

The Sabbath Recorder

IT
WON'T
BE
LONG
NOW

THE DENOMINATIONAL BUILDING

ETHEL L. TITSWORTH,
208 Park Avenue,
Plainfield, N. J.

THE MORNING BREAKS

Beyond the war clouds and the reddened ways,
I see the promise of the coming days!
I see His sun arise, new charged with grace
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall night,
Though leagued with all the forces of the night,
Ride over right. No more shall wrong
The world's gross agonies prolong.
Who waits his time shall surely see
The triumph of His constancy—
When without let, or bar, or stay,
The coming of His perfect day
Shall sweep the powers of night away—
And faith, replumed for nobler fight,
And hope, aglow with radiance bright,
And love, in loveliness bedight,
Shall greet the morning light!

—John Oxenham, in the Christian.

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SEVENTH DAY BAPTIST DIRECTORY

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WHOLE No. 4,317

O Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. (2 Chronicles 14: 11.)

O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. (Habakkuk 3: 2.)

O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepeth covenant, and showest mercy unto thy servants that walk before thee with all their hearts. (2 Chronicles 6: 14.)

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

Greatest Need Of the Church Many pens are employed in recounting what their holders regard as the needs of the churches in these hustling times. There is need of teachers and preachers in the churches, and there must be faithful business managers to look after their temporal welfare. Churches must have money, and they need more men and women to fill their pews. There is great need of the real Christ spirit which makes Christians interested in the welfare of the unsaved masses. The churches need to be more enthusiastic in earnest works of reform, and more ready to rebuke the evils that threaten to overwhelm the world and ruin society. They need more *live earnest men.*

No one will deny that the churches stand in need of all these things and more. But there is one thing about which too little is being said, and yet it is the one thing which would bring in all the things mentioned. A genuine revival of spiritual religion, which would fill the hearts of men with a true sense of the divine indwelling and enthrone the consciousness of Christ's personal and abiding presence in all our hearts, would bring all these much needed things and make the church in very deed the light of the world.

I know of no other way to secure a fresh infilling of the transforming power of the Christ in all our churches than the way in which the disciples sought and found the

power from on high. We do need another Pentecost. Then we should find Christ himself rebuking our evils, correcting our faults, and leading us out into his work for lost men.

Nothing but the presence of the indwelling Christ can straighten out our crookedness, sweeten our bitterness, soften stubborn minds, open our blind eyes to see the glories of his kingdom, and bring hope and good cheer into hearts that are discouraged. This kind of revival is the great need of the Church today.

How Churches May Cripple Their Pastors To cripple anyone is to deprive him of strength or activity, or of the ability to be of service, or to be useful. One may be crippled in regard to usefulness in spiritual things as well as in physical matters. A business man is said to be crippled when certain hindrances make him unable to succeed in his enterprises. And a pastor may be said to be crippled when things occur that prevent him from realizing the best results in his work. The most consecrated, cross-bearing preacher, whose heart is set on the blessed work of saving souls, who strives day and night to strengthen and build up his church, may find influences working against him which will so completely dishearten him as to rob him of power to bring about the desired results.

That is indeed a sad day for any pastor when he begins to feel crippled in his labor of love among his flock. Loyalty to the pastor on the part of church members is more essential to his success than many people seem to think. The pew holds in its own hands the success or failure of the pulpit. The spirit and attitude of even a few pews may rob the pulpit of power and embarrass and weaken the preacher in his good work. Indeed the success or failure of the pastor may depend almost entirely upon the spirit and attitude of only a few of his hearers.

Of course, the empty pew is always disheartening to the pastor, while a full house and attentive audience is a wonderful in-

spiration to a faithful minister of the gospel. If you mean to cripple your pastor just treat him to empty pews and you will do so.

Then there is the *listless*, inattentive pew—the uneasy pew that fumbles over the leaves of some book, and seems absorbed in something remote from the pulpit—the influence of which is often times distracting to the speaker, and this too has a crippling influence, because the pastor knows that, so far as that hearer is concerned, his labor is in vain.

Of course everybody, both in pulpit and in pew, knows the killing effect of the *critical* pew. This pew seems to think he knows enough already, and that no pastor can teach him anything new. He is looking for mistakes in rhetoric or pronunciation, or for something awkward in the speaker's manner, and frowns at the least mistake. A house full of such pews would seem to a speaker like an ecclesiastical ice house. One might as well hope to kindle a fire among icebergs without any fuel as to think of warming up such hearers. They always tend to cripple the pastor.

The one who has the welfare of the church at heart, who really wishes to strengthen his pastor's hand and enable him to do his very best, will see that his pew is not empty. He will be an interested listener. He will let the preacher see his face always turned toward the pulpit to catch every word that is spoken.

There is a sublime magnetism of soul answering to soul, whenever the preacher sees every eye fastened upon him and when he knows that every ear is open to his appeals.

HOW ABOUT HOMES THAT CRIPPLE THE PASTOR

Influences that cripple the pastor are not all in the public gatherings. Home influences are more important than many think, so far as the pastor's success is concerned. Many a pastor's best efforts for the conversion of the young people in his parish are neutralized by the critical, fault-finding of their parents in the home life. The backward pull of many a home is often more than a match for the forward pull of the pastor. When children and young people live in a home where parents indulge in unkind talk about the pastor, it becomes very difficult for him to win those young people to Christ.

Where church members go out into the world with cynical fault-finding talk about the church and its leaders, they become like Aaron and Miriam, who went outside the camp to stir up the mixed multitude against their leader. The very ones who should have been loyally helping Moses were crippling him in his work. Poor Moses! How he must have felt!

Beloved friends, in all our dear churches, can you not see how truly your pastor is in your own hands? You can enable him to succeed, or you can make his failure sure. The success of the pulpit depends upon the loyalty of the pew. Let the people help their pastor to carry his heavy burdens. Let them hold up his hands and pray more for his success, and he will be able to do his part well. Do not forget that a crippled pastor means a crippled church.

A Hope-inspiring Spirit of Loyalty Here is a message that should bring good cheer to every one who really loves the Seventh Day Baptist cause. After referring to the check for \$2.50 to renew her subscription, the writer says:

My great grandmother who died in 1856, began taking the Seventh Day Baptist denominational paper—I think it was then the *Protestant Sentinel*, but am not sure about that. But of this I am sure that, under whatever name and in whatever form it has appeared, our denominational paper has been an uninterrupted visitor in the homes of her descendants (of this line) ever since. Naturally, I would not wish to let it lapse after so long a period in which we have enjoyed it.

May it grow in power and usefulness.

Very truly yours,

I am impressed with the thought that the future of our good cause would be doubly assured, if, throughout the land, in all our homes, the spirit of this lone Sabbath keeper should prevail.

One of the most discouraging things confronting us today is the fact that something like half of our Seventh Day Baptist families never see our denominational paper. This is no new thing. A study of our history will show that fifty years ago our fathers were disheartened because investigation showed that "only one half of our families" had the *SABBATH RECORDER*! Those who are looking for the cause of present day lukewarmness and indifference may find it in the fact that there was in

years gone by so little interest in this one important medium of spiritual communication and of personal acquaintance with our people and their work.

Assurance of Safety From Harm by the Flood A letter to the *RECORDER* from Mrs. R. Tirzah Cook of Danville, Vt., assures her many friends that she was not affected by the disastrous floods that wrought such havoc in the vicinity of her home. Her home is on an elevation that lifted her above the danger point, for which she is very thankful.

The one great inconvenience suffered by her has been the inability of the mail service to reach her home. For several days no letters could get through. The *RECORDER* of October 31 had just arrived when she wrote. She is indeed thankful for her Danville hills, and is full of sympathy for the many sufferers in the flooded sections.

Marlboro, N. J., Has a Pastor Rev. Herbert L. Cottrell, late of Nortonville, Kan., has accepted the pastorate of the church in Marlboro, N. J. He is already on the field and getting settled in his work.

Marlboro is to be congratulated in securing a pastor so well acquainted with that field. Mr. Cottrell's father was pastor some years in Shiloh, only three miles from Marlboro, and Herbert was one of the young people there. And it was somewhat difficult to tell just where to draw the lines between the families belonging to those two churches.

We hope Nortonville may soon be able to secure an undershepherd to lead that important flock.

Doll Ambassadors Promoting Good Will The spirit of friendship is easily cultivated among the children of any community, wherever the little ones are allowed to work it out for themselves. If the people of the nations would only become as little children in spirit and in actions, there would be no more war.

That was indeed a happy hit last year, when the American people sent thirteen thousand doll messengers of friendship to the children of Japan. These dolls were forwarded in time for Japan's great Doll Festival, on the third of last March. The purpose was to convey greetings of good will from our young people to the young people of Japan.

Now it seems that the Japanese people could not feel satisfied with returning their thanks for such an expression of friendship manifested toward their children, and so five million Japanese children have furnished the money to return the compliment.

Sixty divisions of that empire have each joined in the movement to send one doll for each "prefecture," the dolls to be made by the most expert doll makers in all the world. Each doll ambassador is to come with a complete doll's wardrobe and a trunk for this and her bedding. Each one will have a chest of six drawers, a chair, a writing study desk, a mirror stand, and other nice things. Each doll and outfit will cost \$200 of our money.

This wonderful friendship offering has been exhibited in all sixty prefectures of Japan, and on the emperor's birthday the farewell reception was given. A special envoy accompanies the dolls to America in time for Christmas.

There is a committee on world friendship for the children to receive this gift when it arrives, and the entire outfit will probably be exhibited in many principal cities of America. The most cordial welcome possible will be given these doll ambassadors of good will.

Commendable Spirit Of Loyalty The spirit of loyalty to the building movement, manifested throughout the entire country, is certainly very encouraging. So many have offered help, who really make sacrifices in order to do a little, that we can but rejoice in the wide-spread evidences of denominational loyalty.

Here is another brief letter, showing something of the spirit which gives ground for faith in our future as a people.

DEAR BROTHER GARDINER:

We are sending \$5 toward the fund for the much needed denominational building. We know that the contribution is small, but we would gladly give much more if we were able. This amount we saved in dimes for this express purpose. We sincerely hope that this building will be erected while you are still here, in order that you may be rewarded for your untiring efforts to bring it about.

Yours in Christian Love,

I know that this means a good deal from a hard working small farmer and his wife, who all their lives have had to economize and work every way in order to live and

be true to the Sabbath. The future of our good cause depends upon such loyalty as this. Wherever this spirit prevails in the hearts of our wealthier people, we shall hope for gifts, larger in proportion to their ability to give. But this spirit, whether in rich or poor, is the ground of our hope.

THE WORLD CONFERENCE ON FAITH AND ORDER

REV. AHVA J. C. BOND
Delegate

VI.

THE SACRAMENTS

The fifth subject considered by the Lausanne conference, and the last one received, *namine contradicente*, was the sacraments. The frank discussion of this subject revealed again, as did the consideration of the Church, and the Ministry, a wide divergence of beliefs, conceptions, and emphases concerning the nature of what we more commonly call the ordinances. There were present of course those who believe in transubstantiation, as well as those who do not use any material symbols.

The first speaker on this subject was Right Rev. Nicholai of the Eastern Orthodox Church who set forth the claim held by his church that there are seven sacraments, which "in the East are still called Mysteries." His definition of the sacraments as understood by his communion may be summarized as follows: "The first five mean: emptying (baptism), filling (confirmation), feeding (eucharist), freeing (penance), and healing in the last emergency (unction). The last two mean: the increase of the church (marriage) and the administration of the mysteries in the church under the all-powerful God the Holy Spirit (orders)."

I have recorded these definitions here for whatever value they may have for the interested reader, and not because they formed any part of the discussions of the conference. Our discussion was confined to the two sacraments which are commonly recognized as having a Scriptural basis, viz., baptism and the Lord's Supper.

It was made evident as the discussion progressed that while the program called for the consideration of the two sacraments much of the discussion entirely ignored the subject of baptism. Most of the speakers

began with a few cursory remarks with reference to baptism and then turned to the discussion of the Lord's Supper. This was not true of course in the case of Dr. Ashworth, a Baptist. He alone could use the same terms in defining the meaning of both ordinances. I shall quote a brief paragraph from his speech.

"It is because of this conception of the meaning of the ordinances that Baptists practice the baptism of believers only, and employ the New Testament mode of immersion, and maintain the simplicity of the Lord's Supper as it was first instituted. Obviously, participation in either of these *must be a man's own act; no one can do either for him.* The form of the symbol also must be congruous with the experience symbolized or it is meaningless." (Italics are mine.)

It was my observation that the practice of infant baptism has destroyed the original significance of baptism as a sacrament of the Church in the experience of many communions. Only faith baptism received as a voluntary act on the part of the one who would experience its blessing and its benefits can be thought of as being in the same category with the Lord's Supper as conceived by all Christians.

The subject of baptism, therefore, found little place in the discussions at Lausanne because in the minds of so many it was thought of as something which had to do with babies, while every reference to the Lord's Supper treated it as something to be experienced by rational souls conscious of a spiritual need.

Of course all shades of belief were represented at the conference, from that of the Friends, who stress the inner experience of grace without the use of material symbols, to those who believe that only a priest who has been properly ordained can administer the sacrament, and then only to those who have been properly confirmed, and that when so administered the bread is miraculously changed into the very substance of the body of our Lord.

The report wrought out of such divergent and opposing views is given below.

THE SACRAMENTS

We are convinced that for the purpose in view in this Conference, we should not go into detail in considering sacraments—by some called "mysteries." The purpose therefore of this statement is to show that there may be a common approach

to and appreciation of sacraments on the part of those, who may otherwise differ in conception and interpretation.

We testify to the fact that the Christian World gives evidence of an increasing sense of the significance and value of sacraments, and would express our belief that this movement should be fostered and guided as a means of deepening the life and experience of the churches. In this connection we recognize that the sacraments have special reference to the corporate life and fellowship of the Church and that the grace is conveyed by the Holy Spirit, taking of the things of Christ and applying them to the soul through faith.

We agree that sacraments are of divine appointment and that the Church ought thankfully to observe them as divine gifts.

We hold that in the sacraments there is an outward sign and an inward grace, and that the sacraments are means of grace through which God works invisibly in us. We recognize also that in the gifts of his grace God is not limited by his own sacraments.

The Orthodox Church and others hold that there are seven sacraments and that for their valid administration there must be a proper form, a proper matter and a proper ministry. Others can regard only baptism and the Lord's Supper as sacraments. Others again, while attaching high value to the sacramental principle, do not make use of the outward signs of sacraments, but hold that all spiritual benefits are given through immediate contact with God through his Spirit. In this Conference we lay stress on the two sacraments of baptism and Lord's Supper, because they are the sacraments which are generally acknowledged by the members of this Conference.

We believe that in baptism administered with water in the name of the Father, the Son, and the Holy Spirit, for the remission of sins, we are baptized by one Spirit into one body. By this statement it is not meant to ignore the differences in conception, interpretation and mode which exist among us.

We believe that in the Holy Communion our Lord is present, that we have fellowship with God our Father in Jesus Christ his Son, our living Lord, who is our Bread, given for the life of the world, sustaining the life of all his people, and that we are in fellowship with all others who are united to him. We agree that the sacrament of the Lord's Supper is the Church's most sacred act of worship in which the Lord's atoning death is commemorated and proclaimed, and that it is a sacrifice of praise and thanksgiving and an act of solemn self-oblation.

There are among us divergent views, especially as to, (1) the mode and manner of the presence of our Lord; (2) the conception of the commemoration and the sacrifice; (3) the relation of the elements to the grace conveyed; and (4) the relation between the minister of this sacrament and the validity and efficacy of the rite. We are aware that the reality of the divine presence and gift in this Sacrament can not be adequately apprehended by human thought or expressed in human language.

We close this statement with the prayer that the differences which prevent full communion at the present time may be removed.

AN OVERLOADED SPONGE

One surprising feature of the New England floods was their suddenness. During the forty-eight hours, beginning Thursday morning, between three and four inches of rain fell over large parts of the New England area: a total water volume of something over three cubic miles, which had to be disposed of somehow by the streams. Yet a rainfall such as this, while unusual, is not unprecedented, nor would it alone have been adequate to raise floods of such severity in so short a time. The real cause of the floods is probably one that has been preparing for some months. The great reservoir provided by nature to smooth out the irregularities of water flow and to prevent these sudden catastrophes was out of commission. The year's weather had already overloaded New England's sponge.

This sponge is the soil. Rock is virtually impenetrable to water, but soil is of very different texture. It is not unusual for a cubic foot of ordinary soil to contain fifty per cent of internal open spaces. Virtually no soil contains less than twenty-five per cent of these pore spaces. Nature's method of taking care of excess rainfall is to use this vast natural sponge to sop it up. If every drop of rain water had to flow off instantly into the ocean as soon as it fell, all the rivers would be flooded after every general rain. What actually happens is that the rain is soaked up by the pore spaces of the soil, to be held there until needed for growth of plants or to seep out slowly into the streams, reaching the greater rivers gradually, so that no flood is caused. In the New England flood, as in the vaster one of the Mississippi, this storage of water in the great sponge of the soil was impossible. Both sponges were already waterlogged and could hold little more.

The earlier over-filling of the New England soil with water was less the result of excessive rains than of lessened water loss during the summer. Much of the water absorbed by the soil sponge never runs out into the streams, nor does it evaporate directly into the air. It passes off through the bodies of plants, being absorbed by their roots and evaporated from their leaves. The amount of water which uses plants thus as a pipeline into the air depends,

(Continued on page 682)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

December—the last month of the first half of the Conference year. How does your church stand in its payments to the Onward Movement?

Did you notice in last week's SABBATH RECORDER that the Missionary Society in its financial statement for October, reported a net indebtedness of \$3,029.51?

WITH THE BROOKFIELD CHURCHES

For several months I have been hoping that I might spend two or three Sabbaths with our churches at Brookfield, Leonardsville, and West Edmeston, N. Y., but other duties prevented my going before November.

On the afternoon of November second, Mrs. Burdick and I started by automobile for central New York, going by the familiar Lackawanna trail which this time surprised us with a detour. The afternoon was pleasant and we drove until early evening and then stopped at a pleasant hotel for the night. The next morning it was raining gently but we started on our way and drove all day in the rain, but as we had good roads this did not destroy all the pleasure of the trip. However, we were glad enough to reach the home of Rev. and Mrs. F. E. Peterson at Leonardsville, that night, for the rain was becoming more severe and the air was turning colder. The next morning the ground was white with snow.

On that afternoon we drove over the hill—four miles—to spend the Sabbath and the following week with the Brookfield Church. This church has been without a pastor for a year, but they had just been enjoying a visit from their former pastor, Rev. William M. Simpson and his family. Everywhere we heard of the good work done there by Pastor Simpson during his all too short service on

that field, and evidently on this visit he did intensive work, judging from the number of meetings he attended and the calls and visits that he made.

On our first Sabbath at Brookfield it was my privilege to speak of our Onward Movement work, and on the second Sabbath, after a sermon, to conduct the communion service.

While there at Brookfield their quarterly church meeting was held, and in connection with a discussion of our denominational work, Professor Arthur Whitford was chosen chairman of a committee of nine to canvass the church in the interests of the Onward Movement budget.

During the intervening week we made some calls and visits and spent some time in writing, sending out about seventy-five letters.

On Sunday following our second Sabbath there we drove to Leonardsville to spend a week. Several enjoyable days were spent with Rev. and Mrs. Peterson, renewing the acquaintance of college and seminary years, talking over denominational work and plans, and in making calls and visits with them. Some time was spent in answering letters that had been forwarded, for the office work followed us on our trip.

Wednesday, November 16, we chose for an outing day and went with Mr. and Mrs. Peterson, in their comfortable car, to Cooperstown, the home of J. Fenimore Cooper during the larger part of his life. The town is at the south end of Otsego Lake, a lake about nine miles in length and not over one and a half miles in width at any point. Many spots along the lake are made famous through the writings of Cooper, especially in the book, *The Deerslayer*.

We enjoyed the beautiful views of the lake and its surroundings on the drive down the fine highway on the west side of the lake, and felt that we must read again some of the wonderful descriptions in Cooper's books, one of the finest of which is 'the following of Otsego Lake, or the "Glimmerglass," from *The Deerslayer*.

"A broad sheet of water, so placid and limpid, that it resembled the bed of pure mountain atmosphere compressed into a setting of hills and woods. Its length about three leagues, while its breadth was irregular, expanding to half a league, or even more, in some places, and contracting to less than half that distance to the southward. Its margin was irregular, being indented by bays, and broken

by many projecting, low points. At its northern end it was bounded by an isolated mountain, lower land falling off east and west, gracefully relieving the sweep of outline. Still the character of the country was mountainous high hills or low mountains, rising abruptly from the water on quite nine tenths of its circuit. The exceptions served only a little to vary the scene, and even beyond the parts of the shore that were comparatively low, the background was high, though more distant. On all sides, wherever the eye turned, nothing met it but the mirror-like surface of the lake, the placid view of heaven, and the dense setting of woods."

Cooperstown was full of interest to us, and the day the finest in November for making the trip, so warm that we ate our picnic dinner on the shore of the lake, and enjoyed the scenery as we ate.

After our lunch we visited the church that Cooper attended, the cemetery where four generations of the Cooper family are buried, Cooper Park, the site of the home of J. Fenimore Cooper, and a museum containing many interesting relics. We also saw the field that was the birthplace of baseball, the Doubleday Athletic Field.

In the cemetery of the Christ Church is a stone that bears the following description:

In memory of SCIPIO, an aged slave, a native of Africa,
Who died March 27th, 1799
Oft did he, Shivering, call, to bless the hand
That would bestow a Cordial to his wants;
Oft have I drop'd a Tear to see his furrow'd face
Cast smiles around,
On those whose feeling hearts
Had, for a Minute
Made him forget
The hardness of his fate.
His venerable Beard was thin and white;
His hoary Head bespoke his length of Days;
His Piteous tales of Woe
While bending o'er his Staff,
He did Relate,
Were heard in pensive Mood,
By Those
Who looked beyond his tattered garb,
And saw his Many Sorrows.

Thursday was another very rainy day but it was spent in making visits in Leonardsville. On Friday night a helpful conference on denominational work was held at the parsonage, a conference in which questions were asked and a number entered into the discussions.

On Sabbath morning I spoke at Leonardsville, and in the afternoon at West Edmeston.

The church at Leonardsville was organ-

ized in 1797, and those at Brookfield and West Edmeston in 1823. They have had places of honor and service in our denominational life. While they are not as strong numerically as they have been in the past they continue to have great possibilities for usefulness. At Brookfield there are a good number of children and young people who need the constant care of the church, and, to do its work effectively, the church needs the sympathetic, constructive leadership of a pastor. This is a good field for a young Seventh Day Baptist minister.

GRATITUDE

PASTOR JAMES L. SKAGGS

(In Milton Church paper, the Quarterly Review)

Text: *It is a good thing to give thanks unto Jehovah.*—Psalm 92:1.

"In days of old our Pilgrim sires,
Saved from pestilence, famine, woe,
Pledged faith anew 'round homestead fires
And set a day their thanks to show.

"These modern days with blessings great,
The world at peace, the harvest vast;
Might we not pause, a moment wait—
To offer thanks, as in the past."

We have many holidays; but it seems to me that none of them is so far-reaching, so comprehensive, as Thanksgiving day—unless, indeed, it be Christmas day. We may well rejoice in the celebration of Independence day, Memorial day. We may well remember our great leaders, such as Washington and Lincoln. But is not Thanksgiving day large enough to include a thought for all these fine things about our country—all the values wrapped up in our heritage from the past, our country with all its wonderful natural resources, the wisdom and sacrifices of our fathers, the institutions of religion, education, and benevolence, the present day achievements in industry, engineering, art, and literature? Then there are the passing phases of personal and social experience.

True, life also has its sorrows, its disappointments, its burdens heavy to be borne. It has its pain, its sickness, its death. But when the experiences of life are put in the balance, the joys far exceed the griefs. He who lives in appreciation of the blessings of life learns to minimize the harder things; indeed he often turns that which is bitter for the moment into a blessing which mellows, sweetens, enriches life.

Those who brood over the disappointments and hardships of life, who indulge in self-pity, are the most unhappy people. One who follows such a course becomes gloomy, sour, cynical, and often becomes a nuisance in his home and among his neighbors.

The habit of looking upon the good and appreciating the good brings great blessings into life. Without hardships there would be no heroes; if there were no fires there would be no refined gold. Then we may thank God for the hour of sacrifice and for the fires which burn in the soul.

Henry van Dyke's "Footpath to Peace" is a reflection of a grateful heart:

"To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit in God's out-of-doors—these are little guideposts of the footpath to peace."

Follow these suggestions of Doctor Van Dyke and life will be beautiful, happy, grateful.

The gratitude of life depends on the spirit within. If vision has been opened up; if the mind has perceived the values which have come into life, which surround life, if the face has been lifted toward ancestors, friends, God, the future in appreciation, the atmosphere of gratitude will spring up and grow.

The year has been one of general prosperity for our country. Crops of all kinds have been good in general. Barns, graneries, cellars are well filled. There is no danger of want or famine for our American people. Our great factories and industries have been run to capacity during the year. Labor has been well employed, and warehouses and stores are piled full of merchandise, and it would seem that all classes of our people are thrifty and happy.

I do not mean that none are bearing heavy burdens or wrestling with difficult personal

and social problems. The good things of our country are not evenly divided. Some have an over-abundance and others barely enough for a minimum of comfort. Indeed there are those in some places who do not have even that minimum of comfort. But such ought not to be the case. It is not because there is any lack of supply. Sometimes the cause may be ignorance or indolence. It may be caused by sickness or death. It may be because of the violence or wickedness of some evil person. Whatever may be the cause where there is want, it surely is not caused in our great country by a lack of abundant supply.

We have to recognize the fact that many of our American people live selfishly. They have the power to take more than their share of values, and are apparently hardened against the cry of those who suffer. There are men of violence who do not hesitate to steal and kill and destroy. So we see there is yet something lacking in our American life. We must look forward to that glad day when evil shall be overcome, and when the abundance of the good things of our country shall make glad the hearts of all our people.

The wealth of a country ought to be its blessing, and I think it generally is. It is only when men come to love wealth more than they love God and men that it becomes a curse. I am glad some men or organizations of men have enough money to run our farms, build and maintain our great factories and industries. We are blessed more than we know by great organizations of capital, such as those which operate our railroads, our steamships, make our clothing, prepare much of our food, print our books and literature, make our automobiles, and a thousand other things.

In addition to supplying our own needs, our country and countrymen, with a greater or less degree of nobility of purpose, have furnished many of the comforts of life to other parts of the world. It is recently reported that more than a billion dollars has been loaned to other countries during the year.

But may we not over-estimate the real value of a great abundance of material things? Does not the love of money lie at the root of much of the evil which this world knows? Was Jesus right in warning people against the dangers which beset those

who are rich? And we read away back in the book of Deuteronomy: "Beware lest . . . when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God." (Deuteronomy 8:11-14.)

We may rejoice in our material prosperity only so long as God is commander of both us and our wealth.

At Thanksgiving time we like to think in terms of our individual selves. We have already noted that if we are happy it is because of the inward atmosphere of our lives. If we could know the truth we might find that people of wealth have less of real happiness than do those who have merely a minimum of comfort.

It is well for us to think of the very simple things of life, the things which we are often inclined to accept as a matter of course. We have shelter from the storms and fuel to keep us warm. We have good health for the day's work and at night may lie down on comfortable beds for a night of quiet sleep. We go about our business, our streets, or on a journey without fear. We have our churches where we may go and engage in common worship with others who are in love with truth and goodness. We have our public schools where we may send our children. We have our colleges and professional schools of learning. We have skilled physicians on whom we may call when we are sick. We have well-ordered hospitals where we may go in case of need, and where by the miracles of modern science and surgery we may be healed of many diseases.

When we think of all that we have to be grateful for, it seems little, mean, contemptuous, for us to find fault and complain on account of the comparatively few ills which beset us.

Then we ought to think of that treasure of joy which we all have stored up within us: our memories. Thanksgiving day is in some real sense a family day. It has always been so. The children who are away come home, if possible. The best possible dinner is prepared, and enjoyed—perhaps over-enjoyed.

So we who are older, perhaps more than

at any other holiday, travel back through memory to the old home, the faces of long ago. The family may be scattered; the old house may be gone; but the hills and the valleys of the old place are sacred. The old scenes come back and in them we live over days long past.

Daniel Webster said concerning such memories clustering about his old home in New Hampshire: "Its remains still exist; I make it an annual visit. I carry my children to it to teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the touching narratives and incidents, which mingle with all that I know of this primitive family abode.

"I weep to think that none of those who inhabited it are now among the living; and if ever I am ashamed of it, or if ever I fail in affectionate veneration for him who reared it, . . . who shrunk from no danger, no toil or sacrifice, to serve his country, and to raise his children to a better condition than his own, may my name and the name of my posterity be blotted out forever from the memory of mankind."

Tell me not that memories do not play a large part in making us what we are. When we take time to go back and rummage through the storehouse of memory we must all find much for which to be grateful.

Many are the gray heads which have prayed:

"Turn backward, turn backward O Time in
your flight,
And make me a child again just for tonight."

Or it may be you have said:

"How dear to my heart are the scenes of my
childhood,
When fond recollections present them to view."

Perhaps there are memories that are unpleasant. They have brought some injurious influences into our lives. But for the most of us such unpleasant memories are few compared to those that have been an inspiration.

None of us can measure the help which has come to us from our parents and our homes, from our teachers in school and church; from the friend who has spoken the encouraging word or taken a portion of the burden when it has been too heavy to bear alone.

Can we imagine what we might have been had good and helpful influences not have been brought into our lives perhaps by some on whom we had no real claim? There are the memories of loved ones who expect us to be brave and true and pure. Such confidence and expectation give us strength and help us to stand when otherwise we might fall.

Howard Arnold Walter expressed it when he wrote:

"I would be true, for there are those who trust me,

I would be pure, for there are those who care."

It is well that we pause and think of our blessings. Those of our country; those close and personal; those which are as treasure in the storehouse of memory.

THE PACIFIC COAST ASSOCIATION

AN ADDITIONAL WORD

The recent very profitable meeting of our association has been mainly reported by another. But I am asked to say a few words regarding the ordination of Deacon James R. Jeffrey of our Los Angeles Church.

The entire series of meetings of the association were of much more than usual depth and value.

The new house of worship that the Riverside people have just completed is ample in size, and it is very superior in its convenience of arrangement. The Los Angeles people are greatly rejoicing with them in their possession of such a very pleasant church home.

The ordination of Deacon James R. Jeffrey, of the Los Angeles Church, passed off in a very pleasant and satisfactory manner. Brother Jeffrey gave evidence that he thoroughly believes in his Bible, and has a good understanding of its teachings.

Pastor Hargis offered the consecrating prayer, Deacon Frank J. Wells welcomed Brother Jeffrey into the ranks of Seventh Day Baptist deacons. The ordination service was followed by a communion season, in which the new deacon took part.

G. W. H.

"Baby's getting on wonderfully. I'm sure she'll be able to walk soon."

"D'you think it's worth the trouble of teaching her? Hardly anybody walks much nowadays."—*Everybody's Weekly*.

(Continued from page 677)

among other things, upon the average warmth of the air. The last summer in New England was cool; water loss from the soil was probably less than normal. More water remained in the soil sponge when the recent storms came and made it suddenly overflow.—*Herald-Tribune, New York*.

SEEKING TO PROTECT HUMAN LIFE

The campaign which is being carried on this fall by the American Road Builders' Association in behalf of safety on the streets and highways, is eliciting much interest and support from the churches.

The following resolution, emphasizing the moral aspects of the question, was adopted by the Federal Council of Churches at a recent meeting:

"The Administrative Committee of the Federal Council of the Churches of Christ in America would call the earnest attention of the churches, pastors, and Christian people to the appalling results of the disregard of human safety in the constantly increasing loss of human life caused by recklessness and selfishness in travel on the highways of the country and in the streets of our cities.

"Especially does a constant toll of the lives of little children bring daily unhappiness in multitudes of homes.

"We urge that the laws be of commensurate severity and that their enforcement be strict. We would suggest as more important, however, that pastors take appropriate opportunity to urge upon the people of their communities a unified effort to secure voluntary restraint and considerateness, both upon the part of pedestrians and drivers, and we wish to commend heartily all such efforts."

This action gains vivid meaning when one reads the figures recently compiled by the United States Department of Commerce showing the number of people killed by automobiles. During the year ending August 13, 1927, no fewer than 6,993 men, women and children lost their lives in motor casualties.

Because of the interest of the churches in the problem, Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches, has been invited to give an address on the subject at the meeting of the American Road Builders' Association in Cleveland on January 10.

MISSIONS

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

BUILDING UP THE WORK ON THE HOME FIELD

The most of us today are pleading for the strengthening of the work on the home field. This is very essential and should be carefully considered.

When one comes to think the matter over thoroughly, he will be convinced that in most cases it is not so easy to accomplish this as is sometimes thought. Let those who think it easy turn to the problem in their own churches. Is your church on the up grade? Is it growing in numbers and power with God and men? If it is not, how would you and others go to work to cause it to grow? In most cases if one will think a bit about one's own church and ask one's self these questions, one will see that to build up the home base is not an easy undertaking.

In this connection we should not only note that it is no easy task to build up the work in the homeland, but we should also remember that it is incumbent upon a church to build up itself. We talk about strengthening the home base; that is well; but are we strengthening the churches to which we belong? There is much talk as though this work rests largely with the denominational boards. Without doubt the boards have a great responsibility here, but the churches and pastors have a greater responsibility in connection with the work in their own churches. With many of us the most effective thing we can do for the work in the homeland is to help build up the churches to which we belong.

Though it may be difficult to put new life into some churches, it is not impossible in most cases. It will not be done, however, unless the churches take the problem to heart, study the situation, come to possess the right spirit, and go to work under the direction of the Holy Spirit. There is no need to be discouraged. It is surprising what men and churches can accomplish when they give themselves in complete abandon to God.

REPORT FROM KINGSTON, JAMAICA

INTERESTING LETTER

Pastor W. L. Burdick, D. D.,

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

MY DEAR BROTHER BURDICK:

This informs you that I am well, and that I am endeavoring to go forward in the good work. Pastor and Sister Coon and I have been going to the various churches of the association, and have been laboring for their upbuilding. As he writes generally about our united efforts, I did not think it necessary for me to write concerning them also.

You have read about the dedication of the Post Road meeting house, built by Brother and Sister Smicle, with the aid of the few believers there. Brother and Sister Smicle were the ones at that place who stood up in 1921 for eternal justice, and the consequent enrollment into the Seventh Day Baptist organization there. Of late years he had been suffering from his heart and other complicated ailments. But just before the consecration of the meeting house he was fiercely attacked by these ailments which were destined to put him to sleep in the dust of the earth. It was his request that after the dedication of the building I should hold one week's meeting, setting forth the word of God to the people of that place. I then began my lectures on August 28 to September 4. The Lord gave success and caused his work to accomplish that for which it is sent. Isaiah 55:10, 11. Seeing the interest created, and no one to follow it up (for Brother Smicle was on his dying bed, and was nursed by his wife) I decided to go to Kingston and return. Returning on the eighth, I found him cheerful but suffering the most excruciating pains. The end came the next day at a quarter to one o'clock. Among his last words uttered were these, "I am leaning hard on my Savior." At the time mentioned, he passed away while in the arms of his father, wife, and myself. He died a true Christian. Scores and scores of his neighbors and relatives attended his funeral on Sabbath evening. I then started another week's meeting with the result of five adults and three children standing for the Lord, and there are many more who are interested in the truth. Sister Smicle leads out in the work, as there is no male among them, but two have come in, and we hope that they will be developed into acceptable workers.

THE CALL FROM ANDREW HILL

While at Post Roads I received a call from Brother Theophilus Samuels and Brother Herbert Ricketts to pay a visit to the above named place. It is located in northwest Clarendon. I had never been there before. I then decided to go, after conferring with Pastor Coon. Starting from Kingston September 22 I stopped at Post Road till the twenty-ninth, when I started for the above named place. Heavy rains were falling and the journey was not an easy one, but rather perilous. The brethren had written me from Andrew Hill, Grantham P. O., so I steered my way toward Grantham, expecting to find Andrew Hill from that point. On reaching Trout Hall, seven miles from Grantham I made inquiries and was told that it was impossible for me to reach it, as there were nine fords through which I must go, but that they could not be crossed by my cycle as they were all swollen by the torrential rain. I was then only four miles from Frankfield, and, as I afterward found, Andrew Hill is *only one mile from this place*, and could be reached without crossing any river whatsoever. Not knowing this, I crossed the great mountain chain of James Hill to Cave Valley, in St. Anns, a distance of eleven miles of the most steep, and rough, and rutty, and undesirable roads, in a northerly direction, then turned northwest to Burrough Bridge, turned eastward through Alston, then to Spalding, a beautiful inland township, and eight and three quarters miles to Grantham, a total of more than thirty miles. That I did on the faithful Apollyon. He was quite willing to go. But he begged that, as the hill was so steep, I should open his cut-out. As he climbed those mighty grades, leaping and jumping over the ruts on a wet and muddy road, he roared so much that the people came out from all around the mountain side to behold the strange looking monster that made the mountain and valleys reverberate with his unearthly noise.

After reaching Grantham I had two fords to cross in order to reach a place where I could put up my machine from the incessant showers. I succeeded in doing so. Then I had to cross another before reaching Andrew Hill. I was fortunate in getting a horse to ride part way. I reached my destination safely. It was raining and slime was all around. But I held meeting

that night in spite of the rain. An audience was there to listen to God's word. I should have returned to Kingston October 3, but seeing the interest I remained for one week longer, preaching the word and visiting, in company with Brother Isaac Smith from the Kingston Church, who came by train to Frankfield and then walked to Andrew Hill, where we met. He did excellent missionary work. He is a live Christian young man. Although the inclement weather militated against us, yet excellent work was done, especially by brethren Ricketts and Samuels.

On Sabbath, October 1, we formed a baptismal class of nine new Sabbath keepers. On Sunday, October 2, we held two meetings in spite of the heavy rains. After the first meeting our little booth was so wet that we could not continue our meetings therein. But we were received into a home that had three rooms. The middle one, being empty, was given us for the purpose of holding our service. In one of the end rooms there dwelt an old man of eighty-three summers. In the other his son resides. After our meeting on Monday night, of October 3, we made an appeal to those who desired to follow the Lord Jesus Christ in obeying his words, the Sabbath and all, and eight new converts stood up for Jesus. We were washed out of our meetings by the rains on Tuesday, October fourth. On the fifth we resumed operations and the result was seen, *five new converts* responded. After this our meetings continued uninterrupted till Sunday, the ninth, when we organized a company of nineteen adults, with ten children, and a great interest prevailed. These converts are to be taught the things which the Lord commands. Many habits must be set aside. Fruits worthy of repentance must be borne, and the rite of baptism is to be administered. I am glad to state that the old man mentioned above has accepted the Sabbath. His son also, and the latter has given us a bit of land on which to erect a church building. Surely God has wrought mightily on behalf of his name at that place. I had great difficulty in reaching there, but am greatly encouraged for the souls who have stepped on the platform of truth.

On my return the weather had moderated some. I had seven fords to be crossed from where my cycle was garaged. I rode

through three of them, and had to wade through the others, assisting the brethren in lifting my machine over them, as they were very deep and would have flooded my magneto had I ridden through. On returning to Kingston I found that the head of one of my timing gears was damaged, and my automatic oil pump broken so that the oil was escaping from it. Both had to be replaced at a heavy cost.

There are some seventeen organized churches, now, and other prospective ones. But let it be borne in mind that they did not drop from the clouds, nor grow up as mushrooms do in a night. They were raised up by the greatest privations and hardships, together with fierce opposition and criticisms and misrepresentations of the writer. And let it be further borne in mind that which has caused such toil to maintain, can be easily disorganized; and dire failure results, by unwise action and by heeding the voices of some disgruntled elements, which exist everywhere, in every age. With the added help of Pastor Coon we hope to see some wonderful developments in our field.

This letter is very lengthy, I must therefore apologize. May the dear Lord prolong your days, dear Brother Burdick, in the good work. We still remember the time that you spent among us in 1923, when dear Brother Hansen and yourself organized our association. Your picture that was impressed upon our minds still remains. The work which you have organized still lives, and shall ever live, if allowed to be guided by divine wisdom.

Accept my best wish.

Your brother in the Lord,

HENRI LOUIE MIGNOTT.

12 Hitchen Street,
Allman Town,
Kingston, Jamaica,
October 27, 1927.

RIVERSIDE'S PLEA—GO TO CONFERENCE

Let us begin to think and plan for Conference now. We are going to have to travel farther and the trip will entail more time, money, and experience than most Conferences call for.

Riverside is already asking local people how many they will entertain, and it is not uncommon for them to say ten to fifteen

and more if necessary. If you begin to plan now you will find it to be of great value to you as well as for us. We are going to try hard to find out how many are coming and that just as early as possible. You will help us, won't you?

The Executive Committee for Conference is meeting every night after the Sabbath to plan and organize the local church. I am telling you of these things to show you we mean business and that we are wanting the sessions next summer to be largely attended and worth while.

There are many ways to come to California, and the sooner you try to determine on a way the sooner you can get the facts. Our Transportation Committee, headed by R. C. Brewer, will be glad to furnish information to any who ask. Remember we will have facts to furnish. The railroads are already bidding for the travelers by train.

This Conference is significant in that it is held in a place where almost everyone has had or has now the desire to visit. This is the time to make the sacrifices and come. Our problem is intensified as well as yours because of the distance and uncertainty as to the attendance. Inform your pastor if you are even thinking of coming, and through him we will gather our data in due time.

People on the coast are delighted with the new church here and you will want to see that and the thousands of wonders you can not see until you come to California. We want you, so plan to come to Riverside in 1928.

LOCAL CONFERENCE PUBLICITY COMMITTEE.

THE WHY OF PROHIBITION

This nation began ninety-six per cent rural. It is fifty-four per cent urban at this moment, and that percentage is increasing rapidly. The social implications of individual action are wholly different in the two situations. A man getting drunk in his farm home, or driving along a country road with mules or oxen going six miles an hour, was not so serious. The mules or the oxen would take him home. But now in a sixty-miles-an-hour world, with crowded communities, the drunken hand on the wheel has a wholly different social implication. There you find one of the reasons why society has

had to relieve the community from the danger and menace of alcoholic waste, poisoning, inefficiency, and incompetency.

THE DEMANDS OF A MECHANICAL AGE

There is another reason. We are the greatest mechanical and engineering people in the world. Power under control—for that is all an automobile is—has more devices in this country than in any other nation in the world. Thirty years ago we made a rule that locomotive engineers in this country could not drink; they had to be teetotalers. Nobody wanted to limit the personal liberty of locomotive engineers, but everybody knew that locomotive engineers, whose business it was to protect life and property, could not do so if they were drinking engineers. That condition which was necessary for a class thirty years ago, has now by reason of the diffusion of mechanical and engineering power throughout the mass of the people, become necessary for the whole people, to protect the life and property of all of us.

There is another reason—the diffusion of a better standard of living, of a larger means of recreation and of personal happiness in a material sense. The spread of general education has been greater in those thirty years than in any other previous period in the world's life. The part that liquor played in the social life and habits of the people has been wholly changed, so far as the necessity for it is concerned, within the thirty years. These thirty years have seen the widest diffusion of general intelligence, the widest diffusion of general recreation, the coming of the movie, the radio, the Ford car, giving all kinds of opportunity for a better type of recreation. These things have changed the burden and necessity of artificial stimulation so far as the vast mass of the people is concerned.

EFFECT OF ALCOHOL ON THE BODY

And side by side with that education has gone on another education. We have learned the effect of alcohol stimulation and poison upon the human body. We have learned that it is injurious in every way. A group of Germans have been studying the effects of alcoholic stimulation on men and women, and in a unanimous report which they have made they tell us that it has the effect of deflecting the accuracy of the message sent by the brain along the nerves to the muscles, so that a fine marksman shot a little off

after he had had a drink or two; and that a fine draftsman drew his lines a little irregular after he had had a drink or two. And a peculiar thing in that study by the Germans was this, that the lower the type or the more phlegmatic or stolid the subject the less the effect; and the more sensitive and higher the nervous tension, the higher the type of mind, the greater the effect. So, when a man says to you that he can take three or four drinks without its affecting him, it may be true, but it is not very complimentary to him.

There is another reason. We men and women of America are not a temperate people. We might as well be honest with ourselves. It is a fact that we may think we are following the Scriptural injunction, "Whatsoever thy hand findeth to do, do it with thy might." We throw ourselves into anything we do or undertake until we overdo it.

All this talk about light wines and beers is pure, unadulterated bunk, and the people who are doing the talking about it do not want it. They do not want light wines and beers. They want whiskey and they want it straight. They want cocktails and highballs and whiskey sours and mint julep. I come from Kentucky and I know. And the reality is that the people of America, by reason of their characteristics and their social tendencies, can not be temperate with alcoholic stimulation. And the fact is that we want a kick, and we want it fast, and if we do not get it with one drink we take another to get the kick. This has been one of the reasons why it has been necessary in our present day to have prohibition.

A MERITED DOOM

There is another reason. The liquor traffic itself is more responsible at this hour for prohibition and its immediacy in the United States than any other one single force. I am not a fanatic. I know some distillers, and there are some mighty fine men among them. But the more commercially-minded among them said, "We are not getting as much money as we could get out of this," and they began to buy up every available corner and establish saloons, and they began to pick up ex-convicts and put them behind the bar, and said, "Get the booze across; get the booze across, and we

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EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

COLLEGE OPENING ADDRESS

PRESIDENT BOOTHE C. DAVIS
Alfred University

As a result of the habit, for many years, of using an early assembly period for the presentation of matters of current interest, the "President's College Opening Address" has become a tradition.

This year exceptional circumstances have delayed this address for two weeks. On the first assembly day the president was necessarily absent, and on the second we had a speaker sent to us from the national government at Washington, whom we all wanted to hear.

But, though a little delayed, I am sure that a discussion of matters pertaining to this ninety-second year of Alfred's history has not lost its interest or its value.

ENROLLMENT

We enter this ninety-second year with an enrollment approximating five hundred students, a number considered the most nearly an ideal unit for efficiency in higher education. When colleges increase much above five hundred, it is considered that some multiple of five hundred is the next most efficient number.

Alfred's present problem is not to double its enrollment, but to strengthen its plant equipment and its teaching force, through more and better buildings and increased compensation for teachers. This must first be done as a basis upon which any healthy future growth must depend.

ADDITIONS TO ENDOWMENT AND PLANT

Last year witnessed the largest addition to endowment of any single year in our history, aggregating over \$82,000.

ALUMNI HALL

This year we are making available for college uses, Alumni Hall, which, with its five excellent class rooms and its splendid new auditorium, will be the largest single building equipment added in recent years.

This building is to be completed in a few weeks, and we hope to hold our first assembly in it on Founders' Day, which will probably be on Thursday, December 1, instead of Monday, December 5. It is planned to combine Founders' Day with a re-dedication of this building as Alumni Hall.

There will be a seating capacity, including the gallery and the stage, for about one thousand people.

We shall all rejoice to have this splendid new hall as a relief from the crowded condition which we have endured now for years.

The auditorium will also fill a long felt want in its excellent equipment for dramatics. The education department, a portion of the English department, and the German department will be transferred to the classrooms on the first floor.

THE CLAWSON INFIRMARY

We are also adding this year a well equipped infirmary, with trained nurses and a university physician, to the equipment of the university.

These health services are made possible through the splendid generosity of Doctor Marcus L. Clawson, of the class of 1890, in equipping the infirmary and providing nurses, and through the medical and infirmary student fee of \$3 per semester, for maintenance expenses of the infirmary and for the medical services of a physician.

This is a health service long and urgently needed, and is an important step toward giving our campus an ideal equipment.

THE GYMNASIUM

The trustees are pressing the campaign among the alumni and friends of Alfred, for the completion of the gymnasium fund, so that this much needed building may be provided at the earliest possible date.

MILLION DOLLAR CENTENNIAL FUND

Still other additions and improvements are contemplated in the million dollar centennial program, which the trustees are now undertaking, and of which the improvements on Alumni Hall, the infirmary, and the erection of the main portion of the gymnasium form the first installments.

The following objects are included in this million dollar centennial program, which is

to be completed in 1936, when Alfred shall reach the one hundredth anniversary of its beginning.

Restoration of the old chapel for assembly hall and class room purposes, and to be known as the Alumni Hall	\$ 30,000
New gymnasium	120,000
New men's dormitory	150,000
Kenyon Memorial Hall addition	100,000
New ladies' dormitory	100,000
Infirmary	50,000
Liberal Arts Building	200,000
Additions to endowment	250,000
	<hr/>
	\$1,000,000

Over sixty thousand dollars is now subscribed toward this fund, and the alumni and friends of Alfred are being organized, under the efficient leadership of Mr. C. Loomis Allen, chairman of the Finance Committee, for the successful carrying out of this big program.

During the summer electric wiring and fixtures have been installed in five additional buildings, bringing the total cost of electric wiring and fixtures on the campus, including underground conduits, to over \$30,000.

DEFERRED OBLIGATIONS

With the opening of this college year Alfred enters upon a program of "deferred obligations," which is unique among American colleges. For a number of years Alfred students have been able to secure as loans from the Harmon Foundation, sums of money now aggregating \$3,000 annually. The Harmon Foundation co-operates with some forty other colleges in a similar way, ranging from \$1,000 to \$3,000 loaned to students of each of these colleges under the Harmon plan.

Now for the first time a college, aided by the Harmon Foundation, undertakes a loan plan of its own, loaning from its tuition charges under a scientific and systematic program called a "deferred obligation." Tuitions have necessarily been increased in recent years until they now average in eastern colleges from \$300 to \$500 per year. Alfred's tuition of \$200 is now the lowest college tuition charge in the state. The Nichols Preparatory School of Buffalo now charges \$500 per year. It has been found necessary for Alfred to increase its tuition from \$150, the amount of tuition two years ago, and it will be necessary to make further increases in the near future. But it is the

settled policy of the trustees not to increase the cash tuition requirement above \$150 per year. In cases of special need this cash requirement can be reduced to \$100 per year; and that minimum cash tuition may be still further reduced by scholarship aid to a limited number. Alfred University has now received over one hundred scholarship gifts, most of them at \$1,000 each. Each \$1,000 scholarship endowment at five per cent per annum, produces \$50, which is an annual rebate on the cash tuition requirement of the beneficiary.

Alfred now proposes to loan to any student who needs it all the tuition charges above \$150 per year (in special cases, all above \$100) and allow the student to pay this deferred obligation, according to the Harmon Loan Fund plan, beginning after graduation, in small monthly installments. Alfred would not be able to do this, but for aid of the Harmon Foundation, which takes these obligations and advances cash on them to the extent of eighty per cent, so that the university may not be seriously crippled in meeting its current expenses on account of these tuition loans or "deferred obligations."

Philanthropists and the general public are now universally recognizing the *commercial* value of a college education.

Instead of being confined to the ministry and other learned professions, as in the early days of our colleges, education is now sought for business and industrial equipment. It is the best financial investment a young man or a young woman can make, even if he has to borrow all the money with which to acquire his education.

Philanthropists agree that the buildings and equipment and overhead expenses of higher education should be provided for by society or the public, but that the cost of instruction, the cost of teachers' salaries, should be borne through tuition charges by the student, who gets the great financial benefit even though he must borrow all the money with which to acquire his education.

National government investigations show that the average college graduate earns \$72,000 more in his life time than does the average high school graduate, who does not go on to college.

Consequently, philanthropy is turning its attention toward loan funds instead of toward the endowment of professorships.

The Knights Templars are loaning annually hundreds of thousands of dollars to college students. The Harmon Foundation and many others are stressing this new movement in education. Many people have urged the colleges to undertake this loaning program. But this seemed impossible unless the colleges could be financed while the "deferred obligations" were maturing.

Alfred has been able to solve this financing problem only by the aid of the Harmon Foundation, which has agreed to finance and administer our "deferred obligations" on the same general plan it is using in connection with the Harmon Loan Fund.

The treasurer, to whom application must be made, is now supplied with printed rules prepared by the Harmon Foundation for the information of students desiring to avail themselves of the "deferred obligation" loan plan of Alfred University.

All students, however, who can meet their tuition bills without embarrassment are advised and urged to do so. The borrowing of money from the Harmon Loan Fund and the assignment of scholarships are both matters independent of the "deferred obligation" plan.

THE OBJECTIVES OF COLLEGE TRAINING

Turning from the more mechanical features of this college opening address, I wish to call your attention to *objectives*. There are many superficial objectives floating around in the minds of college students by which they justify their presence at college. Vocational training and earning power seem often to be the foremost objective. Athletics, fraternities, social standing, social amusements, a four years' lark, a four years' loaf, and a chance to become engaged or to get married, are all frequently indicated in one form or another as objectives. I have called them all superficial. Some of them are less vicious than others, but none of them are the big objectives that should stir the soul of a college man or woman.

How many of you have said to yourselves: "My object in going to college is to be a *man* or a *woman* of maximum value to society?" "My aim shall be to make the most of my physical, my intellectual, my social, my moral, my esthetic, and my religious natures in a well rounded whole and a balanced personality!"

What would you think of that as a statement of a college objective? Such an objective definitely recognizes, persistently follows, and consistently develops refinement of action and mastery of all the powers and resources of body, mind, and soul.

Such an objective aims to acquire the art of living through history, science, philosophy, and art. It stresses beauty in the simple, common things and thoughts and ideals. It is reverent toward God and sympathetic toward religion.

Now the means by which to obtain such college objectives is, first of all, scholarship. Scholarship is the primary business of the college. Everything else is accessory. Yet who would think it, from the superficial emphasis we place on other things?

There is athletics and its "rah-rah" boosting. There are the "outside activities" that absorb time and the major interests. There are campus rules and campus courts. There are parties and dances and dates and dating "ad infinitum." When the first issue of a college paper has three major articles, all stressing unrestricted dancing and proposing strenuously to demand liberty from rules as student rights, but has little in the interest of scholarship or the refinement of intellectual discipline, what must be the inference in reference to college objectives in that college? Or at least in the minds of the editors? What impression does such a sheet make upon alumni and neighboring colleges to which it goes, as to the present objectives of the alma mater it represents?

A generation ago the late President Hyde of Bowdoin College wrote: "To be at home in all lands and ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among men of your own age, who are to be the leaders in all walks of life; to lose yourself in generous enthusiasm and co-operate with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are Christians—this is the offer of the college for the best four years of your life."

I covet for Alfred and her student body

today objectives as high and noble as these which President Hyde proclaimed for Bowdoin.

The student's attitude and objectives make or unmake the college as a scholarly institution. The faculty can offer courses and systematize material and procedure. The teachers can build the staging, but the student must lay the bricks of his intellectual and spiritual structure by his own industry and in accordance with the plans and specifications of his objectives.

The late Dr. Wallace Buttrick, president of the General Education Board, once said: "The college is an organized opportunity for self education."

It was another way of saying: "You can lead a horse to water, but you can not make him drink."

Dean Seashore of Iowa State University has recently proposed for colleges a formula which psychologists have found to be effective in a successful institution for the feeble minded. "Keep the child busy at his highest natural level of successful achievement, and he will be happy, useful, and good."

If morons are happy, useful, and good when they are kept busy at their highest level of successful achievement, why may not this prove a simple and far-reaching formula for college students, with some evidence of gray matter, as well as for morons?

The problem seems to be for students to find their highest level of successful achievement, and for the faculty to keep them busy at their highest level.

It is so easy to keep busy at small things, like painting numerals on buildings or walls and then raising the money to pay for the damages done, instead of keeping busy at the high objectives of a college education.

I covet for Alfred high objectives—successfully realized. The college furnishes the opportunity. Will the students this year co-operate with the faculty in the task of keeping them busy at the highest level of successful achievement?

HISTORY'S VALUE FOR LIFE

REV. LOYAL F. HURLEY

(Address given in the Historical Society's hour at Conference)

"In a certain sense all men are historians," says Carlyle. One's memory is a his-

torian. It stores away facts and experiences, emotions, and decisions of the will out of which the individual gradually builds a philosophy of life to guide him in his future policies and choices. If one were not able to learn and profit by past experience, progress would be impossible. The decisions of today would be a matter of passing whim, even as those of yesterday were. Life—if it were possible at all—would be more a matter of chance than of choice, more governed by accident than judgment.

But God has so created us that we look backward even while we look forward; we remember while we plan; we recall past experiences while we project our schemes into the future. The proverb reminds us that "experience is the best teacher though the school fees are heavy." And our common life teaches the truth of the proverb. How costly have been some of our decisions—and how bitter! If only we might learn life's lessons without going bankrupt when we pay the tuition fees!

One wise man says we can learn by experience without the information costing us a cent—that is, if we are willing to learn from the experiences of others. And there are plenty of those others, too. Millions of souls for thousands of years have been leaving their records of experience for oncoming generations to profit by. Of course, not all of them, or many of them, have written out those records, but they have been handed down to us, nevertheless, in proverbs and laws and social judgments. How many thousands of experiences have been distilled into one proverb! How many millions of experiences may have been compressed into one judgment of society! A little reflection will convince us that we may, if we will, take toll of the accumulated wisdom of the whole race.

Too many of us seem to feel that our own limited experience is sufficient to guide us in deciding almost anything. We assume that an opinion based on our own experience alone is an accurate judgment of an institution or activity or method that may reach back in history for a thousand years. Not long ago an army officer tried to convince me of the value of war as a method of settling disputes between nations. Wasn't he an officer? Hadn't he led his men in France? Hadn't he seen war? Didn't he

know? Who could discuss war more wisely than he? This was his very apparent attitude. Now this officer was qualified to discuss many factors connected with war. The organization and discipline of men; methods of maneuver, of attack and retreat, or resistance and charge; these and many other factors of war our friend was well qualified to discuss. But to discuss the value of war as a method of settling disputes between the nations—well, most anyone else was better qualified to discuss that question than was he. For he was not a historian. He had not studied war as a historic fact through all the ages of human history. He was only a technician. And the very training of a technician, if it is not coupled with a background of historical study, is more apt to make a partisan than a just appraiser of men and movements. It ought not to be necessary to point out that in order to estimate war as a method and do it fairly, one must have more than the experience of the officer merely. He must judge also from the experience of the privates, of the mothers and fathers at home, of the wives with helpless babes, of the wounded and dying, of the homeless and helpless, of the deported and destitute, of the ravaged and raped. He must know of increased taxation and burden of armaments, of industry deprived of skilled young manhood, of the inevitable sag in morality that always follows in the wake of war, and of the suspicion, and fear, and implacable hate that live on in the hearts of men and nations through the years. To understand any question of similar magnitude one must have more than his own experience with which to judge. He needs the experience of the race. He must learn from history.

VALUES OF HISTORICAL STUDY

A knowledge of history is of untold value for life. The man who can combine the experience of the race with his own, will develop a balance and poise, a sanity of judgment impossible without historic study. Such a knowledge will save him from the folly of the bald pragmatism so popular in some circles today. In many of our schools and colleges it is the popular thing to disregard or even sneer at the traditions and sanctions of the past. You will find the same attitude in the Church, in politics, and in society at large. We despise our

father's wisdom for it is out of date. And at the beliefs and creeds, the ethical judgments and moral sanctions of the past we only smile in modern superiority. As for the law of God with its demands for reverence and honesty, purity and truth, we will decide whether such requirements are moral or immoral after we have tried them out for ourselves! Such an attitude, in principle, I have heard a popular Canadian theologian boldly champion before the Ministerial Association of Jefferson County, N. Y. When trained and influential leaders take such an attitude toward the judgments of past ages, who can be surprised if young life in its late teens and early twenties is determined to judge of facts in the light of its own meager experience alone?

The *Christian Century* of July 28, 1927, says:

"The academic world was properly outraged some years ago when Henry Ford gave it as his opinion that history is bunk. Yet there is a tendency in the modern academic world which takes Mr. Ford's utterance as the voice of wisdom. We embrace utilitarianism without taking account of the price which England paid for developing its new industries in the nineteenth century under the moral guidance of nothing but utilitarian ethics. We discount monogamy and forget that the Renaissance experimented with freer sex relations and found no real freedom in its emancipation. We ask each new generation to find God in its own way, forgetting that the highest discoveries of the race were gained only by adding experience upon experience. Leave any generation to its own devices and it is as likely as not to express its religion in some kind of phallic cult which merely repeats the errors of a primitive century. Obsessed with the limitations of our religious traditions, we inculcate a disrespect for traditional religion and discover our youth embracing insipid pantheisms, the moral impotence of which the whole history of Asia reveals. . . . We are in danger of repeating philosophical, theological, and moral heresies which other ages explored to the tasting of their bitter fruits merely because we are afraid of consulting the past."

After pointing out the danger of accepting the conclusions of the fathers without re-analyzing them, the same article continues:

"Between those who try to persuade young people to receive the accepted formulas of the fathers without amendment and those who encourage young people to embark upon the adventures of life with no guidance but their own fragmentary experience, we are on the way to making a mess of building the new world."

And in conclusion the *Christian Century* states:

"There is no reason why young people should be convinced of the virtue of a monogamous mar-

riage relation only after they have experimented with the evils which come from promiscuity. There is no reason why as good scientists we should not profit by the experiments of the past in every realm of thought and conduct. . . . It would be well for modern educators, particularly in the field of ethics, to remember that no one is so slavishly bound to the past as the person who is too ignorant of it to avoid its mistakes. Much of the ethical theory which is proceeding out of behavioristic psychology would be immediately discredited by anyone who had made a careful study of the hedonistic ethics of another day. . . . Let the revolt of youth be tempered by the wholesome reflection that there is hardly an experiment upon which it may embark for which history may not supply more data than the experience of any individual or generation."

All of which is another way of saying that "One swallow doesn't make a summer." Neither does the experience of one individual alone amount to much in forming a balanced judgment about any weighty matter. We need the help of the world's experience. We need the judgment of the race. Schiller says, "The world's history is the world's judgment." We need to know history.

Not only does the knowledge of history add soundness and balance to the judgment, but also it brings to men, in greater or less degree, a quality of which this present day stands in crying need. I mean humility. We live in an age of marvelous progress and enlightenment. No other age can compare with this. It is the age of science and invention par excellence. More and more it is becoming an age of general intelligence. Its developments in industry and trade, in comforts and luxuries dwarf any previous age in comparison. And, in our country at least, there is a prodigality of wealth which surpasses the wildest dreams of a Midas. We discover the secrets of the distant stars and uncover the veiled intimacies of the electron. We soar miles high in the heavens and pry into the ocean's briny deeps. We sit in our own parlors and hear the voice of the great across a continent or an ocean. Surely no age can compare with ours. No wonder we are inclined to be somewhat chesty and have an exaggerated opinion of ourselves and our wisdom and our own accomplishments. We look back on the previous generations and pity them for their ignorance if we do not sneer at their superstition and folly. But a careful study of the great men and movements of other days would show us that we haven't so much to get heady about after all. Our

bubble of pride would lose a lot of inflation. For today's wisdom would be impossible without the accumulated knowledge of thousands of years. Our modern inventions have been made by men who inherit the accomplishments of untold thousands before them. In science, as well as in religion, we can well say, "Other men labored and we are entered into their labors." Where, then, is our cause for boasting and pride? Today has done much, 'tis true, but yesterday has bequeathed the preparation without which today would be helpless.

Again, the great gains of this age are largely material and mechanical. In the conquest and control of the human spirit we are but little farther along than our fathers. So much of our boasted culture is only a thin veneer needing only some upheaval like the late war to break the veneer and display the hideousness beneath. Other generations have shown about as much success in spiritual control as ours. Other days have produced their massive intellects. Other ages have been blessed with great hearts. A glimpse of the race in its journey down the years helps to keep one humble.

Another value that comes from a knowledge of history is in the forward look which it brings. For history does not merely repeat itself. In fact it does not repeat itself at all. History changes. The world does not go round and round in circles bent upon the task of tramping out its previous footprints in the sand. The world is going somewhere e'en to "that divine, far-off event toward which the whole creation moves." It is true that similar principles, set into operation, produce similar results, but the human race is not like a squirrel running in its cage. It is on a great adventure towards the kingdom of God. Such a viewpoint makes life quiver with expectation. Something is bound to happen. Changes are sure to come. And what will they be? One can scarcely wait to learn tomorrow's secret. Life is saved from its dull, drab monotony and is filled with zest and tang. The knowledge of history puts the forward look into life.

Still another result of a proper understanding of history is the increase of a sane optimism. I believe it was Ella Wheeler Wilcox who remarked that no student of history could be a confirmed pessimist. He knows that decadent as society often is and

many as the ruins of past civilization surely are, yet from the ashes of those decadent cultures God will bring forth a better age, as he always has. The improvement is never so great nor so rapid as our feverish haste would desire, but the progress is there for any careful student to discover. The lesson of Jeremiah's vision of the almond tree is forever true to the student of history. In the midst of the moral torpor and spiritual death that had fallen upon the people of God Jeremiah heard the Word of the Lord saying, "What seest thou, Jeremiah?" And he answered, "I see the shoot of an almond tree." And the Lord said to him, "Well hast thou seen, for I am awake over my Word to perform it." While the winter is still on and all nature seems dead the almond tree sends forth its blossoms. The Hebrew for almond tree means "watchfulness," and Dr. Moffat's fine rendering gives it "wake-tree." Though all the world seemed dead the almond tree was alive and awake. "I am just like that," was God's message to Jeremiah, "I am watching over it all." There is no sound basis for hope about anything except the faith that God is awake and in control. And history bears ample witness to the fact that God rules. And if God rules, right will some day triumph and his kingdom will come. A student of history grows in hope.

We have just considered the fact that progress in the world is never so rapid as our feverish haste would desire. "The mills of God grind slowly, but they grind exceeding small." We are in a hurry, and God does not seem to be. With infinity for his field, and eternity for his day, God is working out purposes too vast to be accomplished in a year or two. Now the study of history helps make this clear, for "all history . . . is an inarticulate Bible." God's vast scheme for mankind, his plan for the race, unfolds bit by bit as the ages roll on. Though the progress is slow, it is sure, and the certainty of it calms our impatience and makes us certain that justice and truth, purity and love will triumph even though they may not be victorious in our life time. Even the man whose soul is on fire with zeal for a great reform can find in history those lessons which will help him to possess his soul in patience, and trust the results of his labor to God.

How much the careful study of history

can give us! Sounder judgment, humility, the expectant spirit, sane optimism, patience—all these and more are to be gained by him who reads aright the pages of the past.

VALUES OF CHRISTIAN HISTORY

Now what is true of history in general is true of Christian history in particular. The Church of today is the product of many and varied influences, chief of which is, in the nature of things, the living spiritual presence of the Christ in the hearts of his followers. But other influences can be traced in its growth, some good and some bad. The doctrines and creeds, the rituals and customs of the Church, all have an origin. The attitude of the modern Church toward theology and the Bible, toward the question of industry, and race, and war, all these have a cause of causes which can be learned to the advantage of the student. What a chain of connecting links has tied the Church of today with the Church of yesterday! Think how the Church has been influenced by the industrial revolution of the last half century, or by the fight against slavery, or by the Puritanism of New England, or the English Reformation, or the Protestant Reformation, or the revival of learning, or the invention of printing, or the creeds and heresy trials of the early Church, or the writings of the fathers, or the epistles of Paul, or the Acts of the Apostles, or the writers of the gospels! How many of these have been modified by Greek philosophy, and all of them are influenced by the Jewish religion.

I wish to emphasize the fact that if the Children of Israel had not prized their religious history; if they had not learned it, loved it, gloried in it, and suffered for it; if they had not preserved it in song and story, law and prophecy; if they had not in such a large degree made it their guide and ideal; then there would have been no Jewish nation such as we know, nor would there have been a people prepared in mind and heart for the coming of the Christ.

Again, if the early Christians had not cherished the facts of the life of Jesus; if they had not rejoiced to repeat the story of that matchless life; if they had not cared to preserve in writing for future generations the truths of the gospel; if they had not published their faith to the world in epistles and hymns; then there would be no Christian Church today. For intelligent

life is a matter both of past and present, of memory and hope, of history and expectation. Occasionally from the effect of terrible sickness of shock a man will suffer the complete loss of his memory. And what a calamity is that! Memory gone! The past obliterated! A life without a background! No wonder we say that that is abnormal. Of course it is. For life, real normal life, must have background, history.

In an especial sense Protestants need the value which comes from the study of Christian history. For the very nature of Protestantism tends to make men individualistic. Is not the central fact in Protestant Christianity the personal experience of the individual with Christ? This personal experience with Christ is the most vitally important fact in life for any one who has had it. But the very greatness of the experience makes easy the temptation to disregard the experience of the whole Christian Church and base one's judgment on his own experience alone. Do not misunderstand me. You will never be saved by another's experience. Your own is both necessary and sufficient for your salvation. But your own experience alone is not sufficient to give you that balance of Christian character and spirit and sound judgment which might be yours. For the mystical experience of Christ is one thing and the study of the history of Christ is another. And how the study of Christ deepens the experience of Christ! What an inexhaustible mine of life and truth one discovers as he studies that sacred story!

Not only do we need to study the history of Christ's life, but we need also to know about Christ's influence and power as it was manifested in the lives of his early followers. How much one can learn from impetuous, human Peter! What a wealth of wisdom in the many-sided Paul! What depth in the spiritual insight of the beloved disciple John! How could our Christian lives be what they should be without the knowledge and inspiration of these lives? Out of the story of the early Church one can find light upon nearly every major problem of life. The vitality of faith, the power of prayer, the joy of sacrifice, the beauty of martyrdom, the influence of consecrated laymen, the shame of hypocrisy, the worth of even a run-away slave, the necessity of tolerance, the weakness of error, the unlimited

might of the cross of Christ—how clearly these truths shine out of the history of those early years for the instruction and guidance, the encouragement and upbuilding of all Christ's followers! And from those days to this the story of the Church is one continuous object lesson for all who will profit by it. There is the struggle of the early faith with Gnostic philosophy and Mithraism, its gradual conquest of the Roman world, and its fearful weakening as it incorporated so many of the pagan customs and ideas with its own simple, spiritual truth. Who would not be helped by the study of a St. Augustine or a St. Francis? Whose life would not be better if he knew the service of the Englishman, Wycliffe, the martyrdom of the Bohemian, Huss, or the courage and faith of the German, Luther? Whose face would not glow with mingled pride and shame as he learned of the Crusades—pride that men held such deep reverence for the places which remind them of Christ, and shame to know of the horrible slaughter perpetrated in his name? Whose heart would not thrill to learn of the scholarship and painstaking labor, the sacrifice and suffering of William Tyndale, the father of our English Bible? Surely none can read without a spiritual uplift the stories in our modern Acts of the Apostles—the stories of Carey and Livingstone, of Judson and Morrison, of Hunnicutt and Higginbottom. Paul says that, "whatsoever things were written aforetime, were written for our learning." I wish we might realize more than we do the everlasting debt we owe to everyone who has helped to make the inspiring story of Christ and his Church available for us. The Church of today would be transformed in power if each member were minded to secure for himself the inspiration and wisdom, the spiritual nurture and growth in grace which are possible from a careful study of Christian history.

But I happen to be addressing Seventh Day Baptists in one of the sessions of the General Conference of Seventh Day Baptists. What about the value for Christian nurture and spiritual growth that may be found in our own history? Are there elements in our denominational past that would help us to develop sounder judgment of religious truth, that would deepen our humility, that would turn our eyes with eager an-

icipation towards the future, that would increase our hope of the final triumph of the Sabbath of Christ, and that would assure us the patience necessary to labor in a cause that in all human probability will be victorious only in the distant future? Is Seventh Day Baptist history like other history, in its ability to develop judgment, humility, anticipation, hope, patience? In a very marked degree I believe it is.

The history of Seventh Day Baptists includes more than the story of their organized existence. In a very real sense it includes the question of the Sabbath and the Sunday throughout the entire period of that problem from the days of the early Church to the present. And the study of it will clearly show that the question of the Sabbath is more than the question of a particular twenty-four hours. In a store in Watertown, N. Y., I recently met a Presbyterian friend who gave me an introduction to a lady clerk. In doing so he remarked, "She is a Baptist just as you are, except that she is one day late." Thus does the world at large treat the matter—just a mere quibble over time. But when one traces the discussion through the years he is led to see that it is a question of origin, of meaning, of authority, as well as a question of time. Were the Hebrews divinely led to keep the Sabbath, or was it simply chance custom? Does it signify merely a rest day, a holiday, or is it a symbol of the gracious presence of God in his world? Do we find our authority for religious practices in the customs of society or the laws of the state, or do we find our authority in the Word of God? A study of Sabbath history makes clear that the question is one of principle.

And because the Sabbath question is one of principle, its value can be seen in terms of character. It is a simple matter of history that Sunday has retained, to a greater or less degree, its essentially pagan character throughout its history. The term "continental Sunday" has come to be generally accepted to mean a day ostensibly religious but actually given over to sport and hilarity. And whenever Sunday has been the means of deepening the spiritual lives of men it has been in a period or place where the sanctions and significance of the Sabbath have been transferred from Sabbath to Sunday. In general, through the years Sunday keeping has been on a low plane

and has produced correspondingly low results in character. On the other hand, whenever and wherever the Sabbath has been kept it has retained the flavor of its divine origin and significance. And the natural result has been seen in the quality of spiritual life nurtured by its observance. For, in spite of altogether too many black sheep, those who have kept the Sabbath have been characterized by honesty of purpose, nobility of life, and strength of character. Only a few weeks ago an Anti-Saloon League speaker who was being entertained in our home said something like this: "It takes more backbone to be peculiar and keep the Sabbath. That's why you Seventh Day Baptists average higher than we do." That is his testimony, not mine. But it is a fact that wherever Seventh Day Baptists are known their high average character is proverbial. If you are inclined to think that the Sabbath is of no consequence, you would do well to study the verdict of history before forming a final judgment.

In my boyhood I used to be ashamed of being a Seventh Day Baptist. How it hurt to be called "a little Seven-Day"! Now I have come to be very proud of the name. And I am glad to be a Seventh Day Baptist minister. I believe that, in spite of their differences and weaknesses and limitations, our preachers are the jolliest, friendliest, happiest, finest group of fellows I ever knew. But when I read of the Seventh Day Baptist minister, John James, who was dragged from his pulpit one Sabbath morning, and, because he loyally stood by his convictions and refused to be false to his faith, was officially murdered, and his body drawn and quartered, his head set on London Bridge and later on a pole in front of his church, I am impressed that not all good Seventh Day Baptists live today. Sometimes I wonder how many preachers we have today who are like him. And I am proud of our teachers—and there are a lot of them. You know the Quakers are usually supposed to have the most schools and colleges according to numbers, of all the religious sects in America. They have one college for every ten thousand communicants. But we have three colleges for only eight thousand communicants. And our teachers are a fine lot. But when I read of that brilliant teacher of England, Mrs. Trask, who lay in prison sixteen long years

for her faith, and finally died behind the prison walls, I am humiliated when I remember the Seventh Day Baptist teachers who surrender their convictions for convenience or profit. You see what I mean. A careful study of our history would bring to us that humility of spirit which all too many of us lack.

And how wonderful have been the opportunities that have come to Seventh Day Baptists! From the days of the Stennetts and Dr. Chamberlain, who literally "stood before kings" in behalf of their faith, down to this present time Seventh Day Baptists have been in the thick of the fight for spiritual freedom and human betterment. Who would not thrill at the story of Governor Ward of Rhode Island? Who would not rejoice over the opportunity that came to Rachel Preston, to be the witness that brought the truth of the Sabbath to the Seventh Day Adventists? Whose heart would not be stirred by the story of Governor Utter, too loyal to his convictions to attend even the inauguration of a President of the United States because the event came on the Sabbath; and then to have his convictions and loyalty proclaimed before all the assembled delegates of a World's Sunday School convention! Whose pulse does not quicken at the thought of our having a delegate present this month at the World's Conference on Faith and Order? God has been opening doors for Seventh Day Baptists during all their history, and in the last few years he has been opening them so fast as almost to bewilder us. With the faith of the Master that "every plant which my heavenly Father hath not planted shall be rooted up," who can read of our history and know of our present opportunities without his soul being filled with hope?

Yet again, when we scan the story of the progress of this God-given memorial as it wins its way in the hearts and practices of men, and when we realize the stupendous task God still has to win nearly all of the Christian world to love and keep his holy day, we are shown the necessity of patience and are inspired to render our service with calm steadfastness, leaving the results of our labor with the God of the Sabbath.

What an inspiring story it all is! Whether one begins in England and traces

the progress from the days of John Trask on through the years, or whether one starts in America and follows the fortunes of Seventh Day Baptists from the days of Tacy Hubbard till this year of our Lord 1927, he will find the record of consecrated lives, uplifting ideals, noble endeavor, and uncompensated sacrifice. To follow our home missionaries from the days when they walked for miles to preach or rode horseback over the mountains and valleys to found new churches, up until the present, when they traverse hundreds or thousands of miles by auto, can not fail to inspire. To know the consecration of our foreign missionaries from the days of Solomon Carpenter till the sending of Brother and Sister D. B. Coon can not help but ennoble. To fondly trace the history of churches scattered far and wide throughout the land, to learn of their struggles and progress, their failures and successes, their troubles and victories, to feel the influence of obscure ministers or unknown laymen, to catch the spirit of men and women who dared to be different and were willing to pay the price of their convictions, to catch almost the very atmosphere of secret prayer bearing fruit in holy lives, and to worship again with the fathers who met to sing and pray on God's holy Sabbath—this is to be made stronger, braver, more loyal, and more consecrated Seventh Day Baptists. And the man or men who can prepare and preserve for us that uplifting record will place us under an everlasting debt of gratitude.

Surely I need not remind you that such a work is exactly the task which the Seventh Day Baptist Historical Society has set itself. To learn the story of churches and periods, to preserve old records that their information may be available for future generations, to care for old relics or denominational heirlooms that have historical and religious significance for Seventh Day Baptists—this is the work of our Historical Society. And if life can progress wisely and well only as it learns from experience and the record of its past, then Seventh Day Baptists need such a record, and the work of the Seventh Day Baptist Historical Society in providing it is by no means the least in importance of those activities by which Seventh Day Baptists strive to advance the kingdom of God.

WOMAN'S WORK

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

The Bureau of Standards in Washington always has sounded like an interesting place to visit, and as one of the sessions of the convention was held there, it seemed a good time for me to satisfy my curiosity and so I attended that session with my husband. After a long ride to what seemed almost the end of the car line, we left the car and ascended a hill that seemed to be included in an all-embracing gesture of the motor-man when we asked him where we should find the Bureau of Standards. We soon found the buildings of the bureau, but in our search for the right one we spent some time zig-zagging back and forth across the road, visiting most of the wrong ones before we came upon the one we were seeking, and here we found a small, inconspicuous sign directing us inside the building. During our search we were comforted by seeing others who were having as much trouble as we, for you know human nature is quite the same as it was years ago when our old friend Thucydides wrote, in his best classical manner, a sentence that free translation has handed down to us as "Misery loves company." After the meeting was over I added to my sense of depravity when I found myself smiling as I listened to one of the doctors criticising the man in charge of the meeting, because signs had not been posted in prominent places, but when I saw that the criticism glanced off without leaving any mark because he said he *did* have a sign up, I decided it was all right to be in that company and that we were not more stupid than were the ones who put up the sign.

At the close of the meeting, which was on the subject of physio-therapy and was presided over by a professor from our own state university, whose address I found quite intelligible to my type of mind and whose funny stories were unexpected and frequent enough to make up for the address even if I could not have understood it, while the doctors stood around in groups discussing the address, I spent a very pleas-

ant half hour at the windows, looking down over the city. It was a wonderful sight with the beautiful new cathedral in the foreground. A cathedral, by the way, that is unfinished; but as the unfinished condition did not show in this setting, I was almost sorry when the young man who was with us explained about its unfinished state.

From this room we went back into one of the buildings we had already visited to see some of the apparatus for measuring light. There were machines measuring reflection, absorption, bactericidal action, heat production, and wave length of various forms of radiant light. All these were very interesting, and I was glad for the opportunity of examining these machines, some that I could understand but more that were beyond my understanding.

The Bureau of Standards, as its name applies, is the last word in standardization in this country. Here, I was told, is kept the standard yard stick by which all our country is measured; here too are the standard weights according to which we and our produce are all weighed. The only standards of which I have heard that are not set by this bureau are the standard time, on which our clocks and watches are run, and the standardized colleges and possibly these owe more to this bureau than merely their names. We should have been delighted to have seen that yard stick that is treasured so carefully, but being there for light, we saw the light and went away.

When a great number of doctors visit a city all the hospitals keep open house, and Washington was no exception to the rule. The government was so desirous of showing everything in that line that it sent away and had the hospital ship, *Relief*, come for inspection. One afternoon we rode out to the navy yard and boarded the ship and were most courteously shown around. Nothing needful for the treatment and cure of disease of whatever cause seemed to be lacking. Of course we were gratified upon entering the physio-therapy department to discover that some one from our home town had been there ahead of us and left some of the wares from our factory. Finally we eluded our guards and attached ourselves to another party that was leaving and made our way slowly off the boat, after having been a part of three personally conducted tours, not counting the time we con-

ducted ourselves. It was a very warm day and many were waiting their turn, so we felt that if we hurried and looked at the places we wished to see no one would be sorry to have us leave. The President's yacht, the *Mayflower*, had also been stationed in the navy yard, and tickets had been issued allowing visitors to inspect that beautiful boat; and of course everyone wanted to see how the President and his guests live while on board. Some children who had come with their parents to the convention were much in evidence here, and their admiration of everything was enjoyed by the older folk. One tiny child had to learn which was Mrs. Coolidge's room, and then had to tell the rest of us, "Mrs. Coolidge sleeps here." The furnishings are very complete, and one can not wonder that this boat has been a favorite resort for the Presidents of our country when they have needed to snatch a little rest from their duties. I took a look at the books in the library—a small space but filled with large volumes—and I did not see just how one could get much rest on a boat with such a library. There were books on international law and international relations as well as on domestic subjects and books of history. It seemed as if among these books one could find some precedent by which he might decide almost any question that might come up. But I suppose by the time one has risen to be chief executive of our country he has most of this knowledge at his tongue's end, and instantly can turn to the right book and point out the page and line in verification of his following the correct precedent; if he can not do that there is always the opportunity to establish his own precedent, an opportunity that many of our Presidents have had to meet in days that are past.

RELIGIOUS EDUCATION

FUCIA F. RANDOLPH

(Woman's Hour, Southeastern Association)

I trust that the two or three people present who have previously heard part of the message I am bringing you today will pardon the repetition. The theme may not be the most appropriate one that might have been chosen for the woman's hour, and yet it is a topic very vital to all. There is not a woman present who is not interested to a certain extent at least in religious education.

One may scoff at the work of the church and may not be a regular attendant upon religious worship, but he would not want to live very long in a community wholly untouched by any religious influences. A church in a resident section of one of our cities was freed from a debt of \$50,000 by an appeal to property owners in its vicinity, not one of whom was a member of the church mentioned, but who gladly contributed purely as a business matter because of the value of the church to the property in the neighborhood. But our interest in the church and its work is deeper and more abiding than that. We want to do our part toward the accomplishment of the purpose of the gospel, the bringing to all mankind of the saving knowledge of the Lord Jesus Christ, the only true God.

For much of the following material I am indebted to articles by Cope and by Robinson in the *International Journal of Religious Education*.

Education means the orderly development of the powers of life. The family is an educational institution dealing with child life for its full growth and self-realization, especially on character levels. The human relations and experiences that go to develop life and character must be maintained at any cost. Family life developed early in the history of the race. Its importance among the Hebrews was early recognized and the parents were made responsible for the training of the children. Following the giving of the Ten Commandments we find this passage in the sixth chapter of Deuteronomy: "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." It is their careful attention to such injunctions that has helped to make the Jews such an excellent example of the power of the family life to maintain distinct characteristics and to secure marked development. A people for centuries without a land or government, they have never lacked race consciousness, national unity, and separateness. The early Christian felt the importance of the family life, and religion became largely a family matter. Worship, once confined to the temple, now made an altar in every home and a holy of holies

in every family. The family was an institution for spiritual purposes for the growth of persons, especially the young, in the home into "the measure of the stature of the fulness of Christ." Tweedy says: "Family worship is the beginning of social religion. The father was the first priest, the hearth the first altar, the mother and children the first worshiping congregation, and the structure which sheltered them the first church. The home is the world's Holy of Holies. In the nurture and expression of true religion its place is primary and unique."

Religious education means the training of persons to live the religious life and to do their work in the world as religious persons. It must mean then the development of character to bring the child up to the measure of the stature of Christ, and is going on all the time. Wise parents may determine the character of their children. The development of life is under law, and this is an orderly world. Things do not just happen. Religious education is not something added to the life as an extra subject of interest, but the development of the whole life into religious character and usefulness, and is going on all the time. It is not a matter alone of lessons, of periods of worship and of instruction, but of every influence, activity, and agency in all the family life that in any way affects the thinking, feeling, and actions of the child. What appeal to spiritual idealism and loyalty does our family life present? What quickening of love for goodness and purity, truth and service is there in the home and its conduct? These are questions of vital importance to every one of us. If we can so answer them that the influences of our homes may lead our children to an acceptance of Jesus Christ and a dedication of their lives to active service for him, we need not be concerned about the future.

The manner of imparting religious education is broad and varied. The value of family worship of a type suited to the needs of the family is undisputed, but many things in the daily life, especially of the young child, contribute to his religious education. The parents' treatment of the child's recital of events in his daily life and answers to his questions about matters of conduct, about the meaning of the church of God, and of our relationships to others give frequent opportunity to impart valuable reli-

gious instruction. Sharing in home tasks teaches service, and this may be extended to others outside the home. Let the child prepare the tray of delicacies for a sick neighbor, or pick the flowers and carry them over if possible. Direct the interest of the child in song to love the ennobling hymns, help him in his play, help him to secure the reading matter he needs. The place and value of the Bible will be evident. Children need the Bible as a part of their social heritage to bring them into connection with the religious history of the race. The child has a right to the Bible as his literary heritage, for it is the source of much of the best in the language and reading of the child's life.

Education, and particularly religious education, is a social process within a social group, and the younger a child is when he falls within the influence of a social group the more effective the education will be. The family is the most intimate of all social groups and the child absorbs the atmosphere and spirit of the family life from its first conscious moment. In other words, it is in the Christian family that religious education, which is education raised to its highest power, is the most effective.

Religious education in the family is of supreme importance to the child. It is in the Christian family that religious adjustments are begun: the adjustments between the individual and God through Jesus Christ and the adjustment of the individual to other individuals in unselfish love. If these adjustments are not begun in the intimate family group they will either not be made later on or they will have to be made against sets of character already determined by the influence of the family. During the most plastic years the child lives almost entirely under the uninterrupted pressure of the life of the family. It is of supreme importance to the child that this living pressure should be controlled by the purposes of education raised to the highest degree in the Christian religion. That godliness which is profitable both for this life and for that which is to come depends on it.

Religious education in the family is of supreme importance to the family. This responsibility was recognized in the Hebrew theocracy and in the New Testament Church, also in colonial legislation in our own country. A so-called Christian family
(Continued on page 702)

YOUNG PEOPLE'S WORK

MRS. RUBY COON BARCOCK,
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.,
Contributing Editor

GOD'S KINDNESS AND OURS

Christian Endeavor Topic for Sabbath Day,
December 17, 1927

DAILY READINGS

Sunday—God's infinite love (John 3: 16)
Monday—Love's protection (1 Pet. 5: 7)
Tuesday—Love's provision (1 Cor. 2: 7-9)
Wednesday—Love's generosity (1 John 3: 16-18)
Thursday—Forgiving love (Luke 15: 21-24)
Friday—Love's service (Luke 10: 33-35)
Sabbath Day—Topic: God's kindness and our own
(Tit. 3: 1-8; Matt. 25: 35)

Oh, we must thank the Lord for many things;
And loud for this uplift our hymn of praise,
That Nature has not learned our human ways.
Her blessings do not huddle with clipped wings,
But every lonely hill and valley sings
And smiles and grows in the outpouring rays
Of Nature's eager missionary days,
And yields as freely as she freely brings.
Praise God who gave the light no eyes to find
The highest market, and the flowers no ear
For human compliments, and the birds no mind
To count what audience their songs may hear;
And pray that all our happy human kind
May fold in perfect love one perfect sphere.
—Amos R. Wells.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

God showed his kindness and his love for man through the deeds of Jesus when he was on the earth. He went about doing good—healing the sick, raising the dead, speaking kind words to those in sorrow and trouble, and teaching men about the Father and the heavenly kingdom. He revealed the Father to others, for he said, "He who hath seen me hath seen the Father." His was a life of service—of "otherdom."

We, who are followers of the lowly Nazarene can, like him, reveal the Father to others by deeds of kindness. If we can do nothing more, we can at least give a smile or a word of cheer. Did you ever stop to think that there are people around you who are bearing heavier burdens than you realize? Find them and help them in any way you can. Are you your brother's keeper?

I know an elderly lady who gives her friends subscriptions to a religious magazine every year as Christmas presents. She says this is her way of preaching the gospel. This is the right spirit, and I am sure she

is doing a great service. Suppose you send the SABBATH RECORDER to your friends and see how much good you can do in this way.

"The best portion of a man's life, according to Wordsworth, is 'his little nameless, unremembered acts of kindness and of love.'"

INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent
Sabbath Day, December 17, 1927

Being willing to forgive. Ephesians 4: 31, 32.

JUNIOR C. E. JUMBLES

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF DECEMBER 3

The superintendent's talk might center around the following questions and Bible verses.

What did Jesus say about giving? Acts 20: 35.

What kind of giver does God like? 2 Corinthians 9: 7.

How have we received and how should we give? Matthew 10: 8.

How much should we give? Deuteronomy 16: 10 (last ten words).

How are our gifts accepted? 2 Corinthians 8: 12.

How often should we give? 1 Cor. 16: 2.

What is our reward for giving? Luke 6: 38.

Emphasize the fact that it is not only our money that we should share with others, but our time and our friendship, our talents, our knowledge, etc.

SUGGESTIONS FOR WORK

Six societies have taken up the Bible Reading League work; where are the other twenty? Not interested in Bible reading or home missionary work—of course not! Everything takes time and there isn't time enough for everything. But, superintendents, think it over. Is not this one of the biggest missionary projects which you have been asked to undertake? The filling of Meling's shoe with dimes, the sending of missionary boxes, and the giving of money to purchase Bibles for our foreign mission stations have all been fine. However, each time it is only a certain few of our societies which do the work and receive the blessing. This year we are asking the juniors to be real missionaries themselves instead of

sending something to the older missionaries. We want them first to read the four gospels and then get other children to read them, too. Who can tell what results may come from these little gospels getting into some of the homes in our land? Our country needs more Bible readers who will develop into Christian workers, ministers, and missionaries. Won't you help by starting this movement immediately in your Junior society?

SUGGESTIONS FOR TOPIC OF DECEMBER 10

If there is a special class of foreign-born children in your community, give special ways in which your juniors can be more friendly to them. Emphasize the need of Christian example of living to those who probably know not Christ and the Bible.

Foreigners come to our land many times seeking employment in order to get more money. Others have heard of America as a Christian country, and come seeking a knowledge of Christianity. They land in the crowded sections of our cities. They are crowded about, bossed around, cruelly treated and called unkind nicknames. Is it any wonder that they fail to find America a Christian country? Some go back home with the determination that if this is Christianity they want nothing to do with it. America must practice what she preaches. She must lend a hand to the homesick, lonely strangers within her borders. She must help educate them; she must teach them the Bible. And what America must do, boys and girls must have a share in.

SUGGESTIONS FOR WORK

The amount of money received from the different Junior societies this past Conference year was used to purchase Bibles, New Testaments, and portions of the Bible which were sent to Rev. D. B. Coon in Jamaica and Rev. Royal Thorngate in Georgetown. Several societies reported sending their Bibles direct. The total amount of money received was about \$45.

The Ashaway juniors also sent a big box to Rev. D. B. Coon, containing sunshine scrap books, dressed dolls, small tubes of cold cream, and small boxes of powder, Bible story booklets, mottoes, portions of the Scriptures, and Bibles.

SUGGESTIONS FOR TOPIC OF DECEMBER 17

Write a large letter "F" on the board, and at the right the words "Forgive" and "For-

get." Use a brace after this, and then write "for Jesus' Sake." Let this be the basis of your talk for the topic.

SUGGESTIONS FOR WORK

With the Christmas season at hand, plan some way in which the juniors can express the real meaning of Christmas—that of giving to those more needy than themselves. A small tree might be trimmed and toys hung on it to be sent to some family of poor children. Stockings might be filled and sent to missions or hospitals for poor children. Perhaps some are sick at this joyous season; the juniors might in some way bring a little sunshine into their lives. Ways of teaching the juniors the real spirit of Christmas will present themselves if you will but think of them.

A REPORT FROM THE EASTERN ASSOCIATION

DEAR ENDEAVORERS:

Since sending the very interesting letter from New Market, I have heard from several societies, but there are yet a few who have not answered. Who will be the first of these to send me a report of their work?

I have received a brief report from the Marlboro society, am hoping for a more extensive one later. They report that meetings are held regularly every Friday evening, at the homes of the Christian Endeavor members, and sometimes at the homes of some of the other church members. Every one takes part in prayer and testimony. (Isn't that fine? Who will be the next to report one hundred per cent in prayer and testimony?) Business meetings and socials are held regularly each month.

The next report to be given will be from the Shiloh society.

Yours for Christian Endeavor,

MRS. BLANCHE BURDICK,

Associational Secretary

November 15, 1927.

THE QUIET HOUR GOAL

DEAR FELLOW ENDEAVORERS:

Again our corresponding secretary requests that a Quiet Hour Bulletin be sent.

Those who attended Conference at Westly will remember that a Quiet Hour goal for the year was presented. It seems well

at this time to mention the four points of the goal:

1. Every active member a Quiet Hour Comrade. The "Senior Christian Statistical Report" (1926-1927) gives 670 active members and only 118 Quiet Hour Comrades, a difference of 552. We really ought to be ashamed of such a figure. Does not active membership reasonably and naturally lead to comradeship? Behold this, "that I will make it the rule of my life to pray and to read the Bible every day"—and the Quiet Hour means a matter of fifteen minutes! Why not?

Let us do our work gradually and constructively as well as personally, which bring us to the second part.

2. "You enlist someone." This is a suggested slogan for Seventh Day Baptist young people, which was adopted by common consent for 1927-1928. Now, in our enthusiasm we might set as a goal the 552 active members who are not comrades. But that is a large figure in the light of our past history. So let us as comrades elect to carry forth the Conference slogan. Think what it will mean if our members can be as much as doubled.

3. Every Quiet Hour Comrade a user of the *Daily Companion* or its equivalent. The *Daily Companion* is a guide to the observance of the Quiet Hour. There are other daily readings also, such as those in the *Helping Hand* and in many of the books used in young people's classes in Sabbath school.

4. At least one retreat to be held in each association during the Conference year (in connection with the young people's program of the quarterly, semi-annual, or annual meetings of the association, or at some time and place satisfactory to all concerned. It should always be the aim of the societies to co-operate with the associational secretary of the Young People's Board in making plans to hold or entertain retreats.

May this be a year of earnest endeavor in all our activities.

Sincerely,

HURLEY S. WARREN.

Alfred, N. Y.,
October 19, 1927.

The laws of nature are the habits of God.
—Joseph Cook.

RELIGIOUS EDUCATION

(Continued from page 699)

that does not seek its highest ends in the nurture of its own children in Christian knowledge and life is so far not a Christian family in anything but name. There is no greater service which a family can render to itself, to the Church and to civilization than the perpetuation of a godly heritage to the generation following.

Religious education in the family is of supreme importance to the Church. The mission of the Christian Church is to teach Christianity to all men everywhere—teach the teachable, the children and youth. History reveals the fact that when the Christian Church has been most careful to cultivate a genuine Christian family life it has been most successful in the fulfillment of its mission to teach. The Church congregation is not so much composed of individuals as of families, and the family has a supreme obligation in the cultivation of a genuine Christian family life for the sake of the religious education of the children. Let the home life be made rich in those things that will lead all its members into oneness with Jesus Christ, and the leaders so much needed to carry on our work will be forthcoming.

SPECIAL MEETING OF ASSOCIATIONAL WOMEN

During the meeting of the Northwestern Association a special session for the women was called directly after dinner on Sunday, by Miss Phoebe Coon, of Walworth, associational secretary. About twenty women were present.

Miss Coon urged the secretaries of the women's societies of the various churches to be more careful in reporting any changes in their local secretaries, in order to avoid confusion in her reports and in the sending out of blanks.

Mrs. West called the roll by churches, and members of the societies were asked to respond. She also read a very interesting program which the North Loup society has formulated for their meetings during the entire year. It is a fine and highly to be commended program. The meeting was not long, but was much in a nutshell. I am glad I was there and am going again.

MRS. ELLEN W. SOCWELL RAMSEY.

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

DEAR CHILDREN:

I've been waiting, I've been watching,
Till my head is in a whirl,
For a letter or a story
From some little boy or girl.

But in vain has been my hoping,
For no message has there come
During all this week of waiting;
Should I worry? Hi! Ho! Hum!

No, I do not think I'll worry;
I'll keep hoping, don't you see,
That you're simply getting ready,
And have not forsaken me.

M. S. G.

IF YOU ARE HAPPY, PURR

M. S. G.

Once upon a time there were two pretty kittens named Fluff and Buff. Betty Lou's father gave them to her on her sixth birthday, and more cunning little kitty-cats it would be hard to find. They were cuddly balls of fluffy yellow fur, with shining yellow eyes and sharp claws hidden in the soft cushions of their paws.

Now these little kittens looked almost exactly alike, so that when they were playing together even Betty Lou could hardly tell which was Fluff and which was Buff; but when she came to pick one of them up she never had any trouble telling them apart. Fluff would cuddle up in her arms and purr with all his might, while Buff, if he did not scratch and bite, as he was often known to do, would not deign to purr one tiny little bit, although he really did like to have his kind little mistress pet him and was a happy little kitten, as kittens go.

This worried Betty Lou very much, for she loved both the kittens dearly and wanted everyone else to love them; but of course everyone liked Fluffy best. Even Betty Lou herself found more pleasure in holding Fluffy.

"Oh, naughty Buff!" sighed Betty Lou one day, "I feed you the loveliest milk and cream and the choicest bits of meat, and I am always kind to you, so I know you must be happy, but why don't you say so by purring as Fluffy does? When you are

happy you should purr as hard as you can and make others happy too."

Buff only said "Pshist!" and bit and scratched until the little girl was glad to let him go and cuddle up dear little Fluff instead.

One day Dorothy, Betty Lou's baby sister, was creeping about on the living-room floor, when Fluff and Buff in their romping play came within reach of her tiny hands, and she tried to rub her face against Buff's soft fur. The naughty kitten who would not purr scratched her cruelly until she cried with pain.

"This will never do," said mother soberly. "Buff will have to go to live in the barn. He is not fit for a house cat."

So Betty Lou carried him sorrowfully to the barn, and after that he had to be a barn cat.

The next day after Buff had to go to the barn to live, two little girls, May and Jean, came to spend the afternoon with Betty Lou. She did everything she could to give them a happy time, and Jean said over and over again, "Oh, what fun we are having Betty Lou!" but May, although she had just as good a chance for a good time as did Jean, was never quite satisfied with anything, and never owned up that she was enjoying herself, even though she laughed and frolicked with the rest.

When the two little girls went home that night Jean said happily, "I have had just a lovely time. Come and play with me some day soon and we will have heaps of fun." But May only said, "Do hurry up, Jean! We will be late getting home."

When Betty Lou told about the afternoon's experiences that evening, big brother Bob said, "May is like little Buff. She doesn't know how to purr when she is happy."

How Betty Lou laughed at the thought of a little girl who purred, and she said, "I will try to purr when I am happy."

Notwithstanding the life of a paper dollar is only seven or eight months, we have never had one die on our hands.—*Toledo Blade*.

That old saying, "What can't be cured must be endured," should be changed to "What can be cured must not be endured."
—*Selected*.

MARRIAGES

VAN HORN-CAMPBELL.—At the home of the bride's parents, Mr. and Mrs. Zurial Campbell, of Welton, Iowa, November 14, Mr. Loyal R. Van Horn and Miss Melva Campbell, both of Welton.

Rev. E. Adelbert Witter officiated, using the double ring service.

DEATHS

FORD.—At her home near Salem, W. Va., on November 14, 1927, Mrs. William Ford in the fifty-seventh year of her age.

Irene B. Davis was born June 15, 1871. She was the daughter of J. S. K. Davis and Emily J. Williams Davis. In 1890 she was married to William Ford, who survives her. She is also survived by three daughters and four sons, all of whom are living near the old home. There are also left of her parents' family two brothers and three sisters.

In early life she became a Christian, and was baptized by Elder S. B. Davis. When the Seventh Day Baptist Church on Rock Run was disbanded, she became a member of the Salem Seventh Day Baptist Church, where her husband had long been a member.

Death came very suddenly and peacefully, and for this change she was entirely prepared.

She was a good woman, a good wife, a good mother, a good neighbor. She will be sadly missed.

G. B. S.

THE WHY OF PROHIBITION

(Continued from page 686)

will pay you a commission in proportion to the amount you put over."

That was the organized saloon. And that kind of an organized saloon soon gathered around it organized gambling and organized prostitution, and it was not long until it became a stench in the nostrils of the people of the community, and a menace to the children, to the homes, to the Church and the school. The aroused conscience of the country arose and outlawed it, and made the saloon an outlaw among the institutions of the land. And now there is not a single saloon under the flag, and in my judgment the saloon can never come back within the boundaries of the United States.—Raymond Robins in Federal Council Bulletin.

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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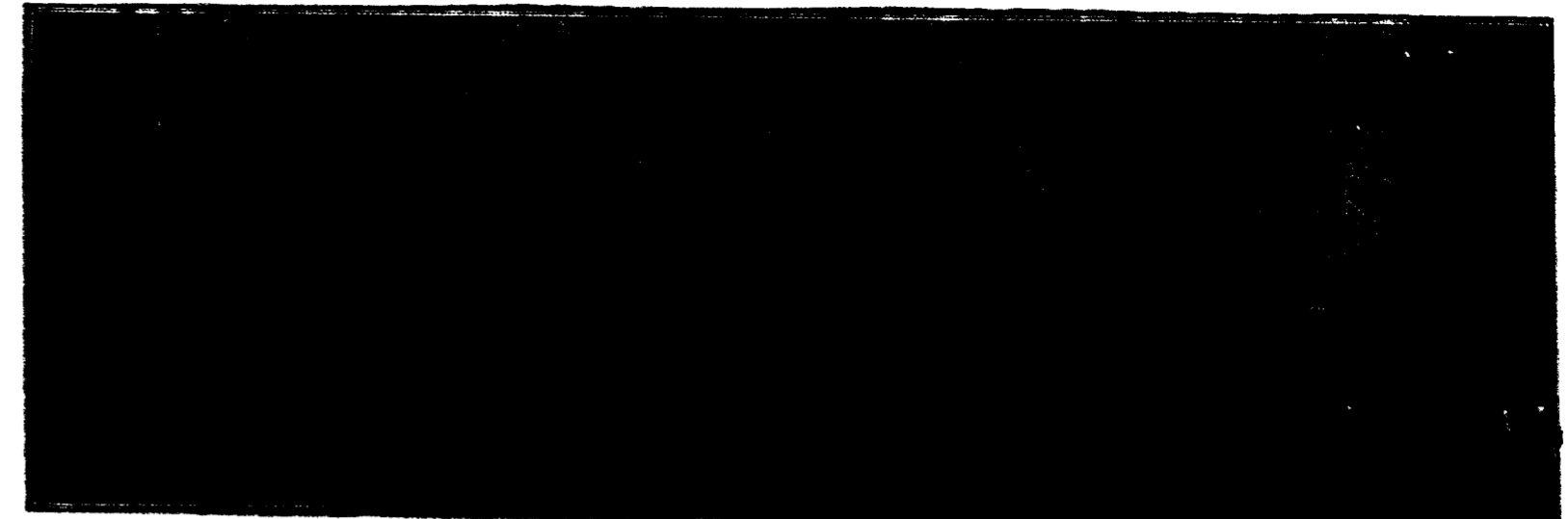
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