trees.—*Alvin M. Peterson, in Our Dumb Animals.*

The governor of Tennessee was reported as having remarked that the calamity in Florida was sent as a direct punishment for the sins committed there. If silly talk brought on storms, the governor of Tennessee would have been blown away.—*Pathfinder.*

## CHILDREN'S PAGE

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

### SUPPOSE NO CHRISTMAS

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
December 18, 1926

#### DAILY READINGS

Sunday—No Christ (1 John 4: 3)  
Monday—No salvation (Acts 4: 12)  
Tuesday—No heaven (1 Cor. 15: 19)  
Wednesday—No message of love (John 3: 16)  
Thursday—Less joy (Luke 24: 17, 21)  
Friday—No sacrifice (Heb. 9: 28)  
Sabbath Day—Topic: Suppose there were no Christmas (Luke 2: 10, 11)

No Christmas! What would December be without Christmas? What would the winter be without Christmas? For many the whole year would lose its hope, its expectation, its joy, and its pleasure. No Christmas!

Yes, it does seem almost funny to even think about or suppose that there would be no Christmas. I wonder, though, sometimes if we would not be a whole lot better off if there were no Christmas. To many Christmas means no more than a giving and getting of gifts, one person trying to give more costly gifts than another. To others Christmas is hustle and bustle to purchase presents, to give parties, to attend sales, to have a large gathering for dinner, or preparation for making a visit with relatives or friends. And then when the Christmas season is over everybody heaves a sigh of relief and feels no better physically or spiritually than before.

Christmas should be a time of giving and getting. It is the time when we really celebrate Christ's birth. At that first Christmas time people gave gifts, not to each other; everyone brought their gifts to the one supreme person, Jesus. They did not give their gifts with hope of something in return; they gave them willingly, cheerfully as a natural expression of their love and devotion for the young Savior of the world. In return, however, they did receive a blessing unlooked for, the blessing of God's approval and satisfaction with their devo-

tion to his only begotten Son whom he had given them.

The true spirit of Christmas is giving—giving to others who have little or nothing of this world's comforts and pleasures; giving with no thought of something in return; giving as a desire to be of service to Christ in helping others. Such gifts are not only things purchased with money, they are also gifts of our time, our sympathy, our interest, our love, our service, and ourselves. What a happy world this would be if people would only forget themselves at Christmas time and think only of others. How happy God would be and how pleased with his children on earth. No Christmas as the world sees it, but a richer, fuller, and happier Christmas in God's sight.

At Thanksgiving we take time to remember our blessings and our gifts from God and be thankful for them. What more appropriate time have we for thanksgiving than at Christmas time? The greatest blessing, the greatest gift was given at this time—God's only Son. And with this gift came other gifts—salvation, entrance to heaven, eternal life, service, true love, real joy, sacrifice, etc. We want to celebrate Christmas, we want to think of others, we want to give to others, we want to thank God for his gifts, we want to appreciate our many blessings, we want to share these blessings with others.

When Mary's birthday comes, father and mother, brothers and sisters give each other beautiful presents; but they never once think of Mary; they never once ask her what she would like; they never offer her a gift. Of course not, what a sad state of affairs that would be! Did you ever stop to think that that is just the way we are celebrating Christ's birthday—gifts for each other, parties for each other, thought for each other's pleasure and happiness; but no thought for Christ, no intention of doing what he wants, never asking his wishes for us, never giving him beautiful gifts.

Away with the old Christmas—the Christmas of giving for the sake of receiving. Away with the Christmas hustle and bustle. Bring in a new Christmas, a white Christmas as many wish to call it, a Christmas of loving thought and service for others in Christ's own name.

R. F. D. No. 1, Westerly, R. I.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### SABBATH SCHOOL PSYCHOLOGY

This *psychology* is a big word to start in with, yet simple enough in its meaning. I learn from my dictionary that the first part of it, *psycho*, means mind, or soul; the last part, *logy*, means the science of, or discourse about. So this big word means a discourse about the mind, or soul. In the same way we have physiology, meaning a discourse about the body, and theology, a discourse about God, or religion. All are words of simple meaning. We talk freely about the *mind* as if it were simple enough, yet none of us can well tell just what it is. All we really know about it is what it does, the same we know about electricity.

I am disposed now to write about psychology because I am reading a little book about Sabbath school work, in particular that of the intermediates. The title of the book is, "The Intermediate Worker and His Work." In it there is one chapter entitled, "A Glance at the Mind," in which the writer, Edward S. Lewis, urges every teacher to study psychology—study the mind, especially the intermediate mind—the mind of boys and girls from twelve to sixteen years of age. He says, "Psychology is not a big word. The study is positively interesting to the teacher. . . . How can a teacher get on without knowing human nature? And what is more interesting than the study of human nature, which is the same as the study of psychology? . . . The working of the human mind always interests us. All the subtle processes of the heart belong also to psychology."

"The words of a child declare his mentality and notify us that if we are to teach him we must learn to play upon that most wondrous organ, the mind. . . . We need psychology, to be able to correct the errors of the child, to interpret truth to him, and help him to develop himself aright."

All who are teaching are dealing with the mind, and it goes without saying that the more a teacher knows about the operations of mind, the more able he should be to train

it. The mind of the child develops and changes as much as his body does. The particular time for the rapid development of body and mind is in the intermediate age. During this period of life the normal child becomes almost another person. It is in a certain sense the most critical time of life—most critical, yet most interesting. It is the age of the character development of the coming man and woman. It is not easy, just along there, for the teacher—even the parent—to keep up with him or her—especially *her*.

While this little book has in it profitable reading for all teachers, it is of particular interest to the intermediates. I will undertake to tell next week how to get it.

### SABBATH SCHOOL IN DENVER

I am indeed glad today to have received a pleasant personal letter from Mrs. Orsen E. Davis, 931 Fourth Avenue, Denver, in which she speaks of something that should be of general interest to all of us. She says:

"We have, in the last few months, organized a Sabbath school here in Denver. Interest is picking up, and we are hoping to have soon a real live school. There are not many of us here, but you know that the promise is that where even two or three are together in his name he will be there with them. If Rev. D. B. Coon should accept the call of the Missionary Board, we shall be left here without a shepherd. He is truly a wonderful man. During the past summer he has come to Denver every week.

"We need your earnest prayers that our Sabbath school in Denver may be a success in its influence for good."

I wish, ever so much, that I could hear from other schools in which all of us are interested.

#### LESSON FOR DECEMBER 11, 1926

THE BOY SAMUEL. 1 Samuel 3: 1-10, 15-19.

Golden Text.—"Speak, Jehovah; for thy servant heareth." 1 Samuel 3: 9.

#### DAILY READINGS

- Dec. 5—Hannah's Prayer. 1 Sam. 1: 9-18.  
Dec. 6—Hannah's Thanksgiving. 1 Sam. 2: 1-11.  
Dec. 7—Samuel and Eli. 1 Sam. 2: 18-26.  
Dec. 8—Samuel's Call. 1 Sam. 3: 1-14.  
Dec. 9—Jesus Calls Disciples. Mark 1: 14-20.  
Dec. 10—Paul's Call. Acts 26: 9-20.  
Dec. 11—The Word and the Way. Psalm 119: 9-16.

(For Lesson Notes, see *Helping Hand*)

### STUDENTS AND CHURCH ATTENDANCE

A study of the attendance of college students at church has been made recently at Whitman College, Walla Walla, Wash. The results of this study are described by Walter Crosby Ells, professor of applied mathematics at the college, in *Religious Education* for August. Whitman College is a small co-educational college, non-sectarian but "broadly Christian." A questionnaire was given to the entire student body and 408 replies were received, representing 85 per cent of the students. They were asked to check the reasons listed on the questionnaire and to double-check the most important. Seventy-three per cent of the students are church members and 47 per cent report regular attendance at church, while 32 per cent attend irregularly, 15 per cent seldom attend, and 6 per cent never. Forty-three per cent of the men reported regular attendance and 52 per cent of the women.

The six leading reasons for church attendance were music, worship, parents, conscience, habit, and sermons. Worship was the leading reason given by the men and music by the women. Otherwise the order of importance was the same for both men and women—the order given above. There was practically no difference between freshmen and seniors in regularity of attendance, and very little difference in the reasons given. Parental influence was given by 57 per cent of the students, and, except worship and music, was the only reason checked by over half the students. Nearly two-thirds of the students reported that they attended church with the same degree of regularity as before entering college; ten per cent report that they attend more regularly, 31 per cent less regularly. Very little difference was shown between the students living at home and those living on the college campus. In connection with the study a count was also made of the actual attendance at the leading Protestant churches of the city. While a really adequate comparison could not be made it seemed evident that the student attendance record was better than that of the townspeople.

The study indicated that the sermon was not as important an element in church attendance as it is frequently considered. Only about one-third of the students marked the sermon as a reason for church attendance, and all groups gave it the same rank-

ing—sixth place. It was, however, ranked higher by every group than the personality of the minister. Music was the reason checked most frequently by all students, and it was ranked first by the women, by juniors and sophomores, by non-church members and irregular attendants.—*Federal Council Information Service*.

The new evangelism aims at a revival of religion, but it bids us beware of expecting an old-time revival. It points to the varied forms of revival in past days, and would prepare us for a totally new kind in our own day.

Now, if we carefully study the wondrous story of divine awakening, no fact will impress us more than this: amid all the variety of form there is a marvelous unity in the doctrine of revival. In every true revival exactly the same type of doctrine emerges, and it is the doctrine of the old evangel—the doctrine of God's redeeming love in Christ, the doctrine of the bleeding Lamb of Calvary, of the absolute impotence of man, of the unspeakable vileness of sin, of the awful reality of the divine holiness, of the certainty of future judgment, of the glory of sovereign grace. These are the doctrines that are unceasingly presented by the true evangelist and that make the heart and substance of his message.

The spirit of revival is never found apart from this line of redemptive truth.—*Rev. John Shearer*.

"Did you behave in church?" asked an interested relative when Junior returned from the service. "Course I did," replied Junior; "I heard the lady back of us say she never saw a child behave so."—*Sel.*

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## DEATHS

**SLADE.**—Charles Lyman Slade, son of Lyman O. and Roxy Kibbe Slade, was born in Little Genesee, N. Y., June 13, 1869, and died in Olean, N. Y., October 28, 1926, at the Y. M. C. A. building, where he had been employed for nine years.

All his early life was spent in the home of his parents, where he cared for his invalid mother and aged father. August 25, 1909, he was married to Ida Bell Kibbe. This happy union was broken by her death in two years. In early life he joined the First Genesee Seventh Day Baptist Church, where he was very highly esteemed for his high ideals, his devotion to his parents, and his unselfishness.

He leaves to mourn his death four brothers, Jasper N., Byron L., Marcus E., and Herman B. of Little Genesee; one sister, Mrs. Lucinda Davis of Hinsdale, N. Y., besides many nieces and nephews and a host of friends.

The funeral was held from the home of his brother, M. E. Slade, Sunday, October 31, at two-thirty, conducted by Mrs. Emma Smith, Christian Science reader, assisted by Rev. A. L. Davis, pastor of the Seventh Day Baptist Church. Burial was made in Wells Cemetery. A. L. D.

**CRANDALL.**—Will Christie Crandall, son of Welcome and Emily (Douse) Crandall, was born in Brookfield, Madison County, N. Y., November 16, 1840, and passed away at his home in Boulder, Colo., November 4, 1926.

When fifteen years of age he moved to Walworth Co., Wis. Bricks for the Bigfoot Academy were then on the ground there for the construction of that building. Mr. Crandall attended the first classes in that institution under the teaching of Daniel B. Maxson. Later he attended Milton Academy, at Milton, Wis., when Professor Joseph Badger was at the head of that school. Mr. Crandall taught school two seasons in Illinois. He wished to serve the Union in the Civil War. He enlisted in the Thirteenth Wisconsin in 1862. But after remaining in camp in Janesville, Wis., a little more than two months, he was mustered out on account of a severe attack of inflammatory rheumatism. All but two of the seventeen enlisting with him from Walworth preceded him to the other life.

For some years in the sixties he lived in Transit and New Auburn, Minn. He spent twenty-six years as a traveling salesman for commission houses dealing in domestic and foreign fruits and vegetables. For more than twenty-four years he has lived in Boulder, Colo., keeping a grocery store in that city the most of that time. For more than six years he has been a great sufferer from physical illness. He retained his mental faculties to the last.

When fourteen years of age he made public confession of faith in Christ, was baptized, and united with the Second Brookfield (N. Y.) Sev-

enth Day Baptist Church. When the New Auburn (Minn.) Seventh Day Baptist Church was organized in 1865, he became a constituent member of that organization. Afterward he became a wanderer and a backslider from the faith. In recent years he frankly confessed that this wandering from the faith was the saddest experience of his life. Within the last year he was made very happy by renewing his faith and uniting with the Boulder Seventh Day Baptist Church, of Boulder, Colo.

On December 1, 1886, he married Miss Jennie E. Eckels. He is survived by her and two daughters: Mrs. J. E. Cordell, of Crisman, Colo., and Mrs. A. G. Stewart, of Casper, Wyo., and six grandchildren; besides six children, numerous grandchildren, and a number of great grandchildren by a former marriage. His devoted wife gave him most thoughtful and tender care during his long illness. He had been a member of the Free Masons for more than fifty-six years. His funeral service was conducted by his pastor, D. Burdett Coon, assisted by the Masonic Order of Boulder, and he was buried in the Boulder Green Mountain Cemetery at Boulder, Colo. D. B. C.

**AMES.**—Mary Luella Wells was born in the village of DeRuyter, N. Y., January 3, 1851. She departed this life from the home of her daughter, Mrs. C. Dever Wood of DeRuyter, November 9, 1926, after a lingering illness from progressive paralysis.

She was the daughter of Deacon Jason B. Wells and Cornelia P. Maxson, and was one of a family of four children, the rest of whom have preceded her to the heavenly home.

All her life, until hindered by failing health, she was a regular attendant of the DeRuyter Seventh Day Baptist Church, of which she was a loyal member. Proficient in music, of which she was very fond, she was for many years a member of the church choir, and during much of that time was organist.

She became a member of the church of her choice at a very early age under the preaching of Charles M. Lewis, of blessed memory, who also baptized her.

In her more mature years, not being satisfied with her early Christian life and experience, she sought and found a fuller and richer Christian experience, which characterized all her subsequent life.

On May 15, 1872, she was married to Hartwell B. Ames of DeRuyter, who with their three sons, C. Alberti of Americus, Ga., Franklin W., and Ralph H. of Courtland, N. Y., and daughter, Winifred (Mrs. C. Dever Wood); and four grandchildren survive her.

Her children, always devoted to the welfare of their father and mother, did all that was possible to comfort and relieve their mother during her long and distressing illness.

The beautiful offering of flowers bespoke the esteem in which she was held by her many friends.

The funeral service was held from her church home by her pastor, John T. Babcock, and the body was laid to rest in the burying ground nearby, to await the summons of her heavenly Father and Judge. J. T. B.

**LAWTON.**—Ella Williams, eldest daughter of Granville and Rachel Williams, was born in Tennessee on April 25, 1861, and passed from this life at Albion, Wis., on November 11, 1926.

July 30, 1885, she was united in marriage to Fred A. Lawton. Two sons, Clarence S. and Harry L., were born to this union. Harry passed away several years ago. With the exception of three years at Salem, Oregon, their married life has been spent in Albion.

On December 2, 1889, she united with the Albion Seventh Day Baptist Church, of which she remained a faithful member.

She was an active member of the "Willing Workers"—a ladies' society of the church. She was always ready and willing to take her place and do her share in the work of the society. She was also a member of the Royal Neighbors.

As a friend and neighbor she was loved and respected by all who knew her. She was a loving and devoted wife, a kind and thoughtful mother, always interested in the welfare of those about her, rendering to them a cheerful and willing service. There are left to mourn her going, the husband; their son Clarence and wife; two grandsons, Ray and Clyde; two sisters, Bessie Slawson and Jennie Angell; and one brother, John Williams, besides scores of relatives and friends. She will be missed, but not forgotten.

Farewell services were held Sunday afternoon conducted by Pastor J. H. Hurley, and the body placed in the Evergreen Cemetery. J. H. H.

**BATTEN.**—Sallie Ann Robinson, a daughter of Elder Joseph H. and Elizabeth Blackwell Robinson, was born in eastern Virginia, on September 28, 1842, and died November 18, 1926, aged 84 years, 1 month, and 20 days.

When a young woman she removed with her parents to Harrison County, W. Va., where she married John M. Batten, in 1862. Her husband died in 1914, their married life having covered a period of nearly 52 years.

She was the mother of six children, three daughters and three sons. One daughter, three sons, fifteen grandchildren, ten great grandchildren, one sister, and two brothers survive her.

Very early in life she became a Christian and soon after her marriage united with the Lost Creek Seventh Day Baptist Church, of which she continued a faithful and loyal member as long as she lived.

For her death had no sting; she met the grim reaper as one greets a welcome guest. Over her the grave won no victory; she gave it not even a thought. But with faith unshaken, and unafraid, she passed through the Valley of the Shadow to dwell forever with her Savior in the Valley of Peace.

Farewell services were conducted by her pastor from the church she so much loved. H. C. V. H.

**GREEN.**—Joseph Louis Green, son of Duty J. and Mary Coon Green, was born in Albion, Wis., May 23, 1847, and died November 16, 1926, at the home of his daughter, Mrs. D. D. Emerson, on the farm where he was born.

When a young boy he made a profession of religion and united with the Albion Seventh Day Baptist Church.

He was married in 1866 to Miss Hannah Thomas; and to this union were born three children: Martha (Mrs. D. D. Emerson) and Louis J., both of Albion, and a child who died in infancy.

Mrs. Green died October 1, 1874, and on April 15, 1876, he married Miss Elenor Locke, who helped him bring up his children as though they were her own; and in turn he helped to care for her aged brother and sister, who lived and died in his home and to whom he gave kind and helpful attention.

He was of a very sympathetic nature and always ready to help his neighbors when in trouble. The second Mrs. Green died in April, 1916, and since that time Mr. Green has made his home alternately with his son and daughter, who have faithfully cared for him during his long illness.

He leaves two children, nine grandchildren, and three great grandchildren.

Farewell services were held from the home of his daughter, on November 18, conducted by Pastor J. H. Hurley, and the body was laid to rest in the Evergreen Cemetery. J. H. H.

### DON'T BE TOO NEAT FOR COMFORT

Lecturing to her girl students on how to keep a husband, a teacher in a Boston school advised them not to be too neat. At first that sounds a little shocking, but that lady professor knew a thing or two. She did not mean for the wives not to be neat in their persons. She had reference to the misguided efforts of some women to keep everything so neat, spick and span in the house that there is no place to be comfortable. The house is kept for looks and not for living. Only a sort of dehumanized man could be at ease in such a place—and no one else can be at ease with such a man around. If the average husband can not find a place to lounge, be natural, be comfortable, and sociable in his home he is likely to drift out of it. Or, if he is disposed that way, he may also make it uncomfortable for the over-neat housekeeper and spoil the home for both. This professor is a Daniel—or a Mrs. Daniel—come to judgment.—*The Pathfinder.*

"A young man once found a five dollar bill on the street," says William Feather, a well-known writer. "From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, 12 cents, a bent back, and a miserly disposition. He lost the glory of the sunlight, the sheen of stars, the smiles of friends, tree-blossoms in the spring, the blue of skies, and the entire joy of living."

## SPECIAL NOTICES

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

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School, Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer.

Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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Theodore L. Gardiner, D. D., Editor  
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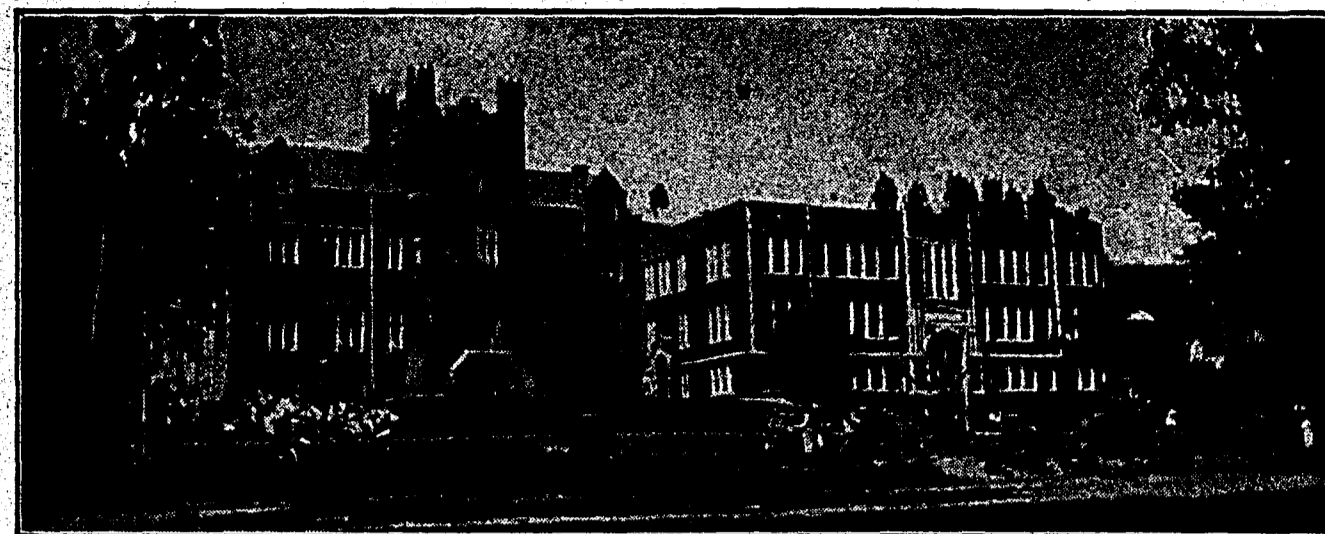
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**A MESSAGE**

George I. Sill

Give alms of thy goods, and never turn thy  
face from any poor man: and then the face  
of the Lord shall not be turned away from  
thee.—Tobit 4:7.

From Jewry in the ancient past  
Down through the darksome mist of years,  
Forever old, forever new, alive, alight,  
Comes Wisdom's lore, true and unalterable,  
To this our fevered time.

As from an altar far and dimly seen,  
Where shines the sacred candle's light,  
And incense burns;  
We hear old Tobit's voice intone  
In sweetest melody,  
A message to our souls.

O man, take heed and practice well  
The precious lesson taught,  
The lesson of philosophy and love;  
Then looking up a Face behold,  
That from the heavens' highest seat  
Turns smiling unto thee.

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