

To Understand Is To
PARTICIPATE.

Have You
PARTICIPATED?

The Denominational Building

ETHEL L. TITSWORTH, Treasurer

203 Park Avenue
PLAINFIELD, N. J.

The Sabbath Recorder

CHRIST WITH YOU NOW

In these glad holiday times, the Recorder has the best of good wishes for all its readers. How can we think of the birth of Christ without a longing for the peace on earth and good will among men which he came to give.

In the presence of the Christ-child, the prophet saw in him the one who came "to guide our feet into the way of peace." At the close of his life, Jesus said, "My peace I give unto you." After his resurrection he said, "Lo, I am with you always even unto the end of the world."

This promise of the ever-present Savior as Guide, Intercessor, and helpful Friend, is most precious.

It is my prayer that he who, by his birth at Bethlehem, brought the life of heaven into humanity, may bring the heavenly life into the heart of each one who reads these lines.

T. L. G.

CONTENTS

Editorial — Evangelism — Personal Evangelism—What Is It?—Feed and Care for the Lambs Would Save so Much Hunting the Sheep.—Some Things Might be Eliminated in Modern Evangelistic Efforts.—Federal Council's Plea for Peace.—Thankful for Loyal Hearts	769-771	Dedication of Ritchie Seventh Day Baptist Church	783
An Interesting Letter from London ..	771	Young People's Work.—What Prayer Does.—Listening In.—Suggestions for the Topic for December 31, 1927.—The Intermediate Corner.—Attention, Endeavorers!	786
Educational Evangelism	772	Alfred in Transition	787
Seventh Day Baptist Onward Movement.—The Standing of the Churches ..	773	Is the World Growing Better?	788
Missions.—"I Leave So Little."—Organizing for the New Year.—Letter from Jamaica.—Treasurer's Monthly Statement	774-777	Peaceful Neighbors	790
A German Rainbow	777	Home News	790
Historical Sketch of Ritchie Church ..	778	Elder Seager on the Berea Dedication ..	791
Organist Forty-five Years at One Church	779	Sixty Years of Married Life	792
Education Society's Page.—Edographs ..	780	Christmas	792
Woman's Work.—Christmas Bells	781	Children's Page.—Robin's Search	793
Report of the Vocational Committee, 1927 ..	782	Lone Sabbath Keeper's Page.—A Message to Lone Sabbath Keepers.—A Gift of Love—What Shall It Be?—Letter from a Lone Sabbath Keeper in the South to One in the North.—Reply from the North	795-797
		Sabbath School.—An Added Beatitude ..	798
		Marriages	799
		Deaths	799
		Sabbath School Lesson for December 31, 1927	799

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

President—Frank Hill, Ashaway, R. I.
First Vice-President—D. Nelson Inglis, Milton, Wis.
Vice-Presidents—Mrs. Luther Davis, Bridgeton, N. J.; Oscar M. Burdick, Little Genesee, N. Y.; William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Lely D. Seager, Hammond, La.; Perley B. Hurley, Riverside, Calif.

Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton Junction, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.

Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.
Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Plainfield, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. Charles D. Coon, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Vice-President—Alexander W. Vars, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—

Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Mrs. Marjorie W. Maxson, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, 374 Washington Ave., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

Intermediate Superintendent—Wm. M. Simpson, Ashaway, R. I.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Albert Rogers, Brookfield, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, Loup City, Neb.

Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.
Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburg, Texas; Mrs. George H. Trainor, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulet, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liubo, Ku, China; H. L. Mignott, Kingston, Jamaica.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 103, No. 25

PLAINFIELD, N. J., DECEMBER 19, 1927

WHOLE No. 4,320

Our dear Father in heaven, thou knowest all our trials and conflicts, and we do thank thee for the assurance that thou art a loving Father and a just Judge. Thou dealest truly with each one of thy children in all the conflicts through which they have to pass. Will thou give needed grace to overcome all our hindrances, and to rise above all our sorrows. Enable us to trust thee for help in every dark day. Help us in our efforts to win men for thy kingdom. Overrule our shortcomings and help us to guard against mistakes which may cause some to stumble. May we ever recognize and obey thy holy will in the spirit of the Christ. Amen.

On the next day Jesus himself saw Philip, and said unto him, "Follow me." and he was won for the kingdom. Then Philip went after Nathanael and explained that they had found the one of whom "Moses in the Law and the Prophets did write, Jesus of Nazareth"; and when Nathanael doubted Philip said, "Come and see." and so the doubting one was soon convinced, and he too became a disciple.

It was in this simple, personal way, alone, that the work of evangelizing the world was begun. This simple record gives us the best understanding of personal evangelism.

At first every Christian seemed to feel the duty and was filled with the desire of finding some brother or friend to whom he could tell the story of salvation through faith in Christ.

Even after the Church was organized, and by it Philip and Stephen were made deacons to look after the needs of the poor, they, too, went forth as personal evangelists—zealous preachers of the gospel. They were not sent out as preachers by the Church, but on their own personal account they began to tell the good news, even to one found riding toward Egypt in his chariot, who was persuaded to stop by the way and be baptized.

Then after the persecution which came after Stephen was stoned to death, the Christians in Jerusalem, being scattered abroad, went everywhere preaching the gospel. It was by the personal efforts of ordinary Christians who felt impelled to tell the story of the Christ in the homes, in the fields, and by the wayside, that the great evangelistic movement was established.

Even Christian women, as well as men, became leaders in the blessed work of personal evangelism. Thus, for many years the work of salvation was carried forward, and the Light of the world was made to drive away the darkness of sin.

If, instead of this blessed spirit of personal evangelism, the methods of our day had prevailed, and gospel preaching had

Evangelism The term "evangelism" seems to be coming to the front a good deal in these days. I see such headings in the papers as "Personal Evangelism," "Evangelism in the Mass Meeting," "World Wide Evangelism," "Modern Evangelism," "Evangelism a Bigger Word than Suspected," and so on to the end of the list.

In keeping with the trend of thought so apparent on every hand, our good program for the yearly meeting contained the word "evangelism" as its keynote in every session on the last day. And the sermons on Sabbath were in perfect harmony with this keynote.

It is well that the minds of Christian workers are turning toward this, the greatest theme in relation to the world's need today. A revival of the true evangelistic spirit in all hearts would do more for Christ and his kingdom on earth than would any other thing of which we can think. This is why the SABBATH RECORDER has been so importunate in its plea for a revival in all our churches.

Personal Evangelism After Jesus was baptized, John the Baptist said to two of his disciples, "Behold the Lamb of God which taketh away the sin of the world," and so they both found Jesus. One of them was Andrew, and "He first findeth his own brother Simon, and said unto him, we have found the Messiah which is, being interpreted, the Christ. And he brought him to Jesus."

been left to only one man in a church, do you think that Christianity would have grown as it did in the first century or two after Christ? Is it not wonderful that from the little group of Galilean fishermen there grew, in three hundred years, a Christian power that dominated the great Roman Empire? Have you thought that most of this great movement was started by *personal* evangelism?

Have you tried to answer the question as to why the churches of today, with millions of members, are making so little progress in winning the world's multitudes to Christ? Would you like to see the Church evangelize the world in this generation? If, instead of depending so much on organizations, the members of which simply contribute a little money to send forth some one as their substitute in the Master's work, all the millions in the churches should catch the spirit of the early disciples who preached the gospel in a personal way, I believe the world would soon be brought to Christ.

This would mean millions of missionary spirits where there is one now, all ready to do the work of *personal* evangelism, and it could not be long before we should have a real Christian world.

The "new day in evangelism" calls for more than public preaching. This old world will never be brought to Christ by public appeals alone. The great multitudes of lost sheep never hear the public appeal. It is now the ninety and nine that are away in the land of the lost, and not the one sheep alone. But the ninety and nine must be found and brought back just as the one was, and we must send out, not some one shepherd after the lost sheep, but it needs the ninety and nine to find them all.

I do not see that anyone in Bible times was ever brought to Christ without the help of some person. Someone may point you to the Ethiopian as finding the Savior by reading the Prophets, but even in his case Philip had to get up beside him and explain the message.

Feed and Care for the Lambs Would Save so Much Hunting the Sheep

line of work, if the world is to be Christianized. Read what Brother Courtland Davis, a Christian school teacher, has to say in this matter, elsewhere in this RECORDER.

"Evangelism in education" is a most important

Evangelism in the homes must be made more of if the churches are to become strong in their kingdom work. Dry up the springs, and streams will be dry. The fountain heads of the river of life must ever be found in the homes. This is just as true of the river of death. The great streams flowing toward the land of the lost are kept full by the irreligious homes in country and city throughout the land.

If better care were taken of the lambs there would be less need of searching for lost sheep.

Some Things Might be Eliminated in Modern Evangelistic Efforts

The history of the Church is the history of revivals. Every good work that draws men and women to Jesus Christ may be classified as evangelistic. But the professional evangelist is usually regarded as one who makes a specialty of holding revival meetings. Sometimes these are held in a particular church, and sometimes two or three churches unite in special revival work. As to my own experience in this blessed line of Christian effort, the best results have been realized where the pastor and his people have united heart and hand in revival services, until the blessing came.

Sometimes it is well for one pastor to be invited to join another pastor in whose church the efforts are to be put forth. In any case, the church seems to me to be the most appropriate place for holding evangelistic revival meetings. But many modern evangelists prefer to work in tabernacles entirely outside any church, in what they call union meetings. Of course such efforts on a large scale do draw the multitudes who never attend churches, and if the evangelist is wise and careful in his preaching, many souls may find the Savior in these great mass revivals. But there is a question, which many can not put away, as to whether the same expense and efforts put forth by the various churches in their own church homes, would not give greater, truer, and more permanent results for the kingdom of Christ.

In the immense cost of tabernacle building, in the great efforts to raise salaries for many helpers, in the usual outcry for making the so-called thank offering the greatest of any up to date, and in the counting of all who, amid the excitement, may "hit the

trail" and "shake my hand," as converts, there is danger of resorting to methods which bring reproach upon the cause and a positive injury to the churches.

The first and all important thing to be sought in a revival is the unhindered and unmistakable leadership and power of the Holy Spirit. Anything that grieves the Spirit is detrimental. There must be in every true revival a spirit of devout and prevailing prayer. Then comes the preaching of the gospel of faith once delivered to the saints—the pure and unadulterated old-time gospel of Christ and him crucified. Revival meetings, even in the house of God, with these things lacking, must be a failure. Excitement, there may be, but deep heart searchings of the Spirit resulting in genuine revival will not come. I can not avoid the feeling that, if the hundreds of thousands of dollars likely to be spent this winter in great rattle-to-bang mass meeting efforts could be spent among the various churches and missions, the results might be greater and more permanent.

If certain evangelists would be more careful about sarcastic jibes at preachers and deacons, and would give local pastors more whole-hearted recognition, they would do a good deal toward helping them hold the confidence of their people after the evangelist is gone. After all, the local pastors must carry the burdens and remain as leaders of their own people after the special meetings are closed. And if the revivalist has indulged in talk that tends to discount them in the estimation of their flocks, great harm must result.

What a blessed work might be done if, in all our dear churches, people and pastors would begin the new year with a week of united earnest prayer, meeting every night and looking for the outpouring of the Holy Spirit in their own hearts and for the conversion of their children.

Five times in the twenty years of my own pastoral work did such a movement by pastor and people result in a gracious outpouring and a precious revival. God is just as ready to help the churches now as he ever was. It all depends upon our willingness to trust him and go forward in his appointed way.

Federal Council's Plea for Peace On April 6, M. Briand, the great French foreign minister, proposed to the United States the adoption of an agreement between the two nations to renounce war as a means of settling their difficulties.

Such a treaty of peace between France and this nation is indeed a most desirable thing. The Federal Council is urging the House of Representatives and the Senate to approve the Briand proposition. Many Americans are expressing the hope that not only France but England and other nations may join America in such a movement for perpetual peace and good will.

Thankful for Loyal Hearts I have just found several letters written two or three years ago, in which every one of the aged writers expresses heartfelt sorrow over the inability to aid in the new building fund. Explanations show beyond a doubt that the writers are not able to give much, if anything, for this desirable cause. But there was an unmistakable something in every one of those letters that brought good cheer. They showed such a genuine spirit of true loyalty to our good cause—a spirit of devotion prompting the habit of sincerely praying for the success of the movement—which touched my heart.

Thank God for the loyal fathers and mothers, whose hearts are filled with a desire to see our good work go forward—men and women who would gladly do more for it if they could. Their influence is uplifting, and of many it may truly be said, "They have done what they could."

If all who are able to do, possessed the same spirit of loyalty shown by the writers of those letters, our new building would have been completed long ago.

Since our last report the treasurer has received \$225 for the building fund.

AN INTERESTING LETTER FROM LONDON

REV. ABVA J. C. BOND

Leader in Sabbath Promotion

I am in receipt of a letter from my young friend, Bert Morris, of London, and I am sure the young people of America, and perhaps of other lands, who read the SABBATH RECORDER, will be glad to have me pass on to them some things contained in the letter.

He says, "We still speak about that happy

time we had together that Wednesday evening. Since then we seem to have bucked up a great deal in our work. We had that combined meeting that we arranged at that conference."

The conference to which he refers is the Teen-Age Conference held at the Morris home, when I was in London early in September. At that time a meeting was tentatively arranged when the young people of the two communities of Seventh Day Baptists in the great city of London should get together. Bert is one of a group of four fine young people at Willesden, and they met with the Argyle group at the home of Miss Olive Weeks, leader in the latter group of about the same number.

The program consisted of a Scripture lesson, hymns, a vocal solo, a piano solo, a recitation, and an address. After describing this first meeting, the writer of the letter says they have had a second meeting similar to the one described.

In the report of my London visit, which appeared in the RECORDER some time ago, I referred to the fact that they hoped to have baptism soon. The letter informs me that eight young people have been baptized, four of whom have joined the Mill Yard Church. Four adults have been received into membership in the church also. Eight additions to the Old Mill Yard Church make a good per cent gain, and the fact that four of them are young people from our own Seventh Day Baptist homes gives it much more interest to all Seventh Day Baptist young people. Two of those who were baptized and received into the church were the writer of the letter to me telling about it, and the young woman in whose home the young people's meeting was held, which the letter describes. The other two were brothers, Radford by name, fine lads.

There were other good things in the letter, of a more personal nature, all of which made my heart glad. I am sure all our young people who read the above are glad to have me share it with them, and will rejoice with these "English cousins," their Seventh Day Baptist brothers and sisters of the mother church, in their renewed activity and their new hopes for the future.

EDUCATIONAL EVANGELISM

COURTLAND DAVIS

(The substance of Brother Davis' talk in the New York and New Jersey Yearly Meeting at New Market, November 27. One of three addresses on Evangelism.—T. L. G.)

We must give our boys and girls not only the knowledge of what to do, but also the *ability* to do, the *attitude* of wanting to do, and the *habit* of doing. We must consider each one as an individual, in many ways differing from other individuals about him. We must take him where he is, give him the opportunity to improve his own talents, develop in the life that is his, in which he now is, the habits and the ideals that will keep him true to the faith.

How many people do *you* know who *know* that "the gospel of Christ is the power of God unto salvation," but do not seek salvation? How many people do *you* know who *know* that "the seventh day is the Sabbath," but who keep no day as a Sabbath?

No, knowledge is not enough. Knowing what is right, we must have the attitude toward it which will insure the "will to do," and the habit of doing it, which will carry us over the dark places which come to us all when ideals are dim and footsteps wavering.

It is futile to say, however true it may be, that these things should be cared for in the home. Our social system changes. Our organization for the service of Christ in society and in the Church, in all its phases, must meet the new conditions. Somewhere, somehow, be it Sabbath school, Vacation Religious Day School, preparation class, pastor's study class, or what not, somehow our children must be given these habits and attitudes.

The love of God can not be rationalized. Knowledge of the Bible is not necessarily followed by Christian living. Memorization of moral maxims does not mean their use. These things must find expression in use. The love of God must be experienced. Habits of right living are the result of right living. Guiding attitudes come from established ideals.

A member of the staff of the Smithsonian Institute is said to be the greatest whale expert in the world. He has probably penetrated deeper into the subject than anybody since the time of Jonah.—*The Pathfinder.*

THE STANDING OF THE CHURCHES

Payments on the denominational budget and for special objects for the year beginning July 1, 1927, as reported by the Onward Movement Treasurer

Churches	Quota	July	August	September	October	November	Total
Adams Center	\$1,391		\$ 40 75	\$ 55 00	\$130 00		\$258 75
Albion	727					35 00	35 00
Alfred, First	3,424		154 75	155 56	125 47	197 90	636 68
Alfred, Second	1,926		35 00	55 00		178 75	371 75
Andover	295						
Attalla	54				19 00		19 00
Battle Creek	1,762				106 00		106 00
Berlin	502	23 00	25 00				48 00
Boulder	536				52 50		52 50
Brookfield, First	963	42 40		37 40	31 20	110 00	221 00
Brookfield, Second	856		10 00		21 50		31 50
Carlton	321	5 00			29 00		34 00
Chicago	749						
DeRuyter	802						
Detroit	267	75					75
Dodge Center	749		10 00		10 12	27 50	47 62
Exland	53						
Edinburg	100		10 40				10 40
Farina	1,391			4 65		13 30	26 35
Fouke	374			75 00	75 00	100 00	250 00
Friendship	749	17 00			27 00	5 00	52 00
Genesee, First	1,495	52 00			5 00	63 00	120 00
Gentry	214			5 44			5 44
Greenbrier	27						
Hammond	435						
Hartsville	107						
Hebron, First	214						
Hebron Center	32						
Hopkinton, First	1,519						
Hopkinton, Second	214		7 00	5 00			12 00
Independence	910			25 00	65 00	260 00	350 00
Jackson Center	321						
Little Prairie	53	5 00		5 35	2 00		15 35
Los Angeles	214						
Lost Creek	502						
Marlboro	481			70 00			70 00
Middle Island	160						
Milton	3,638	75 46		146 19	226 35	500 00	748 00
Milton Junction	1,551						
New Auburn	266	10 00				2 50	12 50
New York City	556			115 87	20 57	122 07	261 51
North Loup	2,675						
Nortonville	1,605						
Pawcatuck	4,013	525 00					525 00
Piscataway	642						
Plainfield	2,353		124 90	150 90	63 02		338 82
Portville	43				98 55		98 55
Richburg	214					30 00	30 00
Riverside	963				250 00		250 00
Roanoke	160	25 00					25 00
Rockville	321	10 00	8 00		17 00		35 00
Salem	2,033	250 00		302 00	27 75	65 87	645 62
Salemville	107						
Scio	27						
Scott	53						
Shiloh	3,210					255 53	255 53
Stonefort	160						
Syracuse	160	5 50	4 50	4 50	5 50	6 50	29 50
Verona, First	802			40 00		90 00	130 00
Walworth	428					10 00	10 00
Waterford	428				53 00	52 00	105 00
Wellsville	27						
Welton	542			50 00			50 00
West Edmeston	295						
White Cloud	428				10 00		10 00
People's			15 00				15 00
Southwestern Asso.					19 00		19 00
W. H. Tassell, M. D.						10 00	10 00
Interest		11 08					11 08
Total	\$53,500						\$6,741 10

Time—Five months.
Amount due—\$22,291.67.
Amount received—\$6,741.10.

Twenty-four churches paid nothing on the denominational budget during these months. Wellsville sent one half of its quota, but one day too late to get into the report for the five months. This places Wellsville on the honor roll, having paid this within the six months. Riverside is also on the honor roll, having paid more than one half its quota within the first six months. Money for the Onward Movement much reach Rev. H. R. Crandall, 81 Elliot Avenue, Yonkers, N. Y., on or before December 31 in order to appear in the December statement.

MISSIONS

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

"I LEAVE SO LITTLE"

These were the words of the famous Major Walter Reed as he viewed the accomplishments of his life and knew that the end was near at hand. He had achieved many things, the greatest of which was the blotting out of yellow fever, which, till his work, had baffled human knowledge and skill and had been an awful scourge in tropical countries. Such must ever be the cry of a humble soul who aspires to benefit mankind.

When we come to view how much there is to be done, we also must cry out, "So little." As the Christmas time approaches, behold the peoples of the world struggling in sickness, poverty, ignorance, sorrow, and sin; recall to mind that only about one-third of them know anything about the joy Christ brought to earth; see the multitudes (many of them helpless children) crushed beneath the hand of the exploiter and oppressor; look at the work to be done in every community; and then let each one think of what he is doing to change all this, and Major Reed's cry, "I leave so little," will be the cry of every true heart.

The greatness of the work staggers us and we are inclined to feel that because it is so great there is not much use doing our bit. This is all wrong. It is contrary to the purpose of the Father with whom rests all power, wisdom and love. It is his plan that poverty should give way to plenty, disease to health, sorrow to joy, and sin to righteousness over all the earth, and that this should be brought about by the united efforts of his followers. The sea, though so vast, is made up of drops of water united, and the Father proposes that "all the world" shall be Christianized by the combined efforts of the millions who profess to be his followers. We may say, "So little," but we can just as truly say, "How important that little!"

If we do not do our bit, we become hindrances. As there are many ways of

helping advance the kingdom of Christ, so there are many ways of hindering its triumph, and one of them is not to do what we can, however small it may be. Your help is needed in the home church, the local community, the denominational boards, and in the extension of Christ's kingdom over all the earth. Your help is needed now.

ORGANIZING FOR THE NEW YEAR

About this time of the year many churches elect their officers and organize for the ensuing year. These matters should be given much more attention than is sometimes deemed necessary, for a great deal depends upon them. This is especially true with small churches, sometimes called missionary churches. It is important in all churches, but a large church often can stand more mismanagement than a small one.

The electing of officers and the organizing for the year's work should be approached in the right spirit. It should be the sincere prayer of every heart that the church shall be led by the Holy Spirit in selecting its officers and in planning its work.

It too often happens that only a very small percentage of the members of the church attend its annual meetings, or any of its business meetings for that matter. It has been nearly one-half a century since the writer commenced to attend church business meetings, and as he looks back over those years, he estimates that the average attendance at these meetings has been only five or ten per cent of the resident membership. This is not as it should be.

Such a state of affairs is neither good for the church nor the individual members. The work of the church needs the combined wisdom of all, and the individual members need the help and inspiration that comes from participation in the work. Sometimes people do not attend the business meetings of the church because they do not realize the importance attached to the business side of the church, and there are other reasons, one of which is that many feel that it will be no service to any one. This last is often caused by a failure on the part of the church to make any well directed effort to give as many members as possible a place in the work of the church. It is very little use to keep talking to people about attending the business meetings of the church, but it is

worth while that the matter be brought to their attention and effort made to interest all.

If all are to sustain a deep interest in the church, all must be assigned places in its work. For this reason it is usually best that no one be elected to more than one office. It is also generally best that no person should hold the same office for too long a period of years at one time, provided others can be found to take the office for a season. In Christian Endeavor societies no one excepting the corresponding secretary is allowed to hold office for more than a term or two. By this method the largest number possible is given a part in the work as the years pass by, and naturally their interest is sustained. The writer has been in churches where this method was followed and he has been in churches where it was not, and has observed that where a large percentage of the members is given a part in the work, there is more interest in the needs of the local church and the denomination than where a few people only are assigned places of responsibility. For the same ones to hold the same offices decade after decade tends to weakness and decay. There may be cases where it is the best that can be done, but it is not the ideal way.

When people have been assigned places in the church, they should accept them if possible and do the best they can. One reason why churches sometimes drift into the habit of electing the same ones year after year is because others decline. This is not good, and generally it is not fair to the church and the other members. We should be willing, in Christ's name, to help bear the burdens of the church. This is in harmony with our covenant.

When people have been assigned places of responsibility, all should help them perform their tasks. Many times there is no better service that we can render than to be the means of helping people perform the duties of some office in the church. It is wonderful what a little encouragement in a matter of this kind will do.

In business meetings and all the affairs of the church there should be the greatest consideration for the opinions of others. No one has all the wisdom. Every one must remember that he may be mistaken and his brother may be right. When we come to the affairs of the church it should be in the

attitude of respecting one another's opinions and learning the mind of Christ from the united voice of the members of the church. No one should ever approach the work of Christ with the idea of "putting something through," and no officer should ever usurp privileges, prerogatives, and authority not given him by the church, the body of Christ. Ministers coming to us from denominations having autocratic systems of church polity sometimes, not always, find it difficult to realize that our churches follow the New Testament order implicitly in treating the church as a pure democracy where every one has an equal voice with the pastor.

We are talking much about building up the home base, and the most of us agree that this is very vital; but this work requires more than helping small churches support pastors with reasonable salaries. To build up the work on the home field, as well as in foreign fields, requires many things and among them is that mission churches, and all churches, should have the right spirit, adopt right methods, and put all to work.

LETTER FROM JAMAICA

Rev. William L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

The longest trip we have made since coming to Jamaica was to Santa Cruz and Bluefields, in the western part of the island. It is eighty-three miles from here to Santa Cruz, and forty-two miles farther to Bluefields. Then we made another round trip from Santa Cruz of fifty miles to Mountainside and the town of Black River, to see some of our families. Black River and Bluefields are on the seashore.

The western end of the island differs from other parts that we have visited. The country is more open; vegetation is less rank. There are very few coconut and banana trees; there is much more of stock raising. This end is much more subject to droughts than many other parts, but frequent rains during the past season have been experienced. There is a cry of poverty everywhere, but people live in better homes than in many other places we have visited.

We found people loyal and true to Seventh Day Baptist faith and life. There are

some half dozen localities within fifteen or twenty miles of Santa Cruz ready now for wise missionary labors on the part of our people. We found people exceedingly sorry that Brother H. E. Samms was obliged to cease his missionary labors among them on account of having to stop to make a living for himself and family. They declared to us that interest in our work was very keen, and that new interests were fast coming to the front when Brother Samms felt obliged to give up the work. These families, converts to our cause under the labors of Brother Samms, told us of how deeply they mourn yet because he could not continue his work in that field.

Brother Samms lives about a mile outside the village of Santa Cruz. Mrs. Coon and I spent four nights in their home, and we enjoyed every minute of our stay there. Brother and Sister Samms are people of no small ability. They have six fine, well-behaved children; the oldest is twelve years of age. It was a joy to us to attend their family worship twice a day. The children take a very active part in this worship by songs and long Scripture quotations—sometimes entire chapters. Would that in all our homes there might be such a family altar. I preached to thirteen people here on the Sabbath and administered the Lord's Supper.

Our Santa Cruz Church has but eight members; besides these members there are some twelve children in our families. Some of the members are more than fifteen miles away. Brother Samms, with some help from our church in Detroit, Mich., started to put up a church building on his own land. He got a part of the frame work up and some other material on the ground. These are there now; then all his resources were exhausted. Then, too, it was decided it would be best to build the church in the village. We can now secure a good lot in a very good location in the village for \$100. It would be well for our work in Santa Cruz and in the western end of the island if we had a church building there. They can not put up as cheap a building there as can be put up in many other parts of the island.

We most especially need means for employing a good missionary who will give his entire time to work in that end of the island. Twenty-five dollars per month would make

this possible. Where is the man or church that will furnish the means for doing the Lord's work in the western end of Jamaica?

Sincerely yours,

D. BURDETT COON.

*Dufferin, No. 2, Bon Air Road,
Cross Roads P. O.,
Jamaica, B. W. I.,
December 1, 1927.*

TREASURER'S MONTHLY STATEMENT

S. H. DAVIS

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
November 1, 1927-December 1, 1927

Dr.

Balance on hand November 1, 1927	\$17,245.38
Garwin, Iowa, Church, Missionary Society	15.00
Income permanent funds, General Fund	250.00
One-third collection at Northwestern Association, Albion, Missionary Society	14.54
Collection, meeting of Northern Wisconsin and Minnesota churches, Missionary Society	8.65
Onward Movement treasurer, Missionary Society	738.54
Second Alfred Church, Missionary Society	25
Verona Sabbath school, Missionary Society	35.00
	<u>\$18,307.36</u>

Cr.

Gerard Velthuysen, work in Holland	\$ 104.17
T. L. M. Spencer, October salary	83.33
Wm. A. Berry, October salary	10.00
Royal R. Thorngate, October salary and child's allowance	175.00
D. Burdett Coon, October salary and traveling expenses	165.91
Wm. L. Burdick, October salary, traveling expenses, and office supplies	169.91
H. Louie Mignott, account, October salary	31.69
Harley-Davidson Motor Co., account H. L. Mignott's salary	16.31
Rev. E. S. Ballenger, account H. L. Mignott's salary	2.00
Wm. L. Burdick, clerk hire	33.33
L. J. Branch, October salary	25.00
C. C. Van Horn, October salary	41.67
Ellis R. Lewis, October salary and traveling expenses	160.85
R. B. St. Clair, October salary	108.33
Geo. W. Hills, October salary and traveling expenses	60.35
L. D. Seager, October salary	66.66
Verney A. Wilson, October salary	41.67
Grace I. Crandall, October salary and traveling expenses	69.59
Mark R. Sanford, serving Hebron churches	41.67
L. A. Wing, traveling expenses of evangelist	20.00

R. J. Severance, October salary	41.66
James H. Hurley, work in Iowa	30.00
Henry D. C. Dubois, attesting Georgetown papers	5.00
Rosa W. Palmborg, amount of contribution	36.00
Treasurer's expenses	28.00
	<u>\$ 1,568.10</u>
Balance on hand December 1, 1927	16,739.26
	<u>\$18,307.36</u>

Bills payable in December, about \$ 3,000.00
Special funds referred to in last month's report now amount to \$20,269.89, balance on hand \$16,739.26, net indebtedness \$3,530.63.

E. & O. E.

S. H. DAVIS,
Treasurer.

A GERMAN RAINBOW

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,
November 12, 1927)

Text: *And it shall come to pass, when I bring a cloud over the earth, that the bow shall be in the cloud.* Genesis 9:14.

It was on a very rainy day in the latter part of last August that I went by train from Interlaken to Frankfort-on-the-Main. Every day is a good day, however, and no matter what the weather is, it but reveals the charms of Nature in her changing moods. I shall never forget a walk one rainy day from Buckeye to Salem in West Virginia. Part of the way was through the woods, and I can even now feel the exhilaration which I got from the feel of the dripping brush and the wet limbs slapping me in the face. Just this fall I rode on a train from New London to Westerly on a very rainy day, and the autumn foliage of the low New England bushes never looked more beautiful than it did through the mist and rain of that October morning.

I enjoyed very much also my trip through Germany, even though it was a rainy day. The scenes were new, and the habits of the people, especially of the country people, seemed strange and quaint, so far as I could make them out while passing through on a rainy day.

Not so long ago our boys and the German boys were killing each other, and of course I could not help thinking about that a great deal. I wondered why people have to kill each other, and if it will always be so. I had traveled in France, and there I saw people out in the fields at work, just as

these people in Germany were. French people and Germans at their work looked very much alike to me. In both countries I saw little children; and there were homes to which men go at night. It was for the love of children and home that men and women were working in both countries. No doubt all alike love peace and want peace.

As I was speeding along through Germany, looking out the window of my compartment of the train, thinking such thoughts as these, I saw a rainbow arching the earth. The bow was up in the clouds, but both ends seemed to rest upon the earth, as all rainbows seem to do. But this was German soil.

I said to someone recently, "I saw a German rainbow while I was in Europe." To this statement my friend replied, "A German rainbow! Was it any different from any other rainbow?" I had to reply that I saw no difference between this rainbow and all the rainbows I have seen in the past. Of course not. They are all alike, always, and in every land, just as God who places the rainbow in the cloud when it rains is the same everywhere and always.

And so are all people the same. Of course people may be a bit different because they live in different lands and under different conditions. But they are all very much the same. And just as the rainbow with all its beautiful colors now and again appears to all alike, so God loves all mankind.

One night this week I sat down to the dinner table with five young people whom I had never met before and they were all attractive young people. There were two young men and three young women. One of the young men was an Italian and the other was a Chinaman. Of the three young women one was from Holland, one from Esthonia, and one from Porto Rico. They are all students in New York, and four of them live at the International House. The rainbow that arches over their native homes has the same wonderful colors and the same beautiful shape and doubtless carries the same message of the love of God that the rainbow does which you look upon and delight to exclaim about.

Our conclusion, then, must be that there is no German rainbow, and no American rainbow, and no Italian, Holland, Chinese, Esthonian, or Porto Rican rainbow. It is

just a rainbow in the cloud, and it is the same everywhere.

If then the rainbow speaks of God's love, it carries the same message to all people. To those who know God best it carries the happiest message. And those who love God most should try to help others to know him better and to love him more and to get the glad meaning of the rainbow, a token of God's love.

Jesus loves the little children:
All the children of the world,
Red and yellow, black and white,
They are precious in his sight:
Jesus loves the little children of the world.

HISTORICAL SKETCH OF RITCHIE CHURCH

MRS. CALLIE F. MEATHRELL

I will not attempt to give you a full history of the Ritchie Church, but only a few of the most important events connected with the church, and some things from which we may draw worth while lessons. There were a number living in the settlement who were members of the Lost Creek, Salem, and Middle Island churches, and some that had been baptized that belonged to no church, who felt the need of a church home where they could have church privileges. For this reason a council from Lost Creek, Salem, and Middle Island churches and the Missionary Society was asked to meet with the brethren of Ritchie to consider the advisability of organizing a Seventh Day Baptist Church.

Delegates were sent from all these churches to meet with the Ritchie brethren, and the Ritchie Seventh Day Baptist Church was organized September 16, 1870; thus the Ritchie Church began its existence a little more than fifty-six years ago, with twenty-six constituent members, as follows: eleven from the Pine Grove Church, six from Lost Creek, four from Salem, two from Middle Island, one from the first day Baptist, and two baptized persons who had never joined any church. Feeling the need of a church home, and a house of their own in which they could worship, these church members appointed a committee on the twenty-second of October, 1870. This committee continued its work until the tenth of July, 1871, when it reported the house completed as far as it was instructed to go with it, and asked to be dismissed, which request was granted, and the

house remained incomplete until April 9, 1881, when a committee was appointed to finish it. The committee finished its work, and the house was dedicated on the first day of the week following the second Sabbath in January, 1882.

Lewis F. Randolph was then our pastor. The dedication sermon was preached by L. R. Swinney. And on February 10, 1882, the committee reported the house paid for. A little over eleven years after the first committee was appointed, and after so much delay and hard work and so many difficulties to overcome, the Ritchie Church had a home of its own to worship in. This house served us until the night of April 11, 1924, when for some cause, we know not what, it burned down.

Although there had been some talk and some steps had been taken looking toward the building of a new house, nothing definite had been done until the old church house burned. Then we were without a church home and, like our fathers, we felt we must have a house of worship, so this house has been built. And we trust that its doors will ever be opened for all that would be for the advancement of righteousness and the good of the community at large, and for the uplift of all who come within its influence.

Within the fifty-six years of our existence we have had sixteen pastors to serve us, and several others who have filled the pulpit in the absence of a regular pastor. And four of our number have gone out from among us as ordained ministers to work in the Lord's vineyard, gathering in souls for eternity. One of the number has been called home to her final reward.

Ever since the Ritchie Church was organized it has been its motto to condemn wrong, be it in its own midst or around it, and to uphold justice, truth, and right; and at times it has seemed that it would be a losing fight and as if the church were sitting under the juniper tree as did Elijah of old, feeling that all was lost and that it was no use for us to try any longer. But as the Lord set Elijah to work for his blues, so we have found that work for our heavenly Father drives away the blues and brings happiness and contentment. There was a time in the early part of our history when we had no pastor and the doors of the church were closed for nearly six months,

and we were all discouraged and many felt like giving up the struggle. But when spring opened the Lord impressed upon the minds of his children that it was time that they were at work, so a Sabbath school was organized and maintained, with growing interest all spring and summer. That fall Elder Samuel D. Davis and Rev. Uri M. Babcock came and held a series of meetings and the Lord wonderfully blessed his children not only of our own people but all the denominations around us, and many souls were born into God's kingdom. And from that time on church and Sabbath school have been maintained the year around. Though the church has passed through many sore trials and in our human weakness we have made mistakes, that we would so gladly undo, yet when we have turned to our heavenly Father he has been strength to us in our weakness and we have been blessed by many precious revivals in which all about us have shared. We feel very thankful to the brethren of all the denominations around us for the Christian co-operation and help they have always rendered us in all our efforts for the advancement of Christ's kingdom, and we trust this Christian fellowship may continue. For we have but to look about us to realize the fact that the harvest is great and the laborers are few, and that it will require the combined efforts of all of God's children to accomplish the work that needs to be done.

ORGANIST FORTY-FIVE YEARS AT ONE CHURCH

(This article appeared in a Newark paper as a report from Trinity Reformed Church, of Plainfield. Mr. Titsworth belongs to our church and has for many years been the efficient secretary of the Tract Board.)

An interesting event in the history of Trinity Reformed Church, Plainfield, N. J., was a special musical service recently held in honor of Arthur L. Titsworth, M. Sc., in recognition of his having completed forty-five years of continuous service as the church organist and choir director. The pastor, Rev. Dr. John Y. Broek, elaborated upon the faithful and efficient service rendered by Mr. Titsworth, and on behalf of the congregation presented him with a purse of gold.

In his reply to the words of Doctor Broek, Mr. Titsworth expressed his appreciation of all the kind words spoken, and

reminded the audience that while the celebration was in completion of his forty-five years as organist of Trinity Church, he was also rounding out half a century as a church organist, having been organist of the Park Avenue Baptist Church for five years before coming to Trinity. During those five years he was also organist of the Seventh Day Baptist Church, playing there on the Sabbath. Rev. Dr. Robert Lowry, a noted composer of hymns, was pastor of the Park Avenue Baptist Church during Mr. Titsworth's services there.

Mr. Titsworth declared it to have been a delightful experience to accompany Doctor Lowry, as he led the singing of many of his own famous hymns. The pathos and fervor that Dr. Lowry put into the singing of those simple hymns was said to be inspiring.

Several years later it was the sad privilege of Mr. Titsworth to play several of those hymns at Dr. Lowry's funeral.

"It was my privilege," continued Mr. Titsworth, "to serve Trinity Church during the last five years of the pastorate of your first pastor, Rev. Dr. Andrew Van Vranken Raymond; the entire pastorate of Rev. Dr. Cornelius Schenck; during the interim supplied by Rev. Dr. Edward P. Johnson, all of whom have gone to their reward; and during the present pastorate of Rev. Dr. John Y. Broek. In all these pastorates the relation of the pastors and organist has been most cordial and harmonious."

In the music presented, the aim has been to cultivate a devotional spirit and to interpret religious thought musically in a dignified manner, with a view to strengthening Christian character.

The Force Memorial Organ was installed in March, 1911, and it has been the privilege of Mr. Titsworth to preside at the organ every service during those sixteen years, with but one exception. Of the more than one thousand present members of Trinity Church, there are but ten who were here when Mr. Titsworth came on the first Sunday in May, 1882.

Mr. Titsworth congratulated Dr. Broek on the new generation that is so earnestly supporting him and the work of the church, and the church on the beautiful, dignified, and churchly edifice, the faithful pastor, and the efficient choir. For the tokens of appreciation Mr. Titsworth expressed his heartfelt thanks.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

EDOGRAPHS

Sometime I hope to write on adult education, a modern development of the school system big with promise. Lecture courses, correspondence schools, and chautauquas are not exactly new, to be sure, but now we have the somewhat more formal training for adults in extension courses, labor colleges, night high schools and colleges, reading courses for college graduates, summer schools, and instruction by radio—to mention only a few offerings held out to underprivileged adults and to men and women whom graduation from college left with a great hunger.

Some years ago we used to hear of "finishing schools." Thank goodness, the name and thing have nearly disappeared. Now our places of learning might appropriately be termed "beginning schools." All schools should be starters, not stoppers. It is clear to any man but a blind one that, should he live to be a second Methuselah, he can no longer even masticate, much less digest, the rapidly increasing mass of knowledge. Certainly the few years of high school or even of college and university offer no more than the *hors d'oeuvres* of the rich banquet of fact and knowledge set before the intelligent man today. This fact has largely caused the growing popularity of adult education.

It used to be that, to get a complete education, a man must top off his American training by study abroad, notably in Germany. Now we are importing more students than we are exporting. (Fortunately there is no tariff on foreign students.) A visit to one of our American universities will convince any observer that foreigners hold our higher institutions of learning worth a trip to and a prolonged stay in the United States. This fact is justly flattering to our national pride.

Since the war Germany has reformed her public school system so that all classes

in the new republic can have a chance to go as far in education as their means, ambition, and ability will carry them. Formerly many boys and girls, those who for financial or other reasons, attended the *Volksschuler* (folk schools), could not enter the universities at all. Now the way has been opened for this class of students to go as far as they can—the sky is the limit. Another change in German education requires the son of the farmer, of the worker, of the doctor, of the plutocrat to attend the same kind of school for the first four years. Indeed, these various sons may sit on the same bench in the same class. Thus Germany expects to bind her population together and do away with artificial distinctions by instructing all her children in common traditions, ideals, and loyalties. The American common school system has been taken frankly as the model for much of the present German elementary and secondary education.

Scotland, than which no land is prouder in its vigorous intellectual life and in its production of scholars, adds—a bit grudgingly, for often the Scotchman is as sparing of his praise as of his money—her tribute to American education. Some days ago Doctor Alexander Souter, professor of humanity and dean of the College of Arts at Aberdeen University, speaking at Princeton, said: "In many subjects American scholars and scientists are quite as finished and quite as far advanced as European students." He attributed any lack of scholarly effort in this country to the fact that America has been laying the ground work for her civilization and is just now beginning to have time for advanced work necessary to compete in the world of scholarship. He might have added that over many of the sites now occupied by our magnificent western state universities Indians fought and buffalo roamed seventy-five years ago. So much has been achieved in civilization in a short three quarters of a century.

At the University of West Virginia last week, Doctor Charles F. Thwing, president emeritus of Western Reserve University, pictured the scholar as no longer a cloistered man who touched only the lives of one or two plodding pupils but as a man sought by commerce, industry, and governments in search of philosophies.

WOMAN'S WORK

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

CHRISTMAS BELLS

Tonight I hear the sudden peal
When all the snowy land lies darkling,
And bell-tones ringing, singing clear
Along the frosty air seem sparkling.

For of all days of the good year
There's none with Christmas eve comparing,
With snow upon the window-sill
And every pane a green wreath bearing!

With mistletoe above the door—
This one obeying, that directing—
With balsam from the forest-boughs,
And all the house in sweet expecting.

Oh, some may love the joyous cry
O'er towering tree or swinging stocking,
And some may love the happy hum
Of Christmas guests and cousins flocking;

But give to me the glad church bells
Telling the beautiful old story
That Christ was born on Christmas day
And wrapped the waiting world in glory!
—Harriet Prescott Spofford.

Our visit in Plainfield had been planned for an over the Sabbath stop, but we found we could not say all the things we wanted to say in one day, especially as we wanted to go to church in the morning with our sister and to Dunellen to Christian Endeavor with the young people in the afternoon, so the visit was continued over another day. It was pleasant to greet old friends at both these services, and to call at the parsonage in Dunellen on the pastor and his wife, on whom we have called many times in other days in that other parsonage where we first learned to call him Pastor Van Horn.

On this visit to the East we had regretted that we could not have time for a visit to the ocean, but would have to content ourselves with the glimpse we had at Baltimore over the Chesapeake Bay, pretending that was the ocean. But it seemed that we reckoned without our hosts, for early next morning we learned that a drive that would take us along the shore for many miles had been planned for that day.

The country was very beautiful at that time, the parks were at their loveliest with azalias, rhododendrons, and other shrubs in full bloom. Our road led through many pretty little towns before we reached the resort towns along the shore. And then before I knew it we were passing through Long Branch. Now in my childhood Long Branch was a name to conjure with, for was it not here that all the rich, beautiful ladies went with their great Saratoga trunks full of wonderful clothes? Still my first recollections of the name were, after all, not associated with these beautiful ladies, but with the daily bulletins issued from this place telling of President Garfield's condition during those long weary days of pain, as his life slipped away to its close. For it was to Long Branch that he was taken that he might escape the heat of Washington, and in the hope that the sea breezes might prove beneficial. So for many weeks Long Branch became a household word in the homes of our country. I believe this town claims the distinction of being the first summer resort established by New Yorkers, and it early became the summer home of many prominent men. Many buildings now standing seem to prove the truth of this claim, or at least that it was the resort of fashionables many years ago.

But Long Branch was only an incident in that afternoon's drive. We were bound for Atlantic Highlands, and we could not loiter along the way even though the sea beckoned to us from any number of places. On our way we passed the Navesink Highlands, or "the Neversink Hills," as they were designated by a writer in *Picturesque America* in 1872. The writer stated that the name, Neversink, was originally given to the hills by "the sailors, as expressive of the long time which these hills remain in view to the outward voyager."

Finally the Atlantic Highlands were reached and, parking our car, we dodged across the road where we might have an unobstructed view, and then we caught our breath at the vision of beauty that lay spread out at our feet. We learned that we were looking down onto Sandy Hook Bay, with the narrow strip of land at our right forming the hook. Out across the water and a little to the left we looked on the shores of Staten Island, while almost in

front Coney Island was pointed out to us, with the rest of Long Island in the background. While we stood looking, boats went sailing by, some just putting out to sea and others hurrying into the harbor. It was a sight that will long remain in our memories. We stayed as long as we could and started on the downward drive, stopping once for the visitors to go to a dogwood tree to examine its blossoms; no, we did not pick them, but we wanted to see what they looked like at a near view.

It was on a Sunday afternoon and almost all greater New York was out to see the sights of early spring and we met them, so we were delayed in getting back to Plainfield and that made us late for the dinner at the Norths', to which we had been bidden. Mrs. North proved herself the ideal hostess by declaring that she was glad we could have this ride and that the lateness of the hour did not matter a bit. We could not see how she did it, but she made us believe it. The next morning we said good-bye and started on our journey home, where we arrived in due time.

Before another paper reaches you Christmas will be past; I hope that it will be a happy one for all of you.

REPORT OF THE VOCATIONAL COMMITTEE, 1927

To the Members of the Seventh Day Baptist General Conference:

Having regard to the desire of the president of Conference to "speed up production" of program, we have this year cut our report short at both ends and set fire to it in the middle.

The routine work of the committee has been carried forward as well as possible during the past year, having regard to the human equation involved and the general lack of employment in our large urban centers.

In Detroit, for instance, and this appears to be true in many other municipalities, tens of thousands of men and women were out of work, and those who were retained by their employers worked on part time, often not more than two to three days each week.

This condition your committee was unable to overcome, being the tail and not the dog. However, we secured such employ-

ment as we could for a number of applicants.

We have cases of those who apply to us for work, giving no information as to which particular line they feel competent to follow. We are unable to help those who do not respond to our inquiries. It is necessary to classify all applicants, as the delegates here present can readily appreciate.

Better times are coming, thank God. Mr. Henry Ford, for instance, who is now definitely committed to the five-day-per-week plan, is about to start his factories on full time with approximately two hundred thousand employees. Many subsidiary factories will be favorably affected. Throughout the entire country it is hoped that there will be a great revival of industry.

Attention has been given to our friends' lace manufacturing industry in India and to a certain plant in Maryland, mentioned in the SABBATH RECORDER, which is being operated on the five-day plan. We have made an investigation of said industry at the offices of the chief geologist, Department of the Interior, and elsewhere, with a view to determining the permanency of said work and its availability as a means of supplying work to Sabbath keepers. It is gratifying to note the development of said plant, the turning out of its product in paying quantities, and its request this week for those of our faith to fill certain places of trust.

Respectfully submitted,
THE VOCATIONAL COMMITTEE,
Robert B. St. Clair, Chairman.

FOUNDER'S WEEK AT THE MOODY BIBLE INSTITUTE

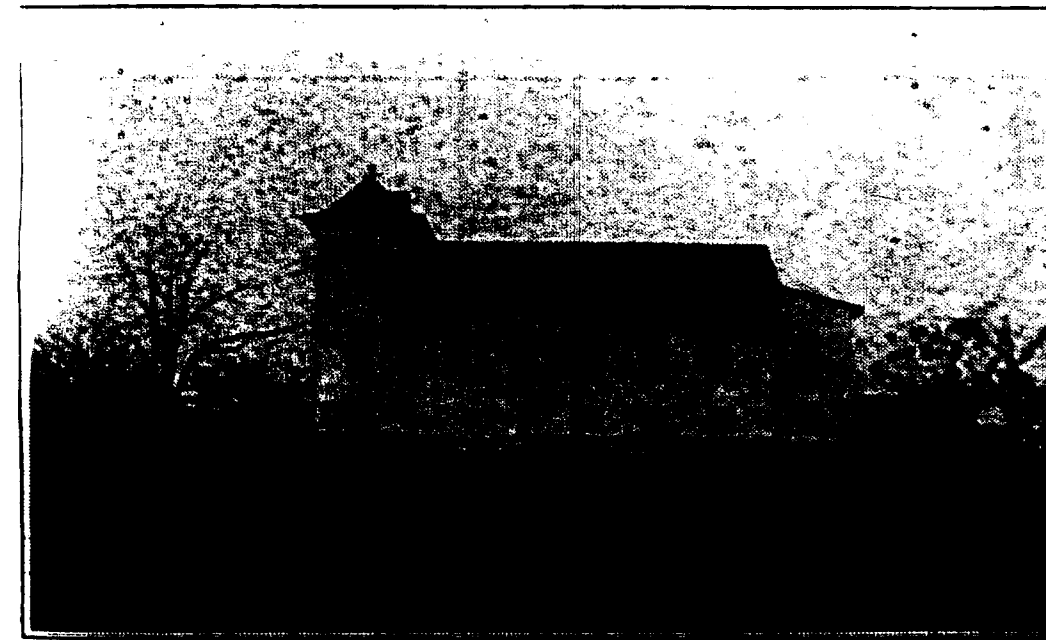
Founder's Week at the Moody Bible Institute of Chicago will be observed by its annual conference, beginning Sunday, February 5, 1928, and concluding Thursday, February 9. The interest and strength of the programs of former years will be sustained. Among speakers already announced are Rev. James M. Gray, D. D., president of the institute; Bishop Frederick D. Leete, of the Indianapolis Area of the Methodist Episcopal Church; Rev. W. H. Rogers, D. D., pastor of the First Baptist Church, Wichita, Kan., and from abroad, Rev. John MacBeath, M. A., of London.—*William M. Runyan, Associate Editor.*

DEDICATION OF RITCHIE SEVENTH DAY BAPTIST CHURCH

REV. CLIFFORD A. BEEBE

The dedication of the new house of worship of the Ritchie Church at Berea, W. Va., was held on Sabbath morning, November 5, 1927, the services continuing until Sunday night.

The building is a splendid frame structure with concrete basement, the main building being thirty-two by forty feet, with towers and vestibules in front, and an inset for platform at the rear of the building. T. Sutton and brother of Smithburg have had charge of the work, and have built a house which is a credit to themselves and the church. The total cost of the building



is \$9,319.05, nearly half of which was obtained through the help of a loan from the Memorial Board. The site is on the parsonage farm, on a little hill just across the river from the village of Berea, and on the Otterslide road—a beautiful situation, as it stands high above the village and can be seen from far down the river.

The bad weather at the time of the dedication interfered with attendance, so that very few from away were able to come, but there was a large attendance of local people, the church being nearly filled. Alva Randolph and family, Pastor A. C. Ehret, and C. L. E. Lewis drove through from Alfred; Mrs. Titsworth and daughter drove from Ohio; Pastor George B. Shaw and Gillette Randolph came from Salem. Pastor Shaw walking the fourteen miles from Pennsboro.

Sabbath morning services opened at ten-thirty with a short Sabbath school session

in charge of the superintendent, F. M. Sutton (father of Rev. E. E. Sutton). Rev. George B. Shaw and Rev. A. Clyde Ehret gave talks on the lesson.

At eleven o'clock the dedicatory services were opened with singing. "Holy, Holy, Holy," followed by the presentation of a pulpit Bible by Pastor and Mrs. Beebe, after which Pastor Beebe read the Scripture lesson from John 4. Rev. George B. Shaw offered prayer, and the choir sang, "There's a New Day Dawning," a hymn especially appropriate for the service.

Rev. L. D. Seager preached the dedicatory sermon, the theme of which was God's need for the house of worship, and his need for us as a people—the living temple of God. He spoke of the sacrifices which have been made to make this house possible, and appealed to us to use it worthily for the service of God. It was a matter of great joy and overflowing heart to Elder Seager and to the Berea people that he could be here and deliver this sermon, as there is no one closer to the hearts of our people here than Elder Seager.

Following the sermon an offering was taken, amounting to \$353.55. C. L. E. Lewis played a clarinet solo, "Epithalamie Religieux," as offertory, accompanied by Miss Ruby Meredith. Then the choir sang, "Faith is the Victory," the words of which I shall give here, as it is the song which expresses the spirit of our new church better than any other:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies.
Against the foe in vales below
Let all our strength be hurled:
Faith is the victory, we know,
That overcomes the world.

Chorus
Faith is the victory!
Faith is the victory!
O glorious victory,
That overcomes the world.

His banner over us is love,
Our sword the Word of God;
We tread the road the saints above
With shouts of triumph tread.
By faith, they like a whirlwind's breath
Swept on o'er every field;
The faith by which they conquered death
Is still our shining shield.

On ev'ry hand the foe we find
Drawn up in dread array;

Let tents of ease be left behind,
And—onward to the fray,
Salvation's helmet on each head,
With truth all girt about,
The earth shall tremble 'neath our tread,
And echo with our shout.

To him that overcomes the foe,
White raiment shall be given;
Before the angels he shall know
His name confessed in heav'n;
Then onward from the hills of light,
Our hearts with love aflame;
We'll vanquish all the hosts of night
In Jesus' conqu'ring name.

The keys of the building were presented to the trustees on behalf of the Building Committee, by Mrs. Bertha Sutton, the secretary, with a few appropriate remarks, and the service was closed with the dedicatory prayer and benediction by Elder Seager.

The Sabbath afternoon session was planned as an "old times" service. A historical sketch of the church was written for this occasion by Mrs. Callie F. Meathrell, our member of longest standing, who has been a member since shortly after the organization. Unfortunately she was unable to be present, so the paper was read by her daughter, Miss Conza Meathrell. The rest of the session was given over to messages from former pastors. Rev. L. D. Seager and Rev. A. Clyde Ehret gave theirs in person, and messages were read from Rev. C. W. Threlkeld, Rev. O. S. Mills, Rev. Riley G. Davis, and Rev. John T. Babcock. Rev. Wilburt Davis and Rev. G. H. F. Randolph, although sending no messages, sent contributions to the building fund. Rev. W. L. Davis had expected to be present, and we received his regrets later that he was unable to do so. The service closed with a message of greeting from Rev. George B. Shaw on behalf of the other churches of the association.

Sabbath night Rev. A. Clyde Ehret brought a good message. As one of our old Berea boys we were glad to hear a message from him.

On Sunday morning Elder Seager preached from 1 Peter 3: 10 and 11, and a collection was taken, amounting to \$36.24, for the furnishing of the church.

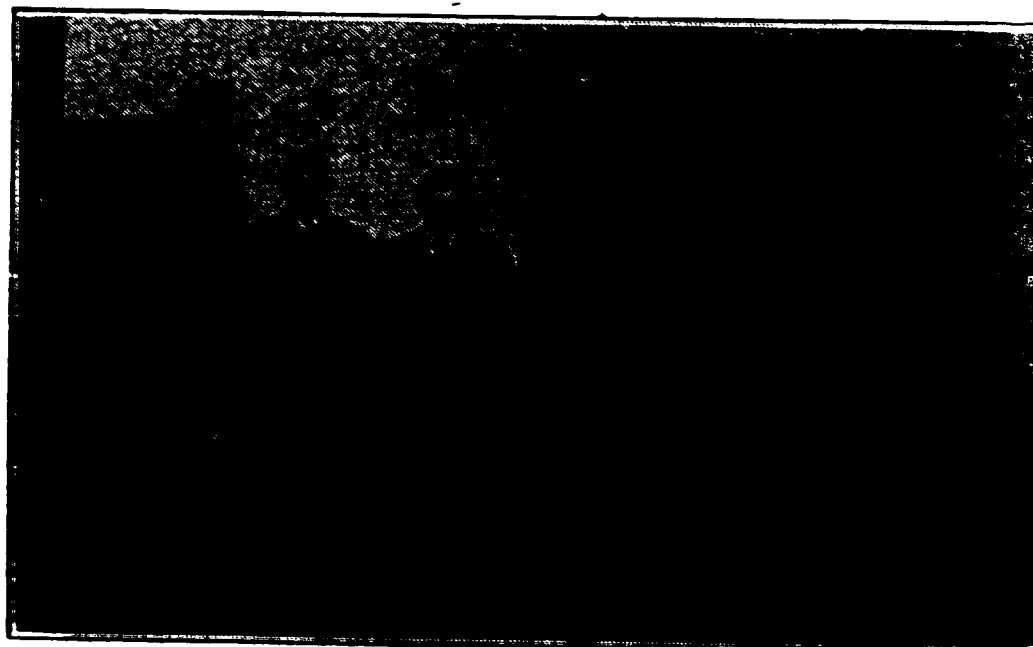
Sunday afternoon, while the Building Committee met to make the final settlement with the contractors, the people collected in the church for a sing, and Elder Shaw gave

them an informal lesson in the knowledge of the Bible.

Our services were planned to close with Sunday morning, but there were so many requests for a meeting Sunday night that Elder Shaw consented to preach at that time, which he did, giving a powerful evangelistic sermon from the text, "I pray thee, have me excused," Luke 14: 18.

Since the dedication we have secured some very good seats in Clarksburg, Mr. Ai Kelley donating them to the church, also a fine piano, and a bell, which we hope soon to have up.

We are praying for God's blessing upon this church building that it may be used of him for the upbuilding of his kingdom. I am enclosing a view of the church, also



one of the Building Committee, one of whose members, Brother Reuben Brissey, was not able to be present at the time.

They are, from left to right: J. E. Meathrell, Deacon F. M. Sutton, Pastor C. A. Beebe, chairman; Deacon Elva Maxson, Miss Gertrude Kelley, Mrs. Bertha Sutton, secretary.

*Berea, W. Va.,
December 7, 1927.*

If I had my way I'd sweep every church out of existence that didn't manifest love. That's what makes infidels. That's what draws men away from Christ and Christianity. That form of church has alienated the workingman. Nihilism, atheism and every form of evil would flee away if we were baptized with love.—*D. L. Moody*,

A DECLARATION OF PRINCIPLES FOR THE AMERICAN MOVEMENT AGAINST ALCOHOLISM

Personal liberty is least where there is no law and no government. It is greatest where the strongest prohibitions are enforced against anti-social acts.

The beverage liquor traffic is not a necessary evil. Such a thing is impossible. If it is necessary, it can not be evil; if it is evil, it can not be necessary.

Reforms are evolutions, not revolutions, and the final test of every reform in the interest of human welfare is not whether it is easy or safe or opportune or expedient, but whether it is right.

The first necessary legal step in the suppression of any social evil is to deprive that evil of the sanction of law and the protection of government. Thereafter, such an evil must defend itself in the open, since it can not longer hide behind the flag of government and law.

The greatest experiment in social welfare in the modern world is the Eighteenth Amendment to the Constitution of the United States.

The prime objective of the national prohibitory law is not "to make men good by law." It is to protect society at large from the anti-social acts of those who insist upon demonstrating that they will "not be made good by law."

National prohibition of beverage alcohol is in harmony with the highest purpose of law, namely, "to make it easy for men to do right and difficult for men to do wrong."

The degree of enforcement of the Eighteenth Amendment is not a test of the principle of prohibition; it is a test of the ability of free government to effectuate itself.

Experience has demonstrated that prohibition, with enforcement at its worst, is infinitely better than legally sanctioned beverage alcohol with regulation at its best.

Strictest enforcement, however, will not guarantee the permanency of prohibition; that can come only through observance of the law by the people because of their belief in and devotion to the principle which the law is intended to express.

Legislation and enforcement alone can never solve the beverage alcohol problem. That can be done only as enlightened public

opinion is translated into law and conduct, and quickened public conscience is expressed in administration of and acquiescence in such law. Therefore the ultimate realization of the temperance reform depends primarily not on legislation but on education. The most important factor in the movement against alcoholism is not the next general election but the next generation.

Final success in moral and social warfare can be achieved not by fighting on the defensive but only by keeping the offensive.

The most important function of organized movements against alcoholism is not direct action in legislation, enforcement, and the realm of politics. It is rather indirect action by the dissemination of truth and the creation and organization of public sentiment.

Successful prohibition in the United States will not only serve the best interests of America but it will serve the rest of the world, which awaits the outcome of the great American adventure.

Moreover, by international co-operation, American prohibition forces will help to keep the international liquor interests busy defending themselves in other lands rather than to permit those interests to concentrate on the effort to nullify and finally to destroy prohibition in America.

The most significant fact in the modern world, indicative of the future trend of the movement against alcoholism is that the human factor in modern industry has been transformed from the unskilled laborer of yesterday whose principal asset was human muscle, to the highly skilled workman of today whose absolute requirements are, not human muscle, but keen eyes, quick wits, steady nerves, and clear brains. Beverage alcohol, therefore, is doomed because it belongs to a slower and a lower civilization.—*Ernest H. Cherrington, General Secretary, World League Against Alcoholism.*

Let us set the streams running that shall flow on after we are gone! If we have today persecution and opposition, let us press forward and our reward will be great by-and-by! If some friend should say it was great, it might prove small, but when the Lord says it is great, what must it be!
D. L. Moody.

YOUNG PEOPLE'S WORK

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

WHAT PRAYER DOES

Christian Endeavor Topic for Sabbath Day,
January 7, 1928

DAILY READINGS

Sunday—Prayer gives courage (Dan. 6: 10)
Monday—Prayer heals the sick (Jas. 5: 13-15)
Tuesday—Helps others (1 Tim. 2: 1-4)
Wednesday—Prayer opens opportunities (Matt. 7: 7)
Thursday—Prayer fills us with the Spirit (Acts 4: 23-31)
Friday—Prayer keeps us humble (Luke 18: 11-14)
Sabbath Day—Topic: What prayer can accomplish (Mark 11: 20-26)

MRS. HURLEY S. WARREN

"Battles are not won in a complete series of tactics, but in successful achievement of each objective in its order. In the discipline of our souls it seems enough if we can meet the test of one day at a time. Praying for tomorrow and its need too often lifts our attention from the task that is at our hand, and if this habit of anticipatory prayer be too long indulged our spiritual life passes into a mere day-dream. Our prayer should keep today and its need in the foreground, for the present is big with destiny."

"Granted a belief that God is, the practice of prayer is necessary to make God not merely an idea of the mind, but a Presence recognized in the life."

Alfred, N. Y.

LISTENING IN

God has a "wireless" to everywhere;
We call it "the Word of God" and "prayer";
And every one may daily win
God's choicest gifts by "listening in."
First you must shut out every sound
From the heedless world that throngs around;
Vanity Fair makes a deafening din
On purpose to hinder "listening in."
The devil will use his utmost power
To keep you from having this quiet hour;
He knows that you can be freed from sin
Always and only by "listening in."
But when you prayerfully read God's Word,
The Still Small Voice is clearly heard;
And wondrous peace and power within
Daily result from "listening in."

God longs to give his best to you,
To keep you loyal, strong, and true.
If you haven't begun, today begin
To prove the joy of "listening in."
—From "The Christian Endeavor World."

SUGGESTIONS FOR THE TOPIC FOR DECEMBER 31, 1927

MRS. HURLEY S. WARREN

It is fitting that the first meeting of the year should be a Quiet Hour consecration meeting; that at the beginning of the new year Christian endeavorers the world over should reconsecrate themselves to their heavenly Father and seek ways of increasing their fellowship with him.

One of the greatest values of daily devotion from talking with him daily, and which is the intimacy with God, which comes can not be achieved through occasional spasmodic attempts. "It is when we thus put against the loneliness of the human heart, the infinite sympathy of God's heart, that we begin to understand the true nature of prayer."

PLANS FOR THE MEETING

Plan especially for this meeting. In some way create an atmosphere of worship. This may be accomplished by using a few evergreens or having a candlelight service. The chairs may be placed in a circle. If possible arrange an instrumental prelude. Choose quiet, prayerful hymns.

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, January 7, 1928

DAILY READINGS

Sunday—Ananias was not free (Acts 5: 1-11)
Monday—Liberty is not license (1 Peter 2: 16)
Tuesday—Free to do good (Gal. 5: 22, 23)
Wednesday—Not free to sin (Rom. 6: 12)
Thursday—Jesus did God's will (John 5: 30)
Friday—What Jesus did (Rom. 15: 1-3)
Sabbath Day—Topic: How far am I free to do as I please? (1 Cor. 9: 19-27)

I used to drive a car which had quite a little "play" in the steering apparatus. Although the front wheels seemed to have wide liberties, I was able to drive them almost as I tried to drive them. The seeming liberty of the front wheels was limited by the slope of the road, the momentum of

the car, and the careful pressure upon the steering wheel.

In a world of law and order there is no such thing as absolute freedom of any part of it. Everything is held by the system. There must be restraints.

How many times do we find in the Ten Commandments the words, "Thou shalt not"? Are those prohibitions wrong? Are they limitations upon our freedom? The larger liberties are those that recognize right restrictions.

There are rules for every athletic game. To break one of the rules is a "foul." The player who obeys the rules has the larger liberties—to go on and enjoy the game. For every foul there is a penalty.

Before any intermediate can answer our question for this meeting, he must define the phrase, "as I please." If one pleases to do right, to do that which will bring good and no harm to himself or others, how far is he free to do as he pleases?

ATTENTION, ENDEAVORERS!

I received a letter recently from the editor of the *YOUNG PEOPLE'S DEPARTMENT* in which she says: "The new Christian Endeavor topics for 1928 have a topic right at the first for the Sabbath Promotion leader. . . . I will be grateful if you will have time to prepare this topic material, but if you are not able to do it, I will understand and excuse you."

I am glad to accept so gracious an invitation, and to undertake this important task, which just at this time happens to be much to my liking. The lesson is the one for January 21, and the topic is The Sabbath.

Early in the present year five conferences were held with our ministers in different parts of the denomination. At these meetings questions were discussed with reference to the Sabbath, and the results of the discussions were assembled and published in a single booklet.

Now what I am asking is that every Christian Endeavor society in the denomination will secure a number of these booklets, one copy for each member of the society, and make it the basis for the discussion of the Sabbath in the prayer meeting January 21.

The first page contains six questions for discussion, and the subsequent pages con-

tain the "findings" of the five groups, following the consideration of these questions. I am sure the young people will find this material very helpful and suggestive. And if all our societies get it and use it I believe the topic will prove interesting and the meeting fruitful of great good.

Write to me for as many copies as you can use of "Findings of Ministers' Sabbath Conferences." They will be sent free. Get them early, distribute them a week ahead of time, and from them make special assignments.

Yours for the Sabbath, and for a good meeting January 21.

A. J. C. BOND.

Plainfield, N. J.

ALFRED IN TRANSITION

SUSAN HOWELL AMES

(Address at the rededication services on Founders' day, in Alumni Hall, Alfred University.)

If the transition period of Alfred be taken as extending from the latter part of President Allen's term to the present time, then it is a difficult subject for me, because I left in the late eighties to study music in Germany and never returned to Alfred except to visit.

As a child living here, my reactions to the college life were childlike and affected by surface appearances with little or no knowledge of real conditions. To me at that impressionable age the outstanding figure was President Allen—a typical patriarch—who seemed the embodiment of wisdom, and in the faculty there were such men as our honored Professor A. B. Kenyon. From the time I left until nearly the present time I have enjoyed only occasional visits to Alfred, for my life interests have, of necessity, been in other fields, so that I am not as conversant with the real Alfred as I hope to be; but I never have been and never shall be parted in spirit from the town and college that are nearer and dearer to me than any place on earth.

The time of which I speak—from the nineties to the present—has been a transition period in business, finance, manufacturing, and in education as well. The idea of mass production and the resultant specialists have been prevalent. The times were generally prosperous and large private fortunes were

not uncommon. Colleges were founded with large endowments, and many existing colleges had their endowments increased. Taking, then, the case of the smaller colleges, with limited endowment, unable to give their instructors anything like the reward that business and profession offered, together with the competition of larger and wealthier colleges, it is not difficult to see the problems that faced the management here. And so it is to the everlasting credit of our beloved President Davis, the trustees, and the faculty of Alfred that they have carried on so successfully through this period. The wonderful results that have been achieved, and this latest one—the restoration of this hall of many fond memories—testify to the fact that there are a general and a staff of officers who are working untiringly and unselfishly for the upbuilding of Alfred University.

I hope, however, that it will never become so large that there will cease to be a personal touch between professors and students, as is the case in the big institutions. I am proud and thankful to have been a student here, and if I had children I should choose a small college for them, and that college would be Alfred.

IS THE WORLD GROWING BETTER?

My own positive conviction is that such is the fact. I very well know that there are those who will point to 2 Timothy 3 and solemnly avow that this is a true picture of present day conditions. People have said that all through the centuries whenever a time of crisis appeared.

It may be argued that it requires a supreme degree of optimism to look at world conditions today, with all the hatred, strife, distrust and unrest that exist, and still affirm that the world is growing better. But it is as unfair to view the tiny segment of time, embraced within the years 1914-23, the years of terrible warfare and almost as terrible peace, quite as unfair, I say, to look at this brief period of time and say that it is representative of the trend of world affairs as it would be to select five minutes of a man's life and say that whatever he happened to be doing then was the true index of his character.

We need the telescopic, not the microscopic view. Compare the last ten years

with the decade of prosperity immediately preceding and one might be obliged to agree with the prophets of disaster. But compare the last five hundred years with the five hundred immediately preceding the birth of Christ, or the nineteenth century with the fourteenth, and the results are startlingly different.

It must not be forgotten that following every great war, every period of calamity and disaster and social unrest, there have been those who have said: "The social order is breaking up, the world is going to smash." They have always said it. The talk we are hearing today about these being the last times is nothing new. History is repeating itself. It was but natural that following the terrific upheaval of the great war, the chorus should begin its doleful chant.

But the editor would have facts and not generalities and theories I am sure. Is the world growing better? I shall not argue from the standpoint of material advance. Such a proposition is self-evident. The civilization of today is so far ahead of that of the first century or even of that of the nineteenth as to leave no room for argument. But of course this sort of advance, universally admitted, is entirely beside the question. Dan Crawford tells us of an African native who was told of the wonders of modern science, how a button could be pressed and a room flooded with light, how swift trains carried one at frightful speed, and airplanes took passengers to dizzy heights. He was told of the telephone, the telegraph, the phonograph and when he had heard it all he sagely remarked: "To be better off is not to be better." He was perfectly right. After all the real test of progress is character. If this proposition is affirmatively proved, the proof must be found in men's morals, ideals, standards, yes, in their very lives. Are men better at heart, their morals better, their standards higher, their motives worthier? Would a cross section of humanity taken today reveal a moral advance over a similar cross section taken a hundred or five hundred years ago? I dare to affirm that it would.

What is the attitude of the world today toward great social questions? There is not the slightest doubt but that a tremendous advance has been made here. Slavery, once not only tolerated but excused and valiantly defended, is now outlawed. Civilized man

revolts against the very thought of one human being in subjection to another.

The steadily increasing feeling is that the use of intoxicating liquors is utterly debasing and from every viewpoint wrong—I say this in spite of the fact that my morning paper of this date informs me that two thousand socially prominent Washingtonians have been discovered to be patrons of local bootleggers. The law breaker is still here, but I recall that when prohibition went into effect eighty-five per cent of the territory of the United States was then under prohibition through local option. And if the question were submitted to popular vote, there is not the slightest doubt but that the Eighteenth Amendment would be upheld. Compare this with conditions a hundred years ago when Lyman Beecher said, "Rum consecrates our baptisms, our weddings and our funerals. Our vices are digging the graves of our liberties." As late as 1826 the ministerial association of Rhode Island and Connecticut provided wine and liquor for the annual meetings of the clergy. Law breaking today? Certainly, but even so the moral consciousness of the people is on a distinctly higher level and with respect to intoxicating liquor the level is still rising.

What about the twentieth century valuation put upon human life, compared with that of other days? Go into the old castle at Nuremburg and inspect the grim "Iron Maid." What fearful stories this monster could tell if she could talk. Take a careful look at the iron rings in the Castle of Chillon to which miserable human beings were chained and left to die. Walk through the ghastly rooms of the Tower of London and inspect the rack and thumbscrew and a hundred other instruments of fiendish torture, too diabolical almost to mention. Then talk about the "good old days" if you can. These are all relics of a day when human life was as cheap as dirt and the agonizing cries of tortured human beings was sweet music in the ears of incarcerated devils. Civilization has outgrown all this. What else can it mean than that man has attained to higher levels of thinking and doing?

More than a hundred offenses were punishable by death in England as late as the close of the eighteenth century, and most of these were for crimes that would be called minor. When Liberty bell pealed forth its tidings, more than twenty crimes were pun-

ishable by death in Pennsylvania and twenty-seven in Virginia and Kentucky. How about the good old days?

Or take the position of women. Shakespeare expresses the view once held: "She is my goods, my chattels; she is my house, my household stuff, my field, my barn, my horse, my ox, my anything." Today she stands on a level with man or above. She is queen of the home, maker of the nation's ideals and morals. What is this but a growth toward better things?

Four hundred years ago little children were hung for minor offenses. Fifty years ago there was a society for the prevention of cruelty to animals but none for the prevention of cruelty to children. Today things are different. The child is about the biggest asset we have, and society has very definite and emphatic measures which it takes with that man or woman who disregards the rights of the child. Think of the laws regulating child labor, working hours, machinery safeguards, accident liability and the like and compare them with a hundred years ago or even less. It looks as though things were on the upgrade in some respects at least.

I have the boldness to assert that a world peace consciousness is in the making, though such a thing may be scoffed at by those who say that war will continue until the end of time and base their contention on their own interpretation of prophetic utterances. I maintain nevertheless that a peace consciousness is in the making. Hundreds of ministers who six years ago preached sermons which if they did not actually glorify war at least justified it, will never do so again. Today they are declaring in no uncertain terms against the very idea of war as a means of settling international disputes, and thousands of people are saying today with the late President Harding: "It must not be again."

Yes, I believe the world is growing better. I find people more willing to talk on religious matters than at any time in the twenty-five years of my ministry. I find them willing to discuss religion as one of the most interesting and important topics of the day. This is wholesome and encouraging.

If I entertained the hopeless, utterly pessimistic idea that this world of human beings was on the down-grade and gaining

momentum with every passing moment, with a smash-up in prospect at the bottom of the hill; if I believed this, I am sure it would take the very heart out of me. I have the conviction that God is in control, and that Jesus Christ is leading on. The Bible is not pessimistic in its outlook. It is anything but that. Paul was not talking about the twentieth century when he wrote to Timothy. He was writing about their own time, and the work needed then.—*W. S. Abernethy in the Baptist.*

PEACEFUL NEIGHBORS

CHARLES F. SAUNDERS

Once upon a time a family of Seventh Day Baptists in a certain city were hedged in among families of other church denominations, but still lived among all these neighbors in a peaceful manner.

On the north was a family of Methodists, on the northeast Lutherans, on the southeast Christian Scientists, on the south Universalists, and on the west Catholics.

Still our Seventh Day Baptists were on good terms with all these neighbors. They visited over division fences and across open spaces, and called and received calls from all these families in a most friendly manner.

Of course there were some subjects which were not discussed, as baptism by sprinkling, justification only by faith, divine healing, every human soul saved in heaven, or the benefits of a purgatory. Yet all these families were ready to talk about gardens and flowers and trees and bargain days down town.

The young people, near by, played together with only occasional spiteful speeches to one another.

The Sabbatharians being so small a people, why should they worry too much over methods, justification, or divine healing? If people can get cured of their complaints why should we be sorry? And if every human soul could reach heaven, we may presume there will be room for them in some of the many mansions that are to be. In some mysterious way, things may happen between this life and the hereafter that we do not expect.

Christ prophesied wars and rumors of wars; still he said (Ephesians 2:17) he came to preach peace unto those who were

afar off. He also said (Zechariah 9:10) he should speak peace unto the heathen.

We are thankful that we are not living in times of intolerance and persecution that our ancestors had to endure centuries ago.

HOME NEWS

VERONA, N. Y.—The annual father and son banquet was held in the church parlors on the night after the Sabbath, November 5. About thirty men and boys gathered around the table to partake of oysters "with all the fixin's." The speaker of the evening was Rev. Frederick S. Malott, associate pastor of the First Presbyterian Church of Auburn, N. Y., and a former classmate of Pastor Osborn in Auburn Theological Seminary. He took as his topic, "Some Noteworthy Fathers and Sons."

We were glad to welcome into our church fellowship on November 5, Mrs. Raymond Sholtz, formerly Miss Frances Babcock of Battle Creek.

This month we were pleased to receive a visit from Rev. Erlo E. Sutton, director of religious education. He attended our workers' conference on Thursday, November 10, and spoke to us from the pulpit the Sabbath morning following on the work of the Sabbath School Board. We were glad to hear from him that our Daily Vacation Bible School had been rated one hundred per cent by the board.

November 12 the Young People's Social Club met at the home of the Williams brothers. A musical program was enjoyed, and a profitable half hour spent in parliamentary practice. About fifty were present.

Sabbath day, November 19, we observed Sabbath promotion day. The "Doers" class of the Sabbath school had charge, presenting the pageant, "The Gift of Life," written by Miss Ruth Phillips. It was an impressive service.

On Thanksgiving night our church united with the Lutheran Church in a Thanksgiving service. Pastor Osborn preached the sermon on the topic, "His Unspeakable Gift." A congregation of about one hundred, from both churches, braved the stormy night and returned thanks together.

Sunday, December 4, was the annual dinner and church and society business meetings. The reports for the year show a dis-

ting advance, with much good work accomplished. The budget for the ensuing year is over fifty per cent higher than for the past year. The new officers are: moderator, Orville Hyde; clerk, Mrs. Leila Franklin; treasurer, Craig Sholtz; chorister, Mrs. Iva Davis; pianist, Miss Sylvia Babcock; assistant pianist, Mrs. Elmina Warner; Finance Committee, Raymond Sholtz, T. Stuart Smith, Mrs. Leila Franklin; Ministerial Committee, Mrs. Carrie Smith, Mrs. Jennie Sholtz, LaVerne Davis; Repair Committee, Welford C. Perry; Janitor Committee, Allen Lennon. A general committee to plan for the annual meeting of the Central Association in our church next year was appointed—Pastor Osborn, W. C. Perry, and Mrs. Marion Sholtz.

The new floor in the basement of the church is a great improvement—both in looks and warmth. Credit is due the ladies' society for raising the funds. W. C. Perry of the Repair Committee for supervising the job, and some of the men of the church for laying the floor.

Our first deep snow, last Sabbath, cut our attendance from the usual average of eighty down to fifty-three (not counting five small babies).

In looking over the reports of the different organizations, we are encouraged and are entering the new year determined to accomplish even more.

DERUYTER, N. Y.—Our church is still alive and we certainly ought to say progressing, with the interesting, helpful sermons we hear each Sabbath, and our Sabbath evening prayer meetings, which are held at the homes, and usually have from fourteen to eighteen, and sometimes more in attendance. They are conducted by a member of the family where the meeting is held, unless Pastor Babcock is asked to lead.

During the summer our Sabbath congregation is increased by several members and friends who come from other villages surrounding DeRuyter, and from Syracuse and Binghamton. Even Brooklyn has been represented among us. We now expect that soon our brother and sister, Mr. and Mrs. R. W. Wing, will leave for Daytona, Fla., for the remainder of the winter. That removes from us our chorister and organist, the teacher of class No. 7 in Sabbath school,

as well as secretary of the Woman's Benevolent society.

We are thankful we can say that nearly all our members around here have an interest in the Sabbath and in the church. Certainly if there are any who have not they need our most earnest prayers. I sincerely wish that each one of every seventh day family, old enough to do so, would read every word of Brother Gardiner's editorial in the RECORDER of December 5.

E. C. B.

ELDER SEAGER ON THE BEREA DEDICATION

DEAR SABBATH RECORDER:

It was a great privilege to assist in the dedication of the church at Berea, W. Va. The ties of thirty-seven years in differing relationships are very happy, and the realization that the new home insures that the work is to be continued is very gratifying.

It is quite unusual that a young man in his first pastorate should be financial agent for the completion of a costly church. To say that he has succeeded admirably is too faint praise. May their happy relation as pastor and people long be blessed in ever increasing bonds of affection and successful service.

The presence of Mrs. Titsworth, who saw in the RECORDER the notice of the dedication at the home of her childhood and with her daughter drove down to be present, was a great treat; also the car from Alfred—others remembering—Brother Alva F. Randolph, wife, and daughter Elizabeth; Pastor A. C. Ehret, and Mr. Lewis, father of Mrs. Beebe.

The storm on the day before prevented many from attending, but the local people were not wanting in every effort to make the meetings a success. The dinners in the basement, the excellent spirit of friendliness, the hearty good will, all featured in a successful dedicatory service.

The reading of the church history, the letters from former pastors, and expressions from those present, contributed to the pleasure of the services. The sermons by Pastors Shaw and Ehret were especially apt and helpful.

The loan from the Memorial Fund helped out the liberality of the people, making the

building possible. The years of repaying the loan are before them, but the task is assumed bravely, cheerfully.

The Sutton Brothers, contractors, are especially to be praised for their good work and liberality. We have faith that this band of Christians is to serve the Master in that community for many years to come.

L. D. SEAGER.

SIXTY YEARS OF MARRIED LIFE

DEAR RECORDER FRIENDS:

On December 8, 1867, at the close of meeting at the Long Branch Seventh Day Baptist church near Humboldt, Neb., William Hurley led his fair, blushing bride, Cecelia V. Furrow, to the altar where they were united in marriage by the pastor, Rev. Benjamin Clement.

Immediately after the ceremony the happy couple drove to the home of the bride's parents, Mr. and Mrs. William Furrow, where many of their friends helped them enjoy a big wedding feast.

The bride's dress was wine color and was made with an eton jacket. Her mother made the dress by hand and counted the stitches, but the bride of sixty years does not remember the number.

August 9, 1862, during the Civil War, William Hurley volunteered his service to his country in Company B, 99th Illinois Infantry, where he served over three years. He was one of those who helped take Mobile, Ala., before General Lee surrendered.

After coming home from the war Mr. Hurley "homesteaded" one hundred sixty acres of land at Humboldt, Neb. He drove to Brownsville, Neb., to secure lumber with which to build his house. The winter weather was too severe for the house to be finished until spring. From December until March they made their home with the bride's parents.

In 1892 they came to Nortonville, Kan., where they farmed for several years, then moved to their present home in the village.

To this union were born nine children, three of whom died in infancy. It is remarkable that today they have living two daughters, Mrs. Dennis Stillman and Mrs. C. C. Snay, and four sons, Grant, Charley, Bert, and Alvin. They also have twenty

grandchildren and twenty-two great grandchildren.

December 8, their daughters, Mrs. Dennis Stillman and her daughter, Margaret, Mrs. C. C. Snay and family, and son, Charley, and wife, came with well-filled baskets to help them celebrate this memorable event. The afternoon was pleasantly spent in reading about forty letters and cards of congratulation from friends and relatives. Greetings were received from the following states: California, New Mexico, Colorado, Nebraska, Kansas, Michigan, Wisconsin, Ohio, and New Jersey. This goes to show they have friends from coast to coast. Beautiful flowers and other lovely gifts added emphasis to the expression of love and good will.

Late in the afternoon the bride and groom were greatly surprised and much pleased when their nephew, Jim Davis, and wife, of Humboldt, Neb., came to their home for a short visit.

For a couple to celebrate their golden wedding is rather unusual, but to be married sixty years and to be able to keep their own home and to retain all their faculties is indeed remarkable.

MRS. C. L. HURLEY.

CHRISTMAS

RENA H. INGHAM

A star we follow from afar,
The world's Redeemer is our quest,
And night and day along the way,
We dream of pardon and of rest.

The angels fly along the sky,
A lantern flashes on the hay,
Prophetic child of mother mild,
Our hearts are ready for thy sway.

The halo shed around thy head,
Proclaims the secret of thy birth—
For love is born on Christmas morn,
And love is Master of the earth.

Lee, Mass., 1927.

To say nothing of the inimitable beauties of the Bible, considered in a literary view, which are universally acknowledged, it is the Book which every devout man is accustomed to consult as the oracle of God; it is the companion of his best moments, and the vehicle of his strongest consolation.—*Robert Hall.*

CHILDREN'S PAGE

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

DEAR MARGUERITE:

I was delighted to receive your letter. I call it a very good letter indeed. I like your kind of pets very much too. You see I lived on a farm when I was your age, and had some of the very same kind of pets. Not only did I ride the horses, but I had a pet cow that I used to ride home when I went after the cows at night; and one day I tried to ride a big fat pig in our orchard. At first he stood still and grunted, but after I had urged him a bit with my toes, he began to go faster than I wanted him to, while I held on for dear life. After bumping me against several trees until I was a rather bruised and much frightened little girl, he shook me off into the muddiest kind of a mud puddle. I believe that was the last pig I ever tried to ride.

Of course you know that your mother is a good friend of mine, and so I have a tender spot in my heart for you and your brother and sister. I hope I will be able to see you and know you better some day.

Lovingly yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have enjoyed reading the letters and stories on the Children's Page, and so I thought I would write a letter.

I am nine years old, and am in the fourth grade. I have a sister six years old, and she is in the first grade. Her name is Jessie. I have a brother one year old, and he is just learning to walk. We think he is very cute.

We live on a farm. Although we have no dogs we have six cats. We make pets of the cows and calves and horses, and ride the horses. My favorite horse is Captain. He is a bay horse and is thirteen years old.

The horses got out of the pasture today and daddy led them behind the truck and I rode one and led the other.

My cousin Lydia was up today and we played down in the pasture, which is a beautiful place, especially in summer.

A few weeks ago we went out to Grandpa Irish's. My cousins, Alberta and Elizabeth, and my sister and I slept four in a bed, and we had lots of fun.

Sincerely yours,

MARGUERITE CARPENTER.

Ashville, N. Y.,

November 27, 1927.

ROBIN'S SEARCH

Once upon a time, in the deep, cool woods, where birds and beasts are free and fearless, there dwelt a dear little brownie. He was called Robin, for he was never quite happy unless he wore a brown coat and a robin-red vest.

He was just the merriest little fellow imaginable, always laughing and frolicking, and he had the kindest little heart in the world. He was always helping those around him so that all the woods folk loved him.

Now you know, brownie boys, when they are fully grown, are quite apt to leave their forest home and go out to seek a new home among human girls and boys, for they are very friendly little creatures.

When it came Robin's turn to seek a home among human folks he said to himself:

"Ho! Ho! my friends, I go to seek
A home where boys and girls are kind,
I will not stay a single week,
Unless a peaceful home I find.

"Where boys and girls love to obey:
Are thankful, cheery, brave, and true,
And help each other day by day,
As all good children try to do."

So bidding his family and forest friends good-bye, Robin skipped away on his tiny, swift-moving feet, singing a merry little tune as he flew along over hill and dale, as light as a thistle down. Those who heard his cheery song said, "How happy the little breezes are today," for, being a brownie, of course he was invisible to human eyes.

At last he came in sight of a large, white farmhouse, nestled among tall oak trees, which were gay with beautiful autumn

colors. Two children were playing happily about the door, and Robin cried gleefully:

Ha! Ha! I really do believe
That this is just the place for me,
For surely here I now perceive
Kind, helpful children, full of glee."

Close up to the children he crept and listened to their play with a happy look on his little brown face. But after awhile he drew down the corners of his mouth and his face grew very long indeed, for the children began to quarrel, to say unkind things, and even to strike each other. When their dear mother heard their shrill voices and called them in they were even cross to her. Then Robin said sorrowfully:

"Oh, dear! Oh, dear! I must away,
This surely is no home for me.
Not for a good deal would I stay
Where such cross children I must see."

Then away he skipped over hills and valleys, across broad fields and sparkling streams, along smooth, dusty roads until he came to a little village. Along a side street he skipped until he came to a school building. Robin clapped his hands gleefully and hurried up the steps for he saw a host of little children, trooping into the open door. He caught up with one chubby little fellow, went with him into the first grade room and cuddled up beside him when he took his seat. Of course the little fellow did not know the brownie was there, but for some reason or other he felt very happy all at once and his face dimpled with a cheery smile.

Then Robin cried out:

"Ho! Ho! I've found the mate for me,
And where you live I want to go.
A fine playfellow you will be;
Your home's the one I want, I know."

Neither the teacher nor the children heard what he said; they only wondered who was whispering.

When it came time for the little boy to go home to dinner, Robin skipped along beside him so merrily that the little fellow cried, "See how fast I can run. The little breezes almost make me fly."

Of course we know it was not the little breezes but the little brownie who was making him so fleet footed.

At last the little boy ran up the steps of

a little brown house on a pleasant street. His mother stood at the door waiting for him and said with a smile, "What swift feet my little boy has! I wonder if they will not run up to the corner and get me a loaf of bread."

The little boy stopped right in the midst of a merry laugh, drew down his rosy face in a frightful scowl and whined out, "No, I won't get any old bread! I'm too tired!" and ran into the house.

Robin did not go with him, no indeed. He stood still for a moment and then cried out as he skipped quickly away:

"Oh, me! Oh, my! I feel like crying.
In this nice home I can not stay.
My disappointment's very trying
That this dear boy should disobey."

As he hurried around the corner, he saw just ahead of him two little girls who were chatting merrily together. Close up to them he crept to hear what they were saying. "Perhaps I can live with them," he thought hopefully; but he soon shook his head sadly and went on, for one little girl fell down and the other would not help her up, and the first child refused to pick up a pencil dropped by a smaller girl who ran by.

The rest of the afternoon Robin kept looking here and there for a peaceful, happy home, but not one could he find to suit him. At last he was tempted to turn back to his home in the woods, for he was tired, discouraged, and disappointed, when as he was passing a plain little house at the end of a city street he heard a sweet voice singing:

"I'm just as happy as I can be;
I love my mamma, my mamma loves me;
I like to dust for her, I do,
To wash and wipe the dishes too.

"I am so thankful every day
I have dear mother to obey;
I'll try to be, in all I do,
Cheerful, helpful, brave, and true."

Robin's face fairly shone with happiness and, in a twinkling, he had slipped through the window and into the little house.

Some other time I will tell you about some of Robin's experiences in the little house.

M. S. G.

"You can take a day off, but you can't put it back."

Lone Sabbath Keeper's Page

A MESSAGE TO LONE SABBATH KEEPERS

DEAR LONE SABBATH KEEPING FRIENDS:

Perhaps you have noticed in the RECORDER that an Executive Committee of the Lone Sabbath Keepers' Auxiliary has been appointed. It is hoped that from the work of this committee there may develop increased activities both for and by lone Sabbath keepers. To help this, won't you write me your answers to these four questions:

What would you like your denomination to do for you?

What would you like your home church to do for you?

What would you like to do for your denomination?

What would you like to do for your home church?

Answers will be most welcome from every one, old and young. I would like especially to hear from teen-age young people.

Did you read Doctor Gardiner's appeal in the RECORDER of October 17 for prayer for special subjects during each week of November? The subjects suggested were as follows:

For the week ending November 5, "Our Missionary and Tract boards and their workers."

For the week ending November 12, "The Woman's, Young People's and Sabbath School boards."

For the week ending November 19, "Our schools," with special emphasis on the seminary, and special prayer that young people from our homes may consecrate themselves to the ministry.

For the last week special prayers of thanks to God for his blessings.

This will not reach you in time for you to take part in the prayer program for all of November, but wouldn't it be an equally good schedule for December or any other month? Doctor S. D. Goedon says that prayer is service, that through prayer we can serve in any field at any time. Think what a service lone Sabbath keepers could render by a concerted program of

prayer. Wouldn't you like to pray for certain things, knowing that all other lone Sabbath keepers were praying for the same things at the same time? Tell me about that, too, when you write.

Mrs. Allen suggests that we express our gratitude to God at this Thanksgiving time by an offering for the denominational building. She will tell you more about it. I think it will be a splendid idea, a very good way of helping to translate our prayers into service. Let us do our best.

Yours in his service

(MRS.) RUBY C. BABCOCK

R. F. D. 5, Box 165,
Battle Creek, Mich.

A GIFT OF LOVE—WHAT SHALL IT BE?

ANGELINE P. ALLEN

It is good for us to think of the many blessings the heavenly Father has bestowed upon us during the year which is nearing its close, and to pour out our hearts in gratitude and thanksgiving for all of God's benefits. While it is right and fitting that we should be grateful for the temporal blessings, we should be especially thankful for spiritual blessings. They bring infinitely more happiness in this present world, and help to prepare us to enjoy eternity. It would be good for us to make a list of our blessings:

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done"

Christmas follows Thanksgiving closely, when all the world should be happy and seek to make others happy. It is a time to rejoice and praise and give. "What shall I render unto the Lord for all his benefits toward me?" "Thanks be unto God for his unspeakable Gift!" Jesus the Redeemer was and is the greatest Gift to earth. We are surely more thankful for him than for any other blessing. It is fitting that we should study to know what would be a suitable gift. While the world's people are giving costly gifts to one another, let us who are the children of the King give something which will help promote his cause.

Shall we rally, one and all, L. S. K.'s, and help the Denominational Building Fund

during the last two months of the year? There must be at least three thousand of us, young and old. Think what even \$1 each would do to swell this fund and to cheer Doctor Gardiner's heart. I venture to say that \$1,000 from the lone Sabbath keepers, sent in before January 1 for the building, would give him more joy than any gift to himself or for any other cause at this time. How many will send from one to five dollars within the next month? Small gifts from many make great funds, and bring many and great blessings to the givers as well as to many who will be helped by the gift throughout future years.

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND, so far away in miles and so near in thought: As I look at your familiar handwriting, I seem to see your face in one light and then in another, according to the special page of my memory. As I look at the last view I had of you, your hand waving good-bye over and over again, I see you smile a living smile. Another previous view, you were sitting with me in one of the coaches of the train, and I hear your voice in conversation with a friend of yours; and there are visions of you at your organ, sometimes with the music ascending heavenward. Again I see the face of your dear mother as she reads and explains portions of the Wonderful Words of Life, and in her voice I hear another Voice which speaks peace to my soul.

Not every one has been able to speak peace to others—only those who have been in the Refiner's fire. As Mordecai, for instance, was advanced by King Ahasuerus to a place of power next unto himself, and was "great among the Jews and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed." Esther 10:2, 3. Such characters have been partakers of Christ's sufferings, bearing his reproach, filling up that which is behind of the afflictions of Christ in their flesh for his body's sake, which is the Church, while he walks with them in the midst of fire, tempering the heat so that they can endure to the end. To them it is given to speak peace to every wave of trouble that threatens the Old Ship of Zion; to

speaking strength to the faint-hearted, comfort to the sorrowing, light to those who sit in darkness and the shadow of death.

I have not been well enough the last few months to give my chickens all the care that they needed, but the ones I have are beautiful. Chicken thieves are busy lately. Last fall twenty beautiful silver-laced Wyandottes, almost large enough for broiling, were taken out of their pen at one time, and a few days ago about as many more were taken. These last were nearly all leg-horns. One neighbor told me all his chickens except three were taken, and regular poultrymen's pens have been raided also.

Death has visited us, for Uncle David Newton "fell on sleep" July 31. The twenty-third of the month was his seventy-ninth birthday. Of his father's family only one is yet living, Aunt Emily Newton.

What do you think of Mr. O——'s definition of spirit? For my part I have never thought of my spirit as being able to go anywhere without its "veil," until the time appointed for my change comes. See Hebrews 10:20; Job 14:14.

Human spirits are created spirits, and each is for a while enclosed in a material house, which has windows. One of those windows is hearing, another seeing, and by means of these windows this house can entertain its prisoner with beauty of sound and sight. The tongue acquires speech in due time, and the prisoner can express himself, the air carrying the sound. The prisoner guides the mechanism of its house and a letter is written and is read thousands of miles from its starting point.

God has had a letter written, or I should say, several letters by means of human hands, but he does not require a written letter in return, for he knows our thoughts and weighs our spirits. Proverbs 15:3; 16:2.

This place was sold at public auction last March and we are tenants now, liable to have to leave here sometime next winter, though my son may be able to make terms for another year.

Write soon, for now that I am not able to do much work, it just suits me to sit and write.

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

Rain is pouring down today, accompanied by a strong east wind. Summer is about over, and it has been a cold, rainy season, but I have enjoyed it. In fact, for several reasons I have come to bless every rainy day. In the first place, some hay fever sufferers who are afflicted in ordinary hot dusty weather, I myself among them, have not had that discomfort this year.

Another thing, on two different days that did not rain, parties of Italians and Syrians entered my land and stripped good bushes of their berries, to the amount of about a hundred quarts each time. The first time they were caught and fined; the next, they escaped with their booty, for I was not aware of their presence, being occupied with neglected housework and necessary canning, and I did not find out about the depredation till two days afterwards, when I went to gather berries to fill a twenty-quart order.

Do you blame me for dreading fair days? I hear plenty of complaints about the rain, but they give me a chance to show God's providence therein, for the reasons given above, and then especially in regard to women's style of dressing. One amusing instance occurred yesterday when young women from a near-by boarding house called on an errand at our door, shivering and complaining about the cold east wind. We had a wood fire in the kitchen, at which I was making jelly and canning string beans, and I asked them to come in and *get warm*.

Think of it, in August!

Then I told them how this is the second cold year in a series of three, due to sun spots, astronomers say; and I added, if they wished to be comfortable, they should discard Paris styles of dressing for something more protecting. Having come from Boston for a two weeks' vacation, they were of course so accustomed to Paris modes they would find it hard to reform, much as reform is needed, even for comfort's sake. There are, however, occasional independent ones who show good taste and comfort combined; but in all departments of business, in factories or offices, the depravity and extravagance of women's attire, and utter unfitness, are most glaring.

If God in his providence allows another

cold summer, it may encourage the feminine mind to adopt more sane and sensible clothing.

Is the idea of our spirits' going anywhere without our body a new one to you? Would not prayer be an instance of this? Some one you love is in need and you can not go in body, nor send any material help—then do not you think the willing spirit in your heart can reach that person and bring heavenly comfort; and more than that, inspire some other heart possessing material means to minister where you can not?

Such power, it seems to me, is from the Holy Spirit, and its activity is a result of faith. Truly we ourselves should minister in material things wherever and whenever possible, for "Faith without works is dead"; but when we lack means to minister, our faith can accomplish something, I believe, by making our desire known to God, who will put in use some of his infinite resources.

Your letter came while Conference was in session in Rhode Island. To continue our discussion of our spirit going where our body can not, you in the South and I in the North were in attendance only in spirit. The best we could do for those from near and far whom we should have enjoyed meeting, was to pray that God's Spirit might lodge in their hearts and inspire them to work nobly for him.

I must now close, hoping to hear how the harvest time prospers you. With love,

YOUR FRIEND IN THE NORTH.

Some one remarked that, instead of saying "Charity begins at home," those who wish to refrain from its exercise should say that "Selfishness stays at home." It is to be observed also that it is not much of a home, either, where it stays.—*Selected*.

"My papa's a bookkeeper," said little Albert proudly.

"Yes, I know it," rejoined small Dorothy, whose father was a minister. "He borrowed a book from my papa six months ago and hasn't returned it."—*Selected*.

Motto for motorists: Pedestrians should be seen and not hurt.—*Life*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

AN ADDED BEATITUDE

DEAR INTERMEDIATES:

With no notion of being irreverent I wish to suggest to you an added beatitude—Blessed are they who speak distinctly and write plainly, for so they make themselves understood.

OLD DEFINITION OF LANGUAGE

In an old schoolbook I find this definition: "Language is any means for the communication of thought." In other words, language is a vehicle by means of which thought may be conveyed from one person to another. One kind of vehicle is the spoken word, another the written, and a third is various gestures. These vehicles may be excellent, well adapted for service, or they may be awkward, cumbersome, generally inefficient. One's thoughts may be of the best—clear, logical and sensible—yet if his delivery be faulty he can not readily put them where they should go—into the minds of those to whom he speaks. A farmer may start for town with a load of perfectly good apples, yet if his wagon be rickety and break down on the way, or his horses balky, it will not be easy for him to deliver his fruit.

I once knew a business man to write a letter of importance to both himself and another man. After some days, when the business should have received attention, his letter came back to him asking that it be rewritten so that it could be read. In the meantime the business was neglected. The business proposition was all right, but the vehicle to convey it was at fault. Rather, let it be said, the man who wrote the letter was to be blamed, for he could have so written it that it could be read—had he taken pains to do so.

Once a noted writer came to Madison to give a lecture, which he read from manuscript. I presume the subject matter was all right. I am bound to think so, for as an author he had gained such reputation as he could not have got without knowing

something worth saying. His manner of speaking, however, was slovenly—not at all pleasing. He seemed to think that inasmuch as his fame as an author had been fully established he need not take particular pains with his delivery. Though my seat was not far from him I could not hear him.

SOMETHING TO CONSIDER

A speaker, in coming before an audience, especially where there are elderly people present, will do well to consider the fact that there are apt to be some among them who do not hear so well as they once did, yet have come there for a purpose, and are eager to hear all they can. It is not enough to speak so as to be heard, but also to speak so as to be understood. My young people in school used to give, time and again, a favorite quotation of theirs from Pope:

Speak plainly, if you speak at all.
Carve-each-word-ere you let it fall.

It was the best rule we had for reading, and I remember it to have been pretty well observed. It would be well for some public speakers and readers to repeat this couplet over and over until it becomes to them a kind of eleventh commandment.

I have heard two presidents of the United States speak in the big gymnasium of the state university at Madison, Wis.—William H. Taft and Woodrow Wilson—neither of them loud speakers. President Wilson spoke after two others, neither of whom could easily be understood, but his words conveyed his thought to every one in the big audience. And so it was with the well rounded enunciation of President Taft. No tiresome mental effort was required to get their messages.

I once had charge of a class of eleven ninth graders in a great patriotic program in that gymnasium, in which all had to do some speaking. The necessity of distinct pronunciation had been impressed upon the minds of all of them; still I feared that in the presence of so great an audience some of them might fail. But they surprised me by doing so well. It was because they *chose* to do so. Several people in the far-away corners of that big room told me they heard plainly every word of what the young people had to say.

Next week something more about written language.

MARRIAGES

NEWLON-SUTTON.—At the Seventh Day Baptist parsonage, Salem, W. Va., on December 4, 1927, by Rev. George B. Shaw, Hayward W. Newlon, and Jennie Lee Sutton.

VAN HORN-MILLS.—At Corpus Christi, Tex., Miss Gladys Mills, of Corpus Christi, to Mr. Ross Van Horn, of Edinburg, November 6, 1927.

DEATHS

SMITH.—Mavis Naomi Smith, infant daughter of Mr. and Mrs. Thomas Smith, November 17, at Edinburg, Tex.

The span of her life was only a few hours, yet long enough to become endeared to the parents, who have the sympathy of all their friends. A short service was conducted at the grave by Pastor Allen. Burial in the Edinburg cemetery.

A. P. A.

BLISS.—Margaret Jane, daughter of Thomas William and Mary Mitchell Steer, was born September 3, 1862, near Bethany, Ontario, and died December 3, 1927, at Wisconsin General Hospital, Madison.

Margaret was the fourth of a family of six children, and she is survived by one sister, Miss Elizabeth Ann Steer.

The mother died when Margaret was six years of age. Two years later she came with her father to Milton and found a home in the family of Mr. and Mrs. Wells Crumb.

She was married August 1, 1880, to Elford Duane Bliss. Five children were born to them; three of whom—Whitford, Jamie, and Elizabeth—died in infancy. She is survived by two children, Leon Earl Bliss of Valier, Mont.; and Kathryn Margaret (Mrs. Walter E. Rogers) of Milton, Wis.

During all the years her home has been in Milton. She became a member of the Milton Seventh Day Baptist Church in 1877, and has ever maintained a deep interest in its work. She was active in circle number two of the women's organization of the church and was a member of the Village Improvement Club, and of the King's Daughters. She lived usefully in the community and will be long remembered with much appreciation.

The farewell service was held from the Milton Seventh Day Baptist church on the afternoon of December 5, 1927, and interment was made in the

Milton cemetery. Pastor James L. Skaggs and Rev. Edwin Shaw were the officiating clergymen. A quartet, consisting of President Alfred E. Whitford, Doctor George W. Post, Professor D. Nelson Inglis, and Professor William D. Burdick, sang appropriate selections. The organist was Miss Alberta Crandall. J. L. S.

Sabbath School, Lesson I.—December 31, 1927

JOHN THE BAPTIST AND JESUS
Mark 1: 1-13.

DAILY READINGS

Dec. 25—John the Baptist and Jesus. Mark 1: 1-11.
Dec. 26—Prophecy Concerning John. Mal. 3: 1-6.
Dec. 27—Testimony of John. John 1: 19-34.
Dec. 28—Character of John. Luke 7: 18-28.
Dec. 29—Death of John. Matt. 14: 1-12.
Dec. 30—Preparing the Way. Isa. 52: 1-10.
Dec. 31—Good Tidings. Isa. 40: 1-11.

(For Lesson Notes, see *Helping Hand*)

A Sabbath MOTTO

for

Every Week in the Year.

Printed in colors

Each a Sabbath Motto

A new one each week

To hang on the wall of your room

Heaven and earth are not far apart. God is always near. Such is the lesson repeatedly taught and the experience entered into through the faithful observance of each recurring Sabbath day.

The above and fifty-one others
for only fifty cents

Something new

Will be ready to mail before Christmas

THE AMERICAN SABBATH
TRACT SOCIETY

Plainfield, N. J.

SPECIAL NOTICES

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

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

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

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

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street, Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in Church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Washington Heights M. E. Church, on North Kendall Street, at 10.30 a. m. Y. P. S. C. E. meeting Sabbath afternoon at 4.30, in the parsonage, 198 Washington Avenue, North. Weekly prayer meeting of the church on Wednesday, at 7.30 p. m., at the parsonage.

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

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago streets, at 2 o'clock. Visitors invited.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

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

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year \$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per \$500; denominational budget pledge cards 30c per 100, duplex pledge cards 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

FOR SALE.—A seven-room, hard brick bungalow, modern to the minute, and four acres of land, within five minutes' walk to the center of the village of Jackson Center, Ohio, a Seventh Day Baptist community. Will sell this property for two thousand dollars less than actual value. A. J. Bartlett. 12-12-5w

"THINGS TO COME" (of great interest)—80 pages, 35 cents, postpaid. Cloth 85 cents. "The Penitent Thief" (reprint from New York Sunday American)—7 cents, postpaid. Address, Raymond Clark, clergyman, 119 Essex Street, Brooklyn, N. Y. 12-12-26w

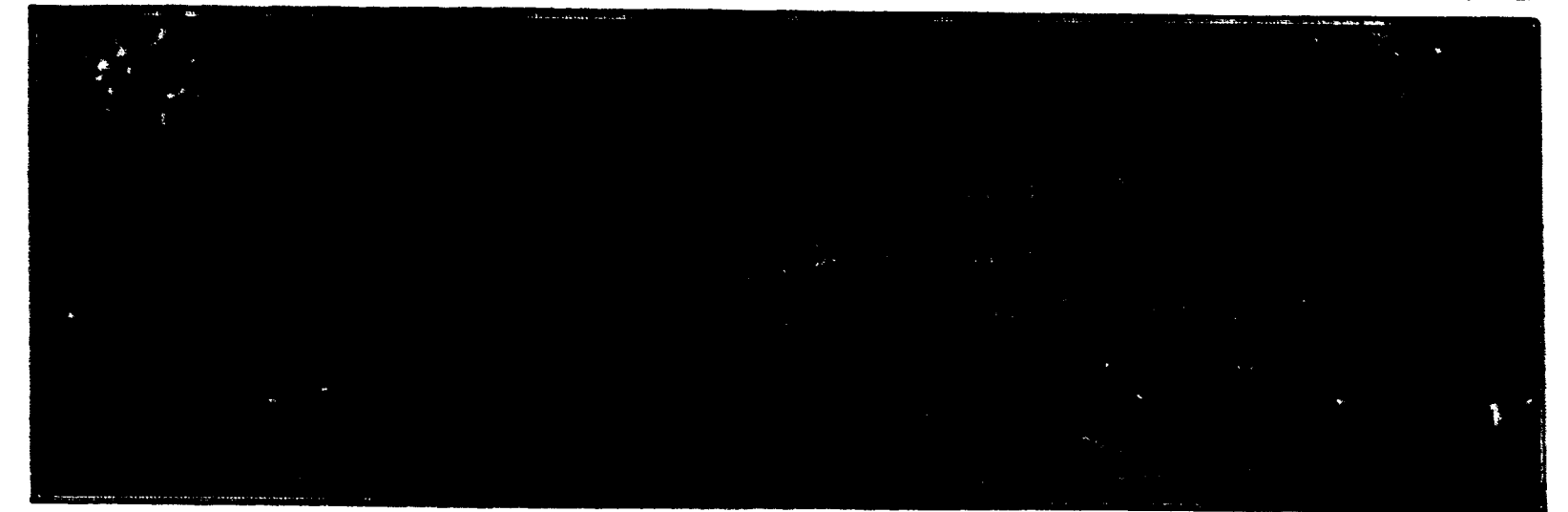
LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$2 postpaid. Bound in leather, \$3.50. Makes a fine birthday or Christmas present. Sabbath Recorder, Plainfield, N. J.

TRY A BOX of my homemade candy, \$1.25 worth for \$1.00; pure and clean, no substitute. I am a lone S. D. B. Mrs. Gertrude Pettit, R. D. 2, Alliance, Ohio. 8-29-tf

WANTED—Postage stamps of United States and foreign countries, also want U. S. patriotic and other envelopes. E. L. Mundy, P. O. Box 644, Plainfield, N. J. 10-24-tf

SALEM COLLEGE



Administration Building Huffman Hall
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours
College, Normal, Secondary, and Musical Courses.
Literary, musical, scientific and athletic student organizations. Strong Christian Associations
Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Course offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information, address The Registrar, Alfred, N. Y.

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lycraums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.
PRESIDENT

Milton

Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education,
Alfred University. Catalogue and further information sent upon request.

Chicago, Ill.

LANGWORTHY, STEVENS & McKEAG
ATTORNEYS AND COUNSELLORS-AT-LAW
1235 First Nat'l Bank Building, Phone Central 0811

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION
By Dean Arthur E. Main, D.D., of Alfred University. Third edition revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S. T. D., LL. D. A Series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to The American Sabbath Tract Society, Plainfield, N. J.

S. D. B. GRADED LESSONS
Junior Series—Illustrated, issued quarterly, 15c per copy.
Intermediate Series—Issued quarterly, 15c per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover.

STUDIES IN SABBATH REFORM.

A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

THE ABIDING GOD AND HIS HOLY DAY.

MAKING THE ANNUAL CANVAAS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey