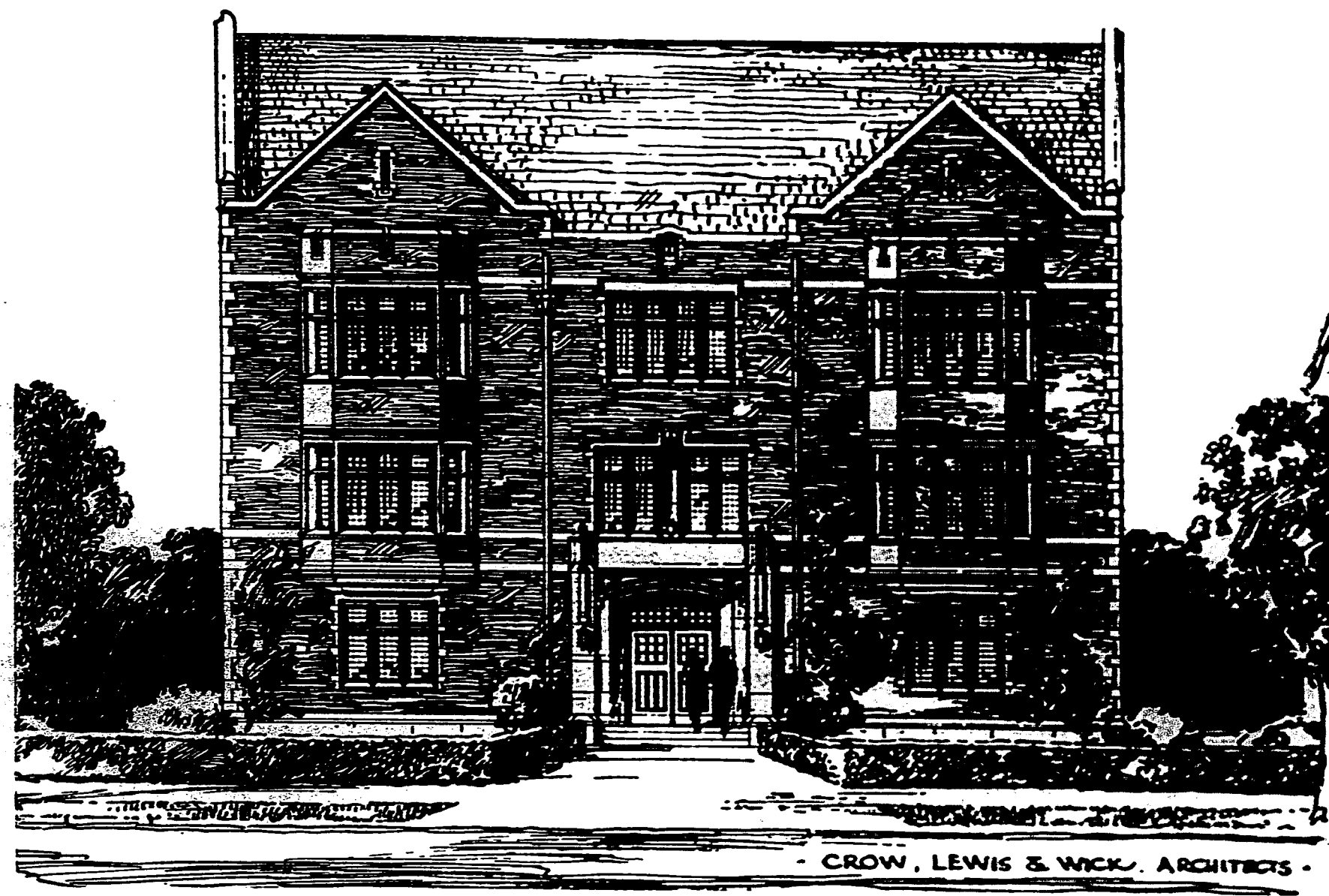


# The Sabbath Recorder

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



**THE DENOMINATIONAL BUILDING**  
 Ethel L. Titsworth  
 203 Park Avenue Plainfield, N. J.

### A PREACHER'S PRAYER

I do not ask  
 That crowds may throng the temple  
 That standing room be at a price;  
 I only ask that as I voice the message,  
 They may see Christ.

I do not ask  
 For church pomp or pageant,  
 Or music such as wealth alone can buy,  
 I only pray that as I voice the message,  
 He may be nigh.

I do not ask  
 That men may sound my praises,  
 Or headlines spread my name abroad,  
 I only pray that as I voice the message,  
 Hearts may find God.

—Ralph S. Centiman in the "Western Baptist."

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 20-25, 1929.

*President*—Claude L. Hill, Farina, Ill.  
*Vice-Presidents*—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.

*Recording Secretary*—Paul C. Saunders, Alfred, N. Y.  
*Corresponding Secretary*—Willard D. Burdick, Plainfield, N. J.

*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 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.

*Terms expiring in 1931*—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

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

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

*Acting Corresponding Secretary*—Ahva J. C. Bond, Plainfield, N. J.

*Assistant Corresponding Secretary*—Miss Bernice A. Brewer, Plainfield, N. J.

*Treasurer*—Miss Ethel L. Tittsworth, 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, Watworth, Wis.  
*Pacific Coast*—Mrs. Charles D. Coon, Riverside, Calif.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—William M. Stillman, 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*—Miss Ethel L. Tittsworth, Plainfield, N. J.  
*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, 510 West Michigan 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, R. 5, Battle Creek, Mich.

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

*Intermediate Superintendent*—John F. Randolph, Milton Junction, Wis.

### ASSOCIATIONAL SECRETARIES

*Eastern*—Mrs. Blanche Burdick, Ashaway, R. I.  
*Central*—Mrs. Frances B. Sholtz, Oneida Castle, N. Y.  
*Western*—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

*Northwestern*—Miss Elsie Van Horn, North Loup, Neb.  
 Miss Vivian Hill, Farina, Ill.  
 Royal Crouch, Centerline, Mich.

*Southeastern*—Miss Greta Randolph, New Milton, W. Va.

*Southwestern*—Mrs. Alberta S. Godfrey, Texarkana, Tex.

*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, Tex.; Mrs. George H. Trainer, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

George R. Boss, Chairman, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; August E. Johansen, Chicago, Ill.; 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. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuho, Ku, China; H. Louie Mignott, Kingston, Jamaica.

# The Sabbath Recorder

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

VOL. 105, No. 23

PLAINFIELD, N. J., DECEMBER 3, 1928

WHOLE No. 4,370

The Amount Needed on November 13, 1928,  
 to Complete the Building  
 \$49,608.59



This picture shows the building so far as we now have funds and pledges for its completion. As fast as funds and pledges come in the picture will grow on this page, so you can see just how fast we are getting along with the good work. We now have more than one-third of the amount needed. If everyone who can remember his loyal father and mother who have passed on will respond liberally it will soon be done.

*Our heavenly Father, we do thank thee for the grace that called us out of darkness into light. We praise thy great and holy name that through Jesus Christ thou hast revealed thy loving Fatherhood and enabled us to realize the joys of salvation and the assurance of a home with thee when the toils and trials of earth are ended.*

*Wilt thou cleanse our hearts by thine indwelling Spirit, so that we may in very deed be the light of the world. May our love and faith and hope make the world brighter for those who know us until the day when thou shalt call us home. In Jesus' name. Amen.*

**Belief in a Personal God** It is a source of **Brings Untold Blessings** strength and a wonderful comfort to think of God as my heavenly Father who loves me and plans for my welfare. It seems to me that without such a faith there must come an inexpressible sense of hopeless orphanage.

Whenever the way seems dark, so we can not see the future; whenever obstacles seem to thwart our best purposes and we hardly know what to do next, what a blessing it is to have the assurance that the ever-present God of love will lead in the way and make it plain if we only trust him and live up to the light he gives.

When the tempter besieges the heart, it is indeed blessed to feel that our Father knows and that he is able to help us gain the victory.

In times of misunderstanding and unrest, when people can not see alike, there is, after all, a wonderful source of peace in drawing near to God as a personal friend, able to lead aright and ready to help solve the problems.

In days of sorrow, when tears will come in spite of our efforts to keep them back, there is no comfort like the assurance that "The Lord God shall wipe away tears from all faces," and that he hath sent One to "bind up the brokenhearted" and to "comfort all that mourn."

That was a blessed day when the Lord Jesus "God manifest in the flesh," came to reveal such a personal Father God. Happy is the man who believes that the Light of the World has promised to be with us always even unto the end.

**We Make no Mistake** I have been **In Building For the Future** thinking a good deal of late about the wonderful impulse to-

ward a forward movement which resulted from a pilgrimage to our old first church in Newport, R. I., in 1873. It was fifty-five years ago. One hundred and fifty men and women, who had attended the General Conference in Westerly, went together to see the old church when it stood on Barney Street, where our fathers worshiped two centuries ago.

Rev. Charles M. Lewis, the last pastor of that church, was with us, and Elder Lucius Crandall, one of the old members. It took those two a little while to find a key to let us in. Most of the old box pews had been removed, so the people had to stand. Many went into the gallery and Elder C. M. Lewis took his place in the old pulpit. With a heart overflowing with memories of other days, he spoke and prayed with unusual fervency. Many hearts were moved and several voluntary addresses were made.

It seemed as though the spirit of loyalty, like a pent-up fire, was ready to burst into flame when a proper and uplifting occasion came, and if I could live a hundred years, I could never forget the inspirations of that hour.

The Memorial Board had but recently been organized. And the meeting in that historic church marked an epoch in the history of the denomination. Inspired by the moral heroism of a little band of seven or eight lovers of God's truth, who united to build that church and who faithfully laid there the foundations for our denomination, some of our leaders on that visit were moved to make most eloquent appeals for funds for the Memorial Board. With many tears and heartfelt pledges that fine company of pilgrims gave themselves anew to the cause of Christ and his Sabbath.

Never had the Memorial Board movement received such an impulse and uplift as was given it on that occasion. Many thousand dollars were then and there pledged to the Memorial Fund. And when ex-Pastor Lewis called for a collection, more than \$1,630 was cast into the collection boxes.

Little could the fathers know when they built that old building of the influence it would have in generations to come over the people of like faith with them. Whatever helps to keep alive in human hearts the worth and work of their loyal fathers; whatever tends to memorialize the self-sac-

rificing deeds of true men and women who signalized themselves as the light of the world and as loyal servants of God, must create a clearer, purer spiritual atmosphere for those who come after them. Among the golden legacies of our time are the memories of true and loyal Christian builders who have done their work well and passed on. Cherishing memories of our faithful fathers must ever give courage to those who live today. The denomination whose people forget or treat slightly its own history is foredoomed to ignominious death.

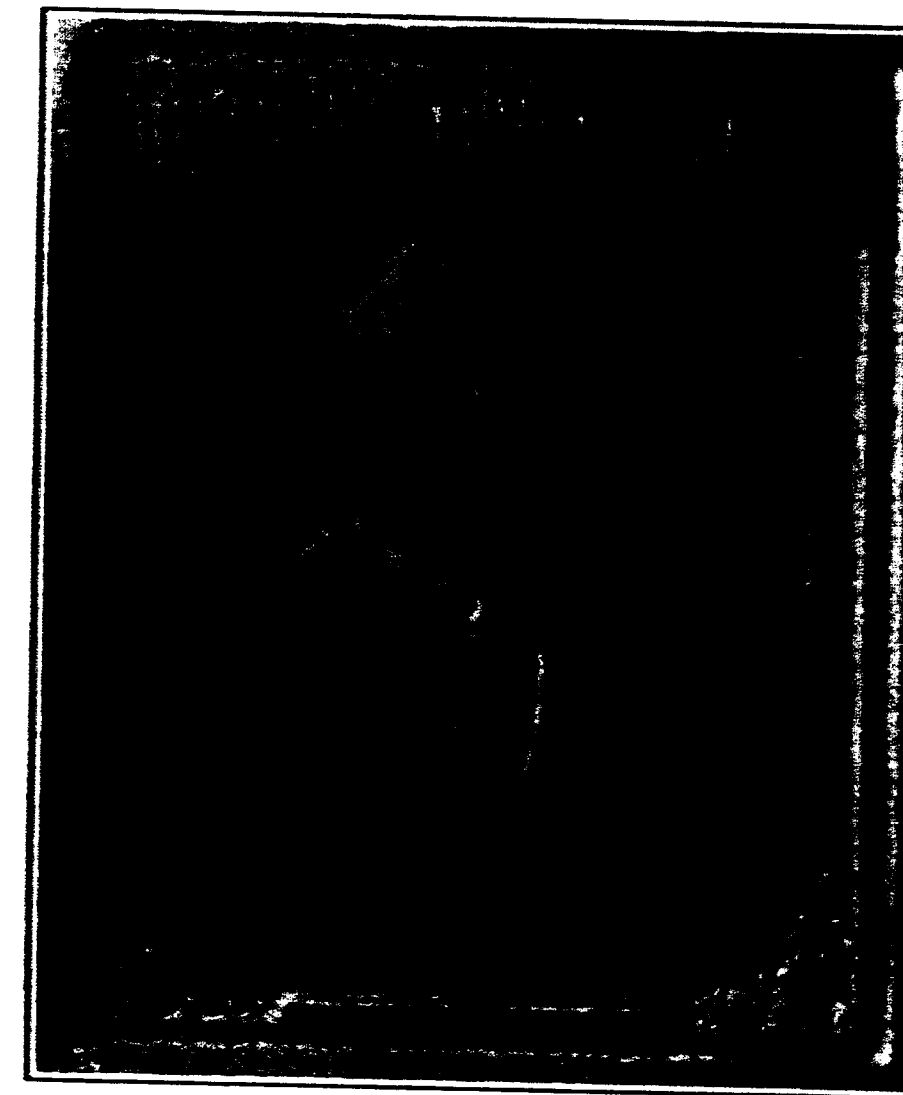
If we hope for the success of Seventh Day Baptists in generations to come, we shall make no mistake by building for their future. As regards the integrity of our people and their belief in this principle, we are sure they will act wisely in regard to building a creditable and substantial denominational headquarters, which shall stand for centuries as evidence of their loyalty to the faith of their fathers, and which in generations to come may be visited by pilgrims whose faith and hope may also be inspired and strengthened by such evidences of consecration on the part of those who have gone before.

As certainly as did the old church at Newport move many hearts to renewed consecration to the cause of those who built it, so surely should this publishing house and denominational, historical home be an uplift and help to our children's children through untold generations.

**Impressive Memorial Service** On Wednesday evening, **Holly W. Maxson Honored**, November 21, in the Memorial High School building, West New York, N. J., a large company assembled to pay tribute to the memory of the late supervising principal of the public school system, Holly Whitford Maxson, who passed away on September 15, 1927, aged 52 years. The exercises of the memorial meeting were very impressive, consisting of the unveiling of a life-sized memorial tablet in bronze. The veil was removed by his widow, Mrs. Rose LaForge Maxson, and several addresses were made by leading men in the community and some of Professor Maxson's teacher friends. For seventeen years Brother Maxson had rendered faithful and efficient service; and by

his wonderful ability as an organizer he had transformed the school system and secured excellent modern school buildings.

Above the life-sized bust of Brother Maxson on the bronze tablet was the inscription: "To live in the hearts we leave behind is not to die." At the bottom was inscribed: "1874—HOLLY W. MAXSON—1927. Supervising Principal of Public Schools, West New York, N. J., 1910-1927. Erected as a tribute by his friends and associates in his life work."



Miss E. B. Borneman, vice-principal of the high school, announced that the tablet came in response to the general appeal for a memorial to Mr. Maxson, and Miss Clara E. Waterbury, another teacher, made the presentation. We give some of her words here as published in the *Jersey Observer*:

Miss Clara E. Waterbury, eighth grade teacher in No. 4 School and one of the teachers who came to West New York at the same time that he came from Orange, N. J., in making the presentation of the tablet to the schools, told of the desire of Mr. Maxson's friends and co-workers after his death to provide a lasting memorial to him to keep alive the memory of his unselfish labor and his gift to the service.

The memorial to Mr. Maxson, she said, added further significance to the Memorial High School

dedicated in tender memory of the boys who gave up their lives in sacrifice.

"Mr. Maxson left a lasting influence," she said, "and to those of us who worked with him along those seventeen years, feeling his patience, his independence of thought and keen insight, and giving us energy and a happy spirit, he still moves with his cheery smile and influence."

After these remarks the president of the board said: "Words can not adequately express the loss to the community in the passing of the late schoolmaster."

Then Mrs. Maxson withdrew the veil and the audience stood for a minute with her in silent tribute before the tablet.

Rev. A. W. Hopper of the Trinity Reformed Church, pronounced the eulogy. We take from the *Hudson Dispatch* some of the things he said:

The year 1910 found the educational system of West New York in a deplorable condition. It was the period of transition from a small town government and antiquated methods and systems, with a school board unable to cope with the rapid increase in population. Into this dilemma there arose a group of public spirited citizens whose leadership has made possible our present efficient system and high standards.

In the study of the situation it was realized that our schools should secure an outstanding supervising principal, and we are very happy to state that Holly W. Maxson was introduced by a friend of mine in whose judgment could be placed unbounded confidence. I well remember the first interview and the group of men who met together, who became convinced of his ability and were won by his quiet and determined demeanor, and through all the years with changing school boards each and all bear witness to his superb leadership.

\* \* \* \* \*

He was a man with rare insight and vision. The elementary school to him was not an end in itself but rather the stepping stone to higher learning. He foresaw the growth of the town and constantly urged the erection of larger and more suitable buildings, culminating in the establishment of the high school. Patiently he kept the purpose before the town of full time for every pupil and full education to the best of our ability.

\* \* \* \* \*

Because he lived in his field of labor, Holly W. Maxson won for himself first place in the hearts of many.

\* \* \* \* \*

His was an earnest life. Whatever he did was done with his might. His high idealism, his faith with and in God, tells the story of a character with a great heart and was blest with a noble career.

Holly Maxson had many friends among readers of the RECORDER who will appreci-

ate the tribute paid to his memory. They will also rejoice to know of his faithful efforts to help his fellow men.

**Editorial News Notes** All SABBATH RECORDER readers will rejoice over the good news from Denver, Colo., reported on another page of this paper. The organization of a new church with thirty constituent members in such a promising field may mean more to the future of our good cause than some may think. Thirty faithful Christians, "working together in harmony and showing the true Christian spirit," in efforts to magnify a fundamental Bible truth, can exert a far-reaching, transforming influence, under God's blessing. Many influential churches of today started, a few generations ago, with fewer numbers than Denver has, and they have truly been the light of the world in communities where they have served.

No man can estimate the value of a church with thirty faithful members magnifying God's holy Sabbath truth in a growing city like Denver. May God's blessing abide with that little flock.

The pastor at Nortonville, Kan., administered baptism to eight persons on Sabbath eve, October 19.

The yearly meeting of the four New Jersey, New York City, and Berlin churches, was held with the church in New York City, on Sabbath, November 23 and 24.

On Sabbath eve Pastor Theodore J. Van Horn, of New Market, N. J., preached, and Pastor Eli F. Loofboro preached on Sabbath morning. The subject in the afternoon for Sabbath school hour was *Paul's Prayers*. Brother Van Horn had Paul's Thanksgiving prayers of intercession; and Cottrell, Paul's prayers of intercession; and "The Place of Prayer in Our Lives" was the subject treated by Pastor A. J. C. Bond.

The attendance was large. The visitors were taken to lunch at a nearby restaurant, by the New York friends. Something over one hundred were at the tables, which filled three rooms. This social hour was greatly enjoyed by all. The luncheon was excellent.

Such gatherings where our churches in crowded sections have so little chance to

come together, are certainly worth while for a small denomination like ours.

The following item is taken from the *Alfred Sun*.

Alfred was represented at the Middle Atlantic Theological Seminary Conference held November 15-17 at Cozier Seminary, Chester, Pa., by Professor Walter L. Greene and the following students: Neal D. Mills, Harley Sutton, Everett Harris, and Ralph L. Brooks.

About twenty seminaries were represented by more than eighty delegates. An interesting program touching upon the various types and principles of worship services was presented.

Rev. H. L. Polan, in his last message to the North Loup Church, "made a special plea for the denominational building."

You will find Brother Coon's letter from the Jamaica field full of interest and very encouraging. Do not fail to read it.

We see by the North Loup paper that Pastor Loyal Hurley of Adams Center, has decided to accept the call to become pastor at North Loup, Neb.

#### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 11, 1928, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Alexander W. Vars, Asa F. Randolph, Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, La Verne C. Bassett, George R. Crandall, Theodore J. Van Horn, Nathan E. Lewis, Arthur L. Titsworth, and Assistant Corresponding Secretary Bernice A. Brewer.

Visitors: President S. O. Bond and Rev. O. P. Bishop, both of Salem College.

Prayer was offered by President S. O. Bond.

Minutes of last meeting were read.

#### REPORT OF THE CORRESPONDING SECRETARY

If the board will permit me, I should like to make a single report answer for the work done during the month, without drawing the line, for the present, between the work of the correspond-

ing secretary and what has been reported in the past under the head of the work of Sabbath Promotion. If it is reported in this way from month to month, it may be more clearly understood by those who read the minutes as they appear in the SABBATH RECORDER that in spite of the fact that I now bear two titles temporarily, still I am one person drawing a single salary from the board as before.

I wish to have it understood also that Miss Brewer takes care of most of the detail work of the office, as well as her full share of all that we are trying to accomplish on behalf of the board.

#### LITERATURE

The number of tracts sent out during the month is 2,431.

Literature sold:

|  |         |
|--|---------|
| Tracts .....                                     | \$ 2.00 |
| SABBATH RECORDERS, 20 .....                      | 1.00    |
| Weekly Mottoes, 1 .....                          | .50     |
| Manual of Seventh Day Baptist Procedure, 2 ..... | 2.00    |
| Sermons to Boys and Girls, Bond, 4 (agent) ..... | 2.00    |
| Water of Life, Fifield, 2 .....                  | 2.00    |
| Letters to the Smiths, Rood, 1 .....             | .50     |
| The Sabbath, Bond, 1 .....                       | .75     |

Total .....

#### SERMONS FOR THE RECORDER

The weekly sermon and order of service were begun in the SABBATH RECORDER in the issue that reached the subscribers in time for use on the first Sabbath in November. The response to our first call for sermons has been good. We are including a single-column, up-to-date cut of the preacher of the sermon each week.

#### THE CALENDAR AND DIRECTORY

All material for the calendar and denominational directory came in in time for the copy to go to the printer on October 23, a full week earlier than we had at first planned.

#### ARTICLES IN THE RECORDER

Miss Brewer has continued her splendid articles in the SABBATH RECORDER, advertising our literature. The issue for this week will carry an offer of a special Christmas combination of the calendar, the weekly mottoes, and one book, at a special price, as authorized by the Advisory Committee at its last meeting.

#### CORRESPONDENCE

Three inquiries concerning our beliefs have come in during the month, which have been answered with letters and literature.

Three letters of special interest have been received. One from Secretary William L. Burdick accompanies the manuscript for a tract which the board asked him to write some time ago on the difference between Seventh Day Baptists and Seventh Day Adventists. There are many calls for this tract, and it will meet a very real need. I would recommend its publication at the earliest possible date. A letter from Mortan R. Swinney of Waterford,

Conn., informs us that a committee on Sabbath promotion has been appointed by the New England Seventh Day Baptist Christian Endeavor Union, and asks for suggestions. We have written them, offering some practical suggestions, and Miss Brewer is planning to attend a meeting of the union at an early date. The third letter is from Brother G. Zylstra of Holland with reference to a new movement among the young people of Holland, which seems to be the result, in part at least, of the visit of the leader in Sabbath Promotion to Europe, a year ago last summer.

## TEEN-AGE CONFERENCE

A Teen-Age Conference was held at De Ruyter, N. Y., last Sabbath and Sunday. Miss Brewer went to Verona last Friday, and gave a brief talk on the work of the Tract Board to the Verona congregation Sabbath morning. The meeting at De Ruyter began with the registration that afternoon at four o'clock, and closed with a consecration service following the luncheon, Sunday. Rev. Loyal F. Hurley and Rev. Lester G. Osborn gave valuable assistance in this conference. Five automobiles came from Verona, two from Adams Center, and two from Brookfield. Miss Brewer was with the conference all the way through; I arrived to have part in the Sunday sessions.

Respectfully submitted,

A. J. C. BOND,

Acting Corresponding Secretary.

Report accepted and recommendation adopted, and an edition of five thousand of Secretary William L. Burdick's tract was authorized.

The treasurer, Ethel L. Titsworth, reported on the various funds, all of which showed favorable conditions.

The Committee on Distribution of Literature recommended the reprinting of "The Forward Look" and "The Light of the World," by Fifield, also price lists and order blanks. Recommendation adopted, and editions of three thousand each of the tracts, and two thousand of the price lists and order blanks were authorized.

The Supervisory Committee reported the purchase of the new linotype and orders placed for a new cabinet and shelving.

By vote, the special committee, consisting of Rev. W. D. Burdick, Rev. Ahva J. C. Bond, and Corliss F. Randolph, appointed to distribute the Salem Addresses, was discharged at its own request, and its duties assigned to the Committee on Distribution of Literature.

Voted that the president appoint a committee on program for Tract Society hour at next year's General Conference,

President Bond expressed his pleasure in being present, this being his first opportunity to attend a meeting of the board, and voiced his interest in the work and problems of the board, and was heartily in sympathy with the completion of the denominational building and the aggressive work of the board as represented by the leader in Sabbath Promotion.

Doctor Bishop, financial representative of Salem College, referred to the unusually high Christian character of the members of the faculty and student personnel of the college, and advocated the support of the Student Loan proposition for Salem. After interesting remarks Doctor Bishop pledged the best in him to the college and the Seventh Day Baptist denomination.

President Randolph as chairman of the Soliciting Committee on the Denominational Building stated informally the progress being made and plans for future canvassing.

President Randolph was requested to extend an invitation to Mr. Niles to attend the December meeting of the board.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH,

Recording Secretary.

## CHINA, THE LAND I HAVE LOVED

[Miss Williams, a daughter of the martyred John E. Williams of Nanking, is publishing a small book of verse and the following is one of the poems.]

Old land I have loved, when I turn home,  
Will you take me again to your heart?  
There has been so much in the years between  
In which you have held no part.  
Old land, you have changed from your brooding  
peace;  
You have waked to a ringing cry;  
New forces have stirred and are sounding your  
depths—  
You have changed—and so have I.  
In the West I have learned new things, and  
strange,  
But the East calls clear to me.  
It runs in my blood, and haunts my heart,  
And will never set me free.  
Across the murmurs of voices and steps  
And tides that are flowing fast,  
An echo awakes, and thrills and calls—  
And I know I shall go at last.  
So after I've wandered through western lands,  
I'll turn with swift homing feet.  
I wonder what waits at the gate of the East—  
When the new, and the old life meet!

## MISSIONS

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

## LETTER FROM JAMAICA

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

DEAR BROTHER BURDICK:

The time is long past when I should have written you more details concerning the doings in Jamaica. The pressure of many duties hinders me from writing many things that might be of no little interest to you concerning matters here.

In recent weeks we have attended three church entertainments. One such program was rendered at Albion Mountain, more than forty miles from our home. It was gotten up and arranged by Victor Taylor, of the Albion Mountain Church. He is a youth of seventeen years. He composed all of the dialogues and many other parts, working in much original poetry. It was a lengthy, good program, well rendered. On a recent Sunday afternoon a temperance program was rendered in Bog Walk, twenty-five miles from our home, by our little church there. Brother Joseph Kelly, their church leader, was responsible for this program. There is much need of temperance agitation in Jamaica. This entertainment was along right lines, and an encouragement to church and people. We have just returned home after spending last Sabbath and Sunday with our Bowensville Church, about fifty miles from our home. Their church had an entertainment there last Sunday afternoon. It was the first this church has held. Their program as arranged was so long that a good number of items had to be left out. This shows you how willing people are to take part in such exercises. All of the programs were of a musical, literary, and deeply religious character. Many of our old churches in the States might learn some valuable lessons from the efforts of this kind put forth by our Jamaica churches. Albion Mountain and Bowensville churches expect to use the money col-

lected at their entertainments for helping to construct their church buildings. Bog Walk uses the money from their entertainment for helping to pay the rent on the room where they have been holding their church services. These, and all of our other churches here, are in great need of church buildings. Plans are being forwarded for bringing this desired result about.

Not long ago we spent some days with our Bower's Wood Church, a mile or so from Bog Walk, up a great hill. While we were there Pastor Mignott baptized three candidates. Two of these united with the Bower's Wood Church and one with the Bog Walk Church. Since then Pastor Mignott has baptized two more there.

Since then Mrs. Coon and I spent a few days in Bell Castle, thirteen miles beyond Bath. We were there in a new place and with new people to us. They had written us urging us to come. We found two bright good families living in the little home where Mrs. Coon and I stayed. Sixteen of us spent a few happy days together in that home. None of them had ever been numbered with our people. Brother Hudson and wife have been keeping the Sabbath for some years. Brother Ledwidge, who owns the home, had for years been playing for dances. But about four years ago he was converted and united with the large Bell Castle Baptist church. Then he began holding out-door meetings, where he preached with great earnestness the gospel of his Lord. About a year ago he saw the Sabbath truth and began its observance. When we reached there, no announcement had been made for any meeting that night. But, when it was almost dark, Brother Ledwidge said we must have a meeting. He took his three hundred candle-power lantern and went to a public place in the open air at Hectors River, a mile from his home, and began singing. A crowd soon gathered. We had about ninety people in the company. He talked well for a time, then called on me for a message, that I gave as best I could. Then he called on Mrs. Coon for a message. We all had a good time. The congregation sang heartily as led by the strong voice of Brother Ledwidge. He has a good deal of ability in music as well as in exposition of the Scriptures. He has a very ardent evangelistic spirit. The au-

dience was well behaved, and everybody seemed glad of the impromptu service. We held other services with very good interest in the home. Before we left, Brother Hudson and wife and Brother Ledwidge sent urgent requests to Bath for membership in that church. The wife of Brother Ledwidge thinks she will be ready for such a step the next time we go there. Several young people in the home should be baptized in the near future. It is a hopeful field. We were much encouraged.

Last Sunday morning I preached to one hundred fifty people at the water's edge, where Pastor Mignott immediately after baptized five happy candidates. By request of the church I had the great privilege of extending the hand of welcome and fellowship to these five, with six others to membership in the Bowensville Church. This made eleven additions to that church this time. That church was organized a year ago last May with eight constituent members. They now have forty-seven. They have no pastor. Brother Mignott and I visit them occasionally and encourage them what we can. But they are an earnest, praying, and gospel working church. It would do you good to hear them talk and pray. God is giving them results.

Sincerely yours,  
D. BURDETT COON.

*Dufferin, No. 1, Dames Road,  
Cross Roads P. O.,  
Jamaica, B. W. I.,  
November 6, 1928.*

### THE APPEAL OF MISSIONS

We can look at any object of interest from different angles. Missions are no exception to this rule. We may be moved to aid missions by a desire to advance some cherished creed or church, or on account of a longing for an adventurous life, or because of a passion to help men.

The supreme appeal of missions is to be found in the last. Not that it is wrong to labor to establish some creed which we believe to be true; not that it is wrong to enjoy the thrill of an adventurous undertaking; but the highest, holiest, the most God-like motive in missions, and all Christian work, is to help men to the noblest and best by bringing them into loving harmony with

Christ and his way of life. This was that which prompted the Savior's supreme sacrifice, and it should overshadow all else in mission work. When the heart comes to glow with a desire to help others the world over, we labor on a high plane, one where the eternal Father stands and where the Holy Spirit can help us.

A passion to help men will clear away the clouds and hold the missionary to his course when other motives fail. Though we see our dearest creeds crumbling, our highly cherished organizations being swallowed up, and the thrill of adventure turning into the monotony of endless toil, yet the hope of helping others bears us up and we press on with Christlike satisfaction.

While not discarding secondary motives in our mission work, we must keep before us the highest of all, the helping of others by leading them to Christ and the good things, temporal and spiritual, which he has for those who take his yoke upon them and learn of him.

### LETTER FROM MISS MABEL WEST TO THE BOYS AND GIRLS

DEAR BOYS AND GIRLS OF THE RECORDER READERS:

When I was at Liuho three weeks ago I thought how I should like to tell you about the good time we had out there. You know that it is at Liuho that Briar Thorngate lives. You also know that he has two little brothers, Stephen and David. Now what do you suppose we did? Friday morning Briar's mother put up a good picnic dinner and called two wheelbarrows to go to the Yangtse River, more than two miles away. Stephen was too little to go on that trip, but David went. Doctor Thorngate had to look after a lot of sick people, so he stayed at home also. Virginia Lieu, who went out to Liuho with me, had never been on a picnic, so this was hers and David's first experience. Briar and I rode on one wheelbarrow with the lunch and the other three rode on the other. It was a hot day for the last of September so it was good to find some shade on one side of the piles built along the river bank.

What do you suppose we used for plates? I am sure you can not guess, so I will tell

you. We had nice flat stones with oiled paper on top, and we had other big stones for tables and seats. After we finished eating we threw stones in the water and watched the steam boats going on the river. There was also a big sail boat. Really this river is so wide that it is almost like the ocean. There were large water birds flying over too.

Near where we ate was an old tumbled down temple with some of the idols still left in it. David did not like the ugly things. I do not think you would either. We did not stay long but soon were on our wheelbarrows again to go back to the hospital. We passed fields of cotton. Some people were picking. Little girls had bags hung over their backs and they were also at work. In other places we saw the people threshing the beans in the old-fashioned way by beating the stalks on the stones. In some fields the rice was ready to be cut.

What nice pet do you suppose Briar has up on the upstairs porch? It is a big white rabbit. He was very happy when Briar took him a big handful of green vegetables from the garden. Briar had been giving him corn. I think he was glad to have a change. Briar also has a bird that he feeds. I am sure you would like to visit him. He would take you out to see the people gathering big red persimmons from the tops of high trees. He would show you the new church not far from the hospital. He would like to have a game of ball with you on their nice tennis court. Perhaps you would also like to play with Stephen and David and with Mr. Dzau's little folks.

October tenth is the Chinese Independence day. The day before people all over the city here were getting ready for a big celebration. The night before there was a big lantern procession and on the tenth there was a program in the recreation grounds, a little ways from our school. Four of us went out to see what we could see that night about seven. There were crowds and crowds but we pushed on and asked if we could go in the gate. Although we had no tickets the police were very kind and we went in. There were thousands and thousands of people inside, I am sure. There were four immense stages. On one, students from some school were doing folk dances. On another they were giving a

dialogue. On another they were having a real old-fashioned Chinese play with the old style way and dress. Instead of having a door, a man did something to tell us that the one in the play had gone out of the door. Most of the talking was more like singing. One one of the buildings were two crosses made of red lights. They looked like this. ++ Can you guess what they meant? They call October tenth the "double tens day," and the cross is the Chinese way of writing ten, so two crosses means two tens. The tenth month and the tenth day. There were also hundreds of lanterns with the words on them in Chinese which mean "Remember our Independence Day."

Now if there is some thing in particular that you would like to have me tell you about, just write me a letter or get your older brother or sister to do so and tell me. Perhaps the next time I write I can answer your questions.

Marcia Davis was very happy today because David, Stephen, and Briar all came in to play with her awhile. The big folks had a meeting. I expect that Marcia took the boys to see the new black calf at the barn, for that is the nicest thing she could think of. I am sure!

Now good-bye to you. I hope you will have a good time on Thanksgiving day, and don't forget the little folks over here in China.

Yours sincerely,

MABEL L. WEST.

*Grace School for Girls,  
St. Catherine's Bridge,  
Shanghai,  
October 18, 1928.*

### THE SABBATH IN THE TALKS OF JESUS

J. C. REICHERT

In his talks, Jesus touched on the Sabbath. It was inevitable; a majestic phrase had become current—"The Sabbath of God. Jesus heard it on the road and in the temple; it was on the lips of the pious.

When Jesus began to teach, he chose such themes as would best serve his purpose. He had come in the interest of the Kingdom of God and had but a short time to live. Deliberately, therefore, he chose the Sabbath as a practical issue.

One day he said to a weary fellow, "Wilt thou be made whole?" (John 5: 1-16.) "The impotent man answered him, Sir I have no man, when the water is troubled, to put me into the pool." "Jesus saith unto him, Rise, take up thy bed, and walk." This was done on the Sabbath day.

The Jews had learned to cherish the Sabbath as a unifying force; wherever they lived, they rallied around it. It had become their Sabbath. Jesus challenged their use of it. The prophets had talked of the day as the Sabbath of God. Amazed at its range, they had spoken of it as a universal day. But the Jews had become formalists. To make a way for the Sabbath of God, Jesus struck, not at the Sabbath but at a nation's view-point.

Carefully and skillfully he timed this miracle. "And immediately the man was made whole." It caused debate. "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come unto thee, the man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day." From Dan to Beersheba, the lawyers discussed the issue. Jesus had done it; a miracle had shattered their traditions.

But the Pharisees returned to the question. Matthew 12: 1-8. They said to Jesus whose disciples had plucked grain on the Sabbath day, "Behold, thy disciples do that which is not lawful to do on the sabbath day." And they spoke with some authority. St. Paul himself was proud of his connection with the Pharisees. They deserved their fame. But Jesus said unto them, "Have ye not read what David did, when he was an hungered, and they that were with him; How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the Law, how that on the sabbath days, the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is *one* greater than the temple. But if ye had known what this meaneth: I will have mercy, and not sacrifice, ye would not have condemned the

guiltless. For the Son of man is Lord even of the sabbath day."

This is the classical discourse on the Sabbath. In it Jesus reminded the pharisees of the use to which the temple had been put in former days. The Pharisees appreciated this reference to their great king; they were sincere loyalists. None questioned the king's stand. Even in more recent days, kings had assumed authority in the temple. And there had been temples in Babylon and Alexandria serving the same purpose. But what startled the Pharisees was the claim that the temple, the center of Sabbath worship, should give place to him. "In this place is *one* greater than the temple." Jesus assumed the authority of Jehovah. to their amazement, he also acted on it. He presumed to teach them the law, to stress mercy as superior to ceremoniousness.

At Jacob's well, Jesus had virtually said the same thing: "I that speak unto thee am he." "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." The age of temples was passing.

In this talk on the Sabbath, Jesus claimed the ability to interpret the law perfectly. The Jews held their breath and looked on, transfixed. They could have accepted the statement that the Sabbath should be used as a day devoted chiefly to mercy, but the claim of divine authority in connection with it, upset them utterly. Their learned rabbis had said that love is the utmost devotion; so had the prophets centuries before them; but none had ever pushed the temple and the priesthood aside and offered himself in their place. Then to leave no uncertainty in their minds as to his right to fix the divine character of the Sabbath, he intimated that he had made it. "The Son of man is Lord even of the sabbath day." To the Jew, no man could have made a greater claim. The statement meant: he had made the Sabbath; he had made the Law; he is the Christ!

It is impossible to say just how the Pharisees reacted; not a word is said about it. Silence, as still as death, stole into their souls. No wonder. Do you recall the Sinai scene? Angels stood over the glowing peaks of that holy mountain. The Hebrews listened in awe to a Voice, vibrant with the

sound of many waters, saying distinctly: "Remember the sabbath day." And if you recall that the poets looked back wistfully to this glorious scene as the highest spiritual achievement of their race, you will some how sense why the Pharisees, at this time could look on only in silence and consternation. But Jesus had uttered it—the great, startling thought on the Sabbath!

In his talks on other occasions he merely pressed his view. Mark 3: 1-6. He had said all that needed to be said; he had established the Sabbath for ever. Another Sabbath flamed in at sunset. The Jews had determined to arrest Jesus. "And he entered again into the Synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day." How searchingly he plied them! "Is it lawful to do good on the sabbath day or to do evil? to save life, or to kill? But they held their peace." Public opinion had long held that it is lawful to do good; the Galileans, outdoor men, brooked no quibbling on this point. They were honestly for this principle. Jesus knew how helpless the Pharisees were in the face of public opinion. He looked round about them with anger, being grieved for the hardness of their hearts.

This is no new attitude. Officials are traditionally slow-footed, limping pitifully behind the procession. If any man needs prayer, it is the politician who has no ideals. One can sympathize with Jesus. He had come to give his life and these men had turned the social order into personal assets. It really pained Jesus. "And he said unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other."

Of course, this set-back did not please the Pharisees. They called in the Herodians and fell back on intolerance, the meanest instinct known to the State. A few more days and they would strike Jesus down as a criminal. They did. The Cross cries out against them still.

Finally, Jesus tried to shame them into tenderness. Luke 13: 10-17. "And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when

Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day." Jesus called him a hypocrite, and appealed to his sense of sympathy.

He made his adversaries feel ashamed. He also made them see that they could not take him at will. "The people rejoiced for all the glorious things that were done by him." He would give himself voluntarily on the Passover, but till then they must acknowledge his mastery over them. This pass seemed perilous to them; they fumed and cried, "What shall we do?" It was all so sad. When one reads the history of their day, it seems that the frenzy that drove them on was suddenly kindled by some malignant spirit. The tenderest sentiments of the age died in their hearts.

Mark recalled that, when Jesus made this classical talk on the Sabbath, he had also said: "The sabbath was made for man, and not man for the sabbath." This remark fixes the place of the Sabbath in the social purpose. God reigns; he designed the Sabbath and uses it in the interest of man. None that knows the slow upward trend of the organized Church can for one minute assume that the reign of law began with the European Christians. There has always been a universal day dedicated to the common welfare. Some have always believed in the direct guidance of God. "Thy will be done." was no new inspiration.

Oh, what prejudices debased the thinking of the Greek and Latin churches to push the Sabbath aside! Every sacred Scripture, the world over, shows that one Mind prevails; that there is but one program for the true health of the world. Abraham saw the Lord's day—his principle, purpose, and activity—and rejoiced greatly. The prophets searched earnestly to fathom the marvelous secrets in the Gospel of God. They found them, believed, and gave their lives for them.

Nature knows but one day—every morning the earth spins into an everlasting light.

The seventh day is the Sabbath of God made of this very marvel.

The Sabbath is

Forever and anon, a Voice says patiently, "Remember the Sabbath day."

## WOMAN'S WORK

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

### A PETITION

These are the gifts I ask of thee, Spirit serene:

Strength for the daily task,  
Courage to face the road,  
Good cheer to help me bear the traveler's load;

And for the hours of rest that come between,  
An inward joy in all things heard and seen.

These are the sins I fain  
Would have thee take away:

Malice and cold disdain,  
Hot anger, sullen hate,  
Scorn of the lowly, envy of the great,  
And discontent that casts a shadow gray  
On all the brightness of the common day.

—Henry van Dyke.

Our visit to Phoenix, with five young people and four automobiles standing by to show us around, was a pleasant interlude in our journey across country. Phoenix is a beautiful city with its palm bordered streets leading past fine public buildings and charming homes, many of them built after the Spanish type, with appropriate landscape gardening setting off the beauty of the buildings.

On that first day we took a ride out to the VanHorn ranch, thirty miles out on the desert—straight out—but as we made some detours for various reasons and came back a different way than we went, it was impossible for me to judge the distance. One little detour took us to a large Spanish tavern where we were served a fine American dinner. Our road took us to the experimental date farm of the College of Agriculture of the University of Arizona, and of course we wanted to see it. It was Sunday and visitors are not expected on that day, but Mr. VanHorn's acquaintance with the manager of the farm opened the gates and we drove in and wandered around as we pleased through the groves of tall date palm trees bearing their great bunches of green fruit. We learned that this particular experiment station was established a good number of years ago by the government of

the United States and later taken over by the state university. And we heard the claim made that the soil and climatic conditions at this point are as favorable for the cultivation of dates as are the conditions in the famous Imperial Valley of California. This was an interesting experience to us, whose knowledge of dates had been limited to a little box of dates in the kitchen cupboard and a little date palm in our window garden—a palm that died when I attempted to reset it.

We drove through a number of small towns, all very attractive and apparently very progressive. In one of these towns a Mormon temple was pointed out to us—a very substantial looking building, but not very beautiful, at least not according to my standards. This building is not open to visitors, so we did not learn whether the interior is beautiful. We learned that this town was first settled by Mormons and that now it is one of their strongest centers, and that this temple is considered one of their finest. To me it looked formal and forbidding, perhaps because I have always felt a prejudice against the religious system of that organization. I wondered if the feeling might not be psychological, but other members of our party admitted to the same feeling about the temple and I concluded that it really lacks beauty.

We drove along a fine road until we reached the canal that seemed to keep the desert from reaching the fruitful farms surrounding the city. While in reality these fruitful fields are encroaching on the desert and the dangers that threaten are directed toward the ultimate destruction of the desert, rather than against the fertility of the fields, I could not seem to get away from the feeling that the desert is a menace to the cities and towns around. That does not mean that I did not like the desert with its strange growth of desert plants and its wonderful range of color. Here cactus plants grow like young trees. I wished it were blossom time in cactus land; I could easily believe the stories of greater beauty to be seen at that time. I felt the urge to get out and dig some plants to send back home, but as I was a guest in the car, and the man who usually listens when I want to stop the car to dig up something, was riding in the car ahead, I did not mention

the subject. I thought of Doctor Waite and her trowel. They had been with me a few times back home. If they had been with me here I am almost sure we should have stopped, and maybe if I had only had the trowel—but I don't know.

As we rode farther into the desert we found that the road had been recently worked—some time it will be a fine road; maybe that time has come now, but it hadn't on that day in July, and the desert looked wonderful in comparison; so we followed the lead of the VanHorn car, that was supposed to know the desert thoroughly, and leaving the road we took to the cactus fields. Now and again we drove straight ahead for three or four feet, but for the most part we were describing very short curves across that patch of cactus. Our car, being a town car, did not take kindly to the desert and soon grew hot and thirsty; not being a desert car it carried no water bottle, and we had to stop now and then to let the water cool down. I didn't see how it could cool very much while the sun surrounded it with heat waves, but in some way it cooled and we drove on until we came to a little patch of cultivated land, and here we found a well—we were still outside the area of canals—and we gave our thirsty steed a good drink. It took so long to satisfy its thirst that the pilot car came back to find what had become of us, and then they told us that had they known about the thirst they would have given us their water bottle. I suppose their car was so used to the desert that it has learned to go thirsty awhile without making a complaint. From this place we found much better roads, and soon we were at our destination. We passed some vineyards where the vines hung full of most luscious looking grapes, for which we were told there was not much sale. I suppose they were too late for northern markets—or perhaps too early. I do not know which would be the truth. Near these vineyards we passed camps of Mexicans who had come to pick the grapes, and farther on we saw Indians evidently come for the same purpose.

As we turned in at the VanHorn ranch we passed along a lane between two beautiful green fields of cotton. This was the first field of cotton of any size that we had ever seen. In about two weeks it would be

all in blossom; we were sorry that it was not blossom time or perhaps picking time, but any way it was a beautiful crop, and it seemed almost as if we were seeing a miracle to see those green fields set down in the midst of a desert. We were interested in the method of irrigation and learned that a well about 135 feet deep supplied all the water necessary for irrigating eighty acres. We went down to the pump house where the motor driven pump works all day long bringing up a good stream of water. By this time I had decided that a drink of cold water would be refreshing and so I held a cup close to the pump where the sun had not had time to warm the stream, but I found the water too warm to be pleasing, and it had been running hours. I learned that there is more to irrigation than just letting the water run. Every ten days or two weeks each part of the field must be irrigated, and the ditches leading to the various fields must be kept clear of weeds and grass, else the water will not be carried to the right place and some part of the field will wither and die.

All this was most interesting to us, but a part of the time I stayed in the shade of the fruit trees while the others walked around to see various parts of the farm. There were several kinds of fruit trees that do not grow in southern Wisconsin, peaches, figs, and other kinds. Climbing roses grow high around the house, and here again I wished it were blossom time—rose time. I was much interested in the seed bed where five thousand orange seeds had been planted. I did not count the plants, but I judged that at least a dozen seeds had failed to come up, and later Mr. Van Horn told us that not all his seed had come up; I do not remember exactly how many plants he said he had. He told us that he planted all orange seeds because they are easier to grow, that later lemon and grape fruit as well as orange slips will be grafted on these plants. It was all very interesting to us, but of course it is "old stuff" to many of you who live where the citrus fruit grows.

We found our way back to Phoenix over a shorter and rather better road. We did not drive over the cactus fields nor did we have to stop for water. One stop was made to see a three year old date palm that was eighteen feet tall and had a bunch of green



dates. My little date palm was much older than that when it died. We did not reach the mountains at any time during the day but most of the time we could see mountains in one direction or another, not so high perhaps as we are wont to think of mountains, but rugged and beautiful and fitting into the desert landscape, leaving nothing to be desired.

Just at night we returned to Phoenix and we all met at Doctor Howell's for supper on their lawn; after supper we sat and talked and watched the stars come out, and enjoyed the cooling breezes after the heat of the day on the desert. Finally we separated, Doctor and Mrs. Victor taking us back to our hotel as they went to their home. And tomorrow would be another day.

### HATS OFF TO THE PAST, COATS OFF TO THE FUTURE!

VERONA'S ONE HUNDRED NINETEEN YEARS  
SERMON BY REV. L. G. OSBORN

Text—Jeremiah 51: 50b—“*Let Jerusalem come into your mind.*”

In the year of 1804 Daniel Williams of Hopkinton, R. I., a descendant of Roger Williams, migrated, with his family, to central New York, with a yoke of oxen and one horse, and settled in the wilderness which afterward came to be known as Verona. Others from Hopkinton, R. I., and from Berlin, N. Y., followed his trail and settled here too. Five years later, on November 17, 1809, just one hundred nineteen years ago today, this group of Sabbath keepers met at one of the homes to organize themselves into a society for holding religious services and for mutual Christian watch-care. Eleven years later, June 19, 1820, about forty-five brethren and sisters of this society, which up to that time had considered itself “the brethren and branch of the Hopkinton and Berlin churches,” met with a committee of officers and was “set apart as a church.” The committee was composed of Elder John Greene of DeRuyter, and Elder Amos R. Wells, grandfather of the present Christian Endeavor leader of that name, and deacons Zaccheus Maxson and Wedon Burdick from DeRuyter. But we are more interested today in the first meeting, as this is the anniversary of that event.

The “Covenant and Agreement” into which they entered one hundred nineteen years ago today shows that these people realized the importance of religious services and of Christian fellowship. Let me read their agreement, as it appears in the original book, purchased in October, 1811, in which it was written, probably by Daniel Williams, second. He and his brother Thomas were leaders in the early years, being ordained as deacons when the church was later organized.

“Town of Rome and State of New Yorke November 17, A. D. 1809.—Whereas in the Coarse of Divine providence thair is a Number of Professors of Religion in this Neighbourhood That have Removed at So grate Distance from the Churchis they first Covanted with as to Bee Destitute of Thair meeting and Watch Care Generally, and Believing in the Propiety and Bennefits of Religious meetings and a friendly Watch Care as allso The Necessity of living the Religion We have profesd, By the Recommendation of our Beloved Brethrn We Whose Names are here unto Subscrid Do Enter Into the Following Covenant or Agreement Namly. We mutually agree to Endeavour to Keepe up the Publick Worship of God on his holy Seventh Day Sabath By attending with our fammelies So far as helth and Circumstances Will admit at the place to be Mutally agreed on and to Endeaver to Improve the time of Such Meetings In an orderly Manner By hearing or Protaking in the Exercises of Said meeting as Duty may Bee maid None to us. And In Case there is no Preeching It is Understood prayers, Reading the Word of God, Singing, or Religious Conversation May Bee Profitable. We also Agree to Endeaver to Keep up A Friendly and Loving Watch Care Over Each other for our Mutreal Good and in Case of trespas to Attend to the Rules our Lord Laid Down in St. Mat. Chapter the 18 and 15 verse &c. and try to heele All Breachies that May appear Amongst us. But if Such Difficulties Cannot be heeld amongst us to Report the Case Properly provd to the Church to Which the Delinquant Belongs. It is Understood that All the Members of this Association Shall Have Equal Rite or preveledg as To freeing thare minds in an Orderly manner and in Chusing our Leedor or Morderator From time to time. But it is understood that No Person is Ellegable to the Place of Leedor Unless it Bee a Member in Good Standing in Some one of the Sabbath-teeing Churchies. It is also agreed that further Rules of Proceedings in this Boddy or Alterations in the Befourgoing Artical or the Dissolving of this Covenant May Bee maid or Done At any tim by mutal Consent. In Testimony of Which we hereunt Set our Names or order our Names Involvd.”

Then follow twenty-two names, all in the same bold handwriting, and one would judge that these were the original members of the organization, which in due time grew

into the First Verona Seventh Day Baptist Church. These are the names:

“Thomas Williams, Daniel Williams, jr., Robert Williams, George H. Williams, Henry Williams, Joshua Williams, Ray Williams, Wait Williams, Elisha Maxson, Amy Williams, Zilpha Williams, Neoma Williams, Elizabeth Maxson, Mary Williams, Freeloove Williams, Ester Williams, Ichobod Williams, Desire Williams, Calleb Barton, Zilpha Williams, Amey Williams, Sarah Williams.”

For one hundred nineteen years there have been Sabbath services in Verona and vicinity. For considerably over a century a group of consecrated Sabbath keepers has shared with each other the joys and sorrows of the Christian life. The building in which we sit this morning is a century old. I am not sure that this year isn't the centennial anniversary of its erection. The records are not just clear as to the time of building. But think of it—for one hundred years this building has stood on this corner, a witness to all who pass, for God and his holy Sabbath.

First Verona Church has taken her place in the affairs of the community, and of the denomination. She has contributed to the welfare of the country. Many ministers have been ordained in this place. I have not taken time to prepare a complete list, but among them are C. M. Lewis, Henry Greene, H. D. Clarke, and Alva L. Davis. In Dean Main's class room in the Gothic at Alfred hangs a picture of a group of men seated around a table. Some of them are Chinese. It is the group of scholars who translated the Bible into the Chinese language. At the head of the table sits the chairman of the meeting, a man with flowing beard. That man was licensed to preach by this church on August 4, 1873, and was ordained in this room on October 23, 1874. He was David H. Davis, one of our pioneer missionaries in China. It was his presence on this committee that preserved in the Chinese Bible the idea of Sabbath. Our present missionary in Georgetown, British Guiana, Rev. Royal R. Thorngate, was ordained here in October, 1912. It was a member of this church, Mrs. Rachel Oaks Preston, who carried the Sabbath truth to the Adventists, when she moved from this place to Washington, N. H., in the “40s.”

Jeremiah called to the Jews in their cap-

tivity to think of Jerusalem, their Jerusalem in all its glory, and that thought brought them to their knees in praise and thanksgiving to God for his goodness in the past. It carried many of them through trying times with a great loyalty to their nation and their God. There were things in their history that were not what they should be, but they were not the outstanding things. There are things in our old church records which are better forgotten, but they are not the predominant things. On the whole it is a record to challenge us to better things. We can not think of the past without being better men and women for that thought. As we call to mind the original company who organized this church, and the long list of men and women who have labored here in God's service, our hearts are full of gratitude for the heritage which they have left us. We are justly proud of the one hundred nineteen years that are behind us. We square our shoulders and determine to “carry on” the work which they started. Our first thought is gratitude, our next, loyalty of lives.

At the Teen-Age Conference at DeRuyter Brother Bond took as his theme, “The past is yours, the future is you.” It is true, as we “let Jerusalem come into our minds” — as we look back into our history, let us “pledge allegiance to the Christian flag, and to the Savior for whose kingdom it stands,” and let us show our gratitude by a great and whole-hearted loyalty to his Church.

### CHEERING NEWS FROM DENVER

DEAR EDITOR OF THE SABBATH RECORDER: After six years of faithful work and hopeful service by the members of the Seventh Day Baptist society of Denver, Colo., their work and prayers have been answered by the organization, on last Sabbath day, of the first Seventh Day Baptist Church of Denver. It was on Denver's seventieth birthday.

There were thirty taken into the church as charter members. The following officers were elected by ballot:

Moderator, Orsen Davis; treasurer, Mattie Burdick; clerk, Lura Benner; deacon, J. W. Crosby; trustees, O. G. Burdick, Guy H. Thorngate, Ella Daugherty; chorister, Mattie Burdick; pianist, Lena Clark.

Pastor Hansen, by the forcefulness of

his sermons and his inspired knowledge of the gospel, has not only kept his flock near the one hundred per cent mark in attendance, but has added new members in the short nine months of his pastorate.

The Seventh Day Baptist Church meets every Sabbath afternoon at two o'clock, in the Methodist church, at Fifth and Galapago, which they have rented until they are able to own a church of their own.

The denomination owes a debt of gratitude to Rev. D. Burdett Coon, now in Jamaica, B. W. I., who worked hard here for four years, bringing the scattered members together in 1922. It is also indebted to Rev. C. A. Hansen, our present pastor, for adding to its membership and securing the organization of the new church.

Let me add a word of personal facts. The Seventh Day Baptist members here are working together in harmony and showing the true Christian spirit.

The church at Boulder, Colo., came over to help us organize. Herbert Saunders acted as chairman, and Lura Benner, of Denver, as clerk.

Sincerely,  
LURA BENNER,  
Clerk.

### HOME NEWS

DE RUYTER, N. Y.—Within the last few weeks some enjoyable experiences, and some sad ones, have been realized by us. One of the group conferences was held with us, which brought delegates from the other churches of this association. The company included Brother W. D. Burdick, and we were glad to meet Sister Burdick with him as his helper as acting secretary.

Then the Teen-Age Conference brought us forty-eight delegates besides the leader, Brother Bond of Plainfield, N. J., and also Miss Brewer from the RECORDER office, and several visitors from the churches of this Central Association, including the pastors from Adams Center and Verona. All, old and young, enjoyed it very much. It is nice for the young people throughout our denomination to get acquainted with each other.

Among the sad items to be mentioned is the illness of our pastor, Brother J. T. Babcock, for nearly two weeks past. We are glad to know he is slightly improved at present.

Then there came to us the announcement of the death of our dear friend, Mrs. Marie S. Williams, which brought deep sadness to us all.

Another event which is not pleasant to us is the absence from our church services of our sister, Lizzie Crandall, wife of our departed brother, Deacon B. D. Crandall. She has gone a few miles away to make her home with a niece. Illness has kept our brother and sister, Deacon and Mrs. F. W. Kenyon away from church services, excepting prayer meetings in their home, for several weeks. We hope to see them among us soon.

The winter months will cause our gatherings to be reduced in numbers, as some come from so far away, twenty and even thirty miles, and sometimes nearly forty miles. We are glad to report that so many keep up their interest in the work here, and hope that interest may increase among us.

E. C. B.

HEBRON, PA.—On October 20, the two Hebron churches met for a joint service at the Hebron Center Church, often called the "Stone Church." In spite of unfavorable weather conditions, a good-sized audience gathered for the morning worship, after which a lunch was served in the basement, followed by a pleasant hour visiting with one another.

At about two-thirty in the afternoon, Rev. Clyde Ehret with three or four others from Alfred arrived, and after a service of song, he gave a heart to heart talk, which was appreciated by all. Following a few remarks by the pastor, a group of about fifty gathered on the banks of the creek for baptismal service. Two young men, both about twenty years of age, and one lad in his early teens were baptized by the pastor of Alfred Church. We hope and pray that in a short time others will be ready to give their hearts to Christ, and thus openly confess him as their Friend and Helper.

M. R. S.

DODGE CENTER, MINN.

I believe it has been quite a while since a letter appeared in the RECORDER from Dodge Center. We are all about the same as usual. Our good pastor, Rev. E. M. Holston, gave us a good sermon today from the text, "Fear not, little flock, for 'tis your

### ON OUR SHELVES

I mentioned in my last article some of our interesting historical volumes and their possible use. Since then I have noticed this little poem which hangs in our office:

"We strive until the goal is gained,  
Then look for one still unattained;  
Our records point the course we take  
To greater records we can make—  
For hope springs, not from what we've done,  
But from the work we've just begun."

I wonder if there isn't a great deal of truth in that. And if there is, perhaps we had better *begin* something! Could we begin at the *beginning*—with the children?

In 1926 Rev. William M. Simpson prepared a study course which he called "A Course in Church Membership for Junior Boys and Girls." It is to be used in a study group, under a capable, interested, sympathetic, and consecrated leader, who will know how to deal wisely with children, who can show to them the beauties, joys, and possibilities of the Christian life by example as well as word, and who can call forth a responsive desire to know that life.

The studies seek, through a cultivation of wholesome religious attitudes, in the first part, and instruction in particulars of church membership in the second section, to help the pupils decide voluntarily to live Christian lives and unite with the church, a matter which is explained in the third part. Perry pictures are included with the course.

The copies of the study course are fifty cents each.

Then there are two tracts prepared by Mrs. W. D. Burdick, which are for boys and girls of junior age. The titles are "A Sabbath Catechism," and "Beginning the Christian Life." They could well be used as test questions with the study course, as they are printed in the form of questions and answers. These booklets are free.

Is there a group of juniors in your church, whom you would like to have as members? Where is a better way to instruct them so that they will not take this step without a knowledge of what it involves, yet will not neglect it?

May we send you copies on approval?

BERNICE A. BREWER.

510 Watchung Avenue,  
Plainfield, N. J.

Father's good pleasure to give you the Kingdom." Church and Sabbath school are well attended every week, if the weather permits. The young people also meet every week for Christian Endeavor.

We had a good Bible school here this summer, attended by one hundred seventy enrolled. After that our pastor and wife left us to attend the Conference at Riverside, which took about six weeks, but I think they had a real nice time. I think I would if I could have that privilege, but we can not all do all the things we would like to. The good Book tells us to be content with such things as we have, and we have many blessings, so we will not complain.

Our Ladies' Aid is doing the best it can for such a small company. We agreed this year to each earn a dollar to take the place of a sale, and write a poem of how we earned it to go with each dollar. We had our social two weeks ago and took our dollar and poem, and had a picnic lunch and a good time. We had over \$40, all clear. We were so glad that our sale was over with so quickly and easily, and we were just as far ahead as when we have a sale, with the hard work left out. We do quite a bit of outside work. At our September meeting we tied two quilts for a first day lady, and one given us from our sister, Mrs. Homer Brown, of Battle Creek, that is for sale, which we hope to get a good price for. At our last meeting we tied a couple of quilts for one of our own church sisters. Somebody please send us an appropriate play for church and elderly ladies. We think we would like to try that next.

ELLEN CHURCHWARD,  
Corresponding Secretary.

The small girl was on a visit to her aunt and grandmother.

"Grannie," she said, after her aunt had left the room, "how old is Auntie Agatha?"

"I couldn't tell you, dear," answered the old lady, "without looking it up in the family Bible."

"Gracious!" gasped the child, "is she old enough to be mentioned in the Bible?"

—Selected.

## YOUNG PEOPLE'S WORK

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

### CHRIST IN STORY AND SONG

Christian Endeavor Topic for Sabbath Day,  
December 22, 1928

#### DAILY READINGS

Sunday—A worship service (Acts 4: 23-31)  
Monday—An old, old song (1 Tim. 3: 16)  
Tuesday—Join with the angels (Rev. 5: 1-14)  
Wednesday—Early worshipers (Matt. 2: 1-11)  
Thursday—Worthy of worship (Heb. 1: 1-14)  
Friday—Worship with joy (Luke 24: 50-53)  
Sabbath Day—Topic: Worshiping Christ in story  
and song (Luke 2: 1-14)

#### A PLAN

Make this a "worship" service of song and prayer. Perhaps a candle-light vesper service can be arranged. Read or tell the Christmas story. If possible sing at least one verse of each member's favorite Christmas song. Favorite Christmas poems may be read or recited. If there is time for any discussion, this question is good, "How may we best honor Christ at Christmas time?"

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The story of the birth of Christ is one of the most beautiful stories that has ever been written. It is a story which never grows old, for every time we read it we see its beauty more and more and are fascinated by it. We should repeat the Christmas story in our lives, for Christ should be born in us, live in us, praise God in us, and serve through us, thus touching other lives. Then souls will be won for him. When he comes into our lives, lives in us, we are transformed and are new creatures.

Christ came into the world to bring peace and happiness, and the angels who announced his birth sang, "Peace on earth, good will to men." His birth was a time of joy. The shepherds, after hearing the good news, followed the star to the manger in Bethlehem, and worshiped the young Babe with joy, giving him gifts expressing their gratitude. When we stop to think what the birth of Christ really means,

Christmas will be a season of joy and happiness for us.

Christ had to come into the world for it needed him. He came at the right time. The world needs him now just as much as then. It needs men and women who will practice his teachings, and will carry the Christmas story to those who have never heard it, bringing hope and cheer to saddened hearts. Are you willing to be one of these?

### INTERMEDIATE CORNER

REV. JOHN F. RANDOLPH  
Intermediate Superintendent,  
Milton Junction, Wis.

Topic for Sabbath Day, December 22, 1928

#### DAILY READINGS

Sunday—Matthew's Christmas story (Matt. 2: 1-10)  
Monday—Paul's Christmas story (Phil. 2: 5-11)  
Tuesday—John's vision of the eternal Son (John 1: 1-18)  
Wednesday—Another vision (Heb. 1: 1-14)  
Thursday—Jesus' own view (John 3: 11-13)  
Friday—A prophet's song (Isa. 9: 6-7)  
Sabbath Day—Topic: Christmas in story, poetry,  
and song (Luke 2: 8-18)

#### SOMETHING TO DO

Read Van Dyke's story, "The Other Wise Man," or some other Christmas tale. Discuss in the meeting the essentials of a good Christmas story.

#### CHRISTMAS IN POETRY AND SONG

The most loved Bible story for old and young is probably the Christmas story. So loved is it that people are often repeating it and applying it to our lives in story, poetry, and song.

Over one hundred years ago Joseph Mohr, a clergyman of Austria, wrote a poem describing the scene of our lesson, and we are still singing it:

Silent night, holiest night,  
Darkness flies, all is light.  
Shepherds hear the angels sing  
Alleluia! hail the King.  
Christ the Savior is here.

Martin Luther wrote a cradle hymn for his own children. Though we think of him as a reformer, full of energy and power, this hymn shows the tender side of his nature.

Away in a manger, no crib for his bed,  
The little Lord Jesus laid down his sweet head.

He with his whole family about him practiced Christmas carols for weeks, and shared their Christmas tree with friends.

We must mention two Americans who

have given us Christmas hymns: Phillips Brooks, a great preacher, and Longfellow, our most loved poet. Brooks so loved the Christmas story that he once visited Bethlehem, and on Christmas eve stood on the spot where Jesus was born. He spent hours there thinking of that wonderful night, and out of that experience came the hymn: "(O Little Town of Bethlehem."

Every intermediate is familiar with Longfellow. Some one who reads this may have seen his study in Cambridge, with its "three doors left unguarded," the chair made from the "spreading chestnut tree," and the clock that ticks, "forever-never-never-forever." We are glad his Christmas poem, "I Hear the Bells," was set to music.

I hear the bells on Christmas day  
Their old familiar carols play,  
And wild and sweet the words repeat,  
Peace on earth, good will to men.

### INTERMEDIATES, GET ACQUAINTED

Miss Velma Lidell,  
De Ruyter, N. Y.

DEAR VELMA:

Winter has just come to Milton Junction. We have had a lot of rainy weather, but when we woke up this morning it was snowing. It is cold tonight and probably will remain so for the rest of the winter.

Do you still have a Christian Endeavor there? We have three societies here, a Junior, Intermediate, and Senior.

The intermediates and seniors had a joint social lately and invited the whole church. Three of our church members made a trip through England this summer, and one of them visited the Holy Land. At the social they told us about some of the things they saw. It was very interesting.

I hope Pastor Babcock is better now and that he may enjoy good health. Did they fix the church steeple? I expect the church would look queer to me now.

I find my last year in high school rather busy. We had an agricultural fair not long ago. Over a thousand were in attendance. I had charge of a booth to demonstrate hemstitching. Our high school band is to broadcast over the radio from Milwaukee soon. Robert sang in an all-state chorus of seven hundred voices that broadcast from Milwaukee a couple of weeks ago.

I am glad we have a column in the RECORDER for the intermediates to use in writing to one another. I hope we may all get better acquainted because of it.

Sincerely,

CAROLINE RANDOLPH.

Milton Junction, Wis.,  
November 19, 1928.

### YOUNG PEOPLE'S BOARD MEETING

The Young People's Board meeting was called to order at eight o'clock by the President, Doctor Johanson.

Lyle Crandall led in prayer.

The following bills were presented and allowed:

To Rev. Wm. Simpson for expense in attending the meeting of the Trustees of the International Society of Christian Endeavor at Boston, \$9.96. Mr. Simpson acted as proxy for Doctor Johanson, who is a member of this society.

To Mrs. Osborn for awards for social fellowship work, \$4.75.

To secretary for board stationery, \$14.50.

The corresponding secretary's report was given.

A letter was read from Rev. Wm. Simpson reporting on the convention in Boston.

A report of the work of the L. S. K. superintendent was presented and discussed.

A general discussion followed.

Members present: Doctor Johanson, Mrs. Frances Babcock, Mabel Hunt, Rev. J. W. Crofoot, Elizabeth Hubert, L. E. Babcock, Miriam Shaw, Virginia Willis, Glee Ellis, E. H. Clarke, Lyle Crandall, Dorothy Maxson.

Minutes were read and approved and the meeting adjourned.

Respectfully submitted,

DOROTHY M. MAXSON,  
Secretary pro tem.

Battle Creek, Mich.,  
November 1, 1928.

### AN ACTIVE SOCIETY

DEAR RECORDER FRIENDS:

I think it is about time that you heard from the live wire society stationed at Little Genesee, N. Y.

Election is over and we are well pleased that Herbert Hoover is our next President. We organized a Hoover Club.

Our president, Lita Crandall, very successfully carried out plans. We had two Hoover songs, one Hoover yell and we had pictures, pins and leaflets that we gave away.

In June we sent four delegates to the State Christian Endeavor Convention at Albany. We were the only society from Allegany County that sent delegates.

We were awarded the Activity banner at Conference in July, through the good work of our officers and members. We also won first prize in social work.

Our Christian Endeavor society attended the Allegany County Christian Endeavor Convention at Andover. We brought home with us a banner given to the society having the largest per cent of members present and the mileage traveled.

Haven't we a right to feel proud of our society? You have heard the old saying, "Great things come in small packages." Our society is small but we are doing great things, we think.

We are interested in our work and hope to continue.

LETHA CRANDALL,  
Recorder Reporter.

Little Genesee, N. Y.,  
November 18, 1928.

### THE VALUE OF PROPHECY

REV. C. A. HANSEN

(Sermon preached in Denver, by the pastor of the church in Boulder, Colo.)

Prophecy is that strange prerogative possessed only by God himself or some one commissioned by him to reveal it, and it may relate to future events or the declaration of righteousness. It is pretty well ascertained that neither devils nor angels can divine the future beyond a mere conjecture. Speaking of the hour of the end of the world, Jesus declared that not even the angels of heaven knew this, but the Father only. (Matthew 24: 36.) "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only."

It is true that men may by science and careful calculation predict the probable course of events, but at best, only relatively so, and how true it is that the future is a dark place for us to speculate about without divine aid. (See 2 Peter 1: 19-21.) The

Lord has wisely reserved for himself the power of prediction of future events, and he uses this power for two purposes, first to direct his people, and second to establish faith in his word, the Bible.

Such books as the *Koran*, the *Vedas*, *Writings of Mrs. E. G. White*, *The Book of Mormon*, and many others which lay claim to the title of sacred writings, do not contain actual predictions, or prophecies; and honest examinations will detect mistakes, fraud, and purely human traits.

#### THE VALUE OF PROPHECY

1. A correct knowledge of the prophecies has from time to time brought the scoffing infidel to acknowledge the truthfulness of God's Word, and has caused him to accept Christ, and further, it has greatly strengthened the faith of the skeptical in the Church.

2. The prophets serve as eyes to the Church, giving us a better understanding of God's great program for the ages. He who reads even a newspaper can better understand its contents, if he knows prophecy.

3. Further, if we mistake not, among the earmarks of the last day church, there is the distinction given, that they will keep the commandments of God and be students of prophecy. Note: the testimony of Jesus mentioned in Revelation 12: 17 must refer to that which Jesus testified to John, Daniel, James, and Paul, and other sacred writers. Testimony equals that which is testified by any one. In this case, the testimony of Jesus or the spirit of prophecy is that which has been imparted to us in the prophecies of the Bible.

#### A CAUTION

Certain it is that anything as helpful to establish faith in God and his Word, and so helpful in studying the plan of salvation as prophecy, will be counterfeited by the devil, and false interpretations will be given even to the sacred and genuine writings. The evil one can not destroy the prophecies, though he hates them, so he makes light of them, or by false applications makes them to appear absurd and ridiculous. But because wrong use is made of the sacred writings by many people, this will not excuse us from diligently searching the Scriptures and delivering "Meat in due season" to our people.

Let us first confine our investigation to

things already fulfilled. This will not require any faith, simply read what God's divine spark has revealed in his Word, then compare it with historical evidences found either in the later Scriptures or in history, and for this study no better subject could be found than the first coming of Christ to our world.

#### CHRIST'S ESTIMATE OF PROPHECY

It might be interesting to read what Jesus said to his disciples on the occasion of their walk to Emmaus, when they were in serious doubt as to his being the promised one. You will remember that he walked by their side as a stranger, when suddenly he broke forth and said:

O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. Luke 24: 25-27.

Jesus rested his case not in miracle working but in the fulfillment of the predictions found in prophecy. So having, in a measure, analyzed prophecy, and having secured Christ's endorsement to the same, let us trace the steps that he likely followed in instructing the disciples in their dark and trying hour.

#### PROPHECIES REFERRING TO THE CHRIST

No sooner had the shadows of the fall of man come across his pathway than there came also the divine prediction and assurance that there would come a savior. This promise is found in Genesis 3: 15, and reads as follows:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This has reference to Christ, as the seed of the woman, who according to Paul shall bruise Satan under your feet shortly. (Romans 16: 20.) How often Satan has, through sin, bruised not only our heels, but our very hearts, but in Christ is our hope.

The next comforting ray of hope we shall consider is found in Numbers 24: 17.

"... there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel..."

In a faint way, here is a prophecy of triple application. First, the deliverance of Israel from Moab; second, the star that led

the Magi to Christ's birthplace in the manger, then to the great light that Christ was to be to all Christendom.

A very definite prophecy, regarding the birthplace of the Messiah is found in Micah, where the prophet, looking down the stream of time for some seven hundred years, pointed out the very spot.

But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. (Margiff says from days of eternity.) Micah 5: 2.

Here not only is the town mentioned as Bethlehem, but the tribe of Judah is given and pointed out as the tribe from which eventually Christ would appear. It is evident that no witch or fortune teller could have foretold this.

#### CONCERNING CHRIST'S PASSION

Is it not strange that David, writing nearly one thousand years before Christ paid for our sins, should have foretold so many of the incidents connected with that event? This is a fair case of how the Spirit of God guides the prophets. We will begin with the Psalms. We will quote a few verses that are familiar to all.

My God, my God, why hast thou forsaken me? Psalms 22: 1. (Matthew 27: 46.)

He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. Found in Psalms 22: 8, fulfilled Matthew 27: 43.

For dogs (Romans) have compassed me . . . they pierced my hands and my feet. Psalms 22: 16, fulfilled in John 19: 37.

They parted my garments among them, and cast lots upon my vesture. Psalms 22: 18, fulfilled in Luke 23: 34.

For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Psalms 16: 10. See Acts 2: 30-32.

And he made his grave with the wicked and with the rich in his death . . . Isaiah 53: 9, fulfilled in Matthew 27: 57-60.

One could with profit read the entire fifty-third chapter of Isaiah to see how pathetically Isaiah has drawn the picture of how Jesus was wounded for our transgression, and that by his stripes we are healed, but let this suffice. We have over fifty such fulfillments touching the life and passion of our Lord. Thus we see that prediction is a fact in the writings of the prophets, and the purpose is given by the Master in the following verse:

"Now I tell you before it come that when it is come to pass, ye may believe I am he." John 13: 19.

Thus we see once more that prophecy is to help us to believe the Word and, to proclaim it fearlessly in this day when so many are doubting the inspiration of the Scriptures. In the teaching of the prophecies in a sane way lies a power to convince the masses that few realize. May it be true of us as it was of the early disciples, where we read:

"Then opened he their understanding, that they might understand the scriptures," Luke 24: 45.

### RECEPTION OF THE FRIENDSHIP SCHOOL BAGS IN MEXICO

The great stadium in Mexico City was crowded on September 15 with sixty-five thousand participants in the patriotic program celebrating the one hundred eighteenth anniversary of Mexico's declaration of independence from Spain. On the tribunal sat President Calles, his cabinet and representatives of the diplomatic group. The Mexican Committee on World Friendship among Children, with Mrs. Emrich as their guest of honor, sat immediately behind the president.

One part of the very remarkably staged, three-hour program was particularly significant for Americans—the section given to the presentation of the Friendship School Bags. Boys and girls—three thousand of them—each carrying a Friendship School Bag, marched four abreast down the field between the cheering thousands seated in the stadium, while the presentation speech was made by Mrs. Emrich, and two Friendship Bags, one for the boys and one for the girls of Mexico, were presented to the first secretary of the embassy, acting for the ambassador. He in turn, speaking in Spanish, presented the bags to the president. In front of the president's chair stood a Mexican boy and girl representing the school children of the republic. With a quick smile and greeting the president put into their hands these symbols of friendship and good will from the children of the United States, while the strains of the "Star Spangled Banner" were heard from one end of the great stadium to the other.

The task of receiving, recording, classify-

ing, and allocating the bags among Mexico's million and a quarter primary school children proved to be a much more exacting one than had been anticipated.

"You will rejoice to know," writes Mrs. Emrich from Mexico City, "that a course on international friendship has been written into the curriculum of the primary schools of Mexico, due entirely, so Mr. Moises Saenz, acting minister of education, told me, to this friendship project."

"In one school that I visited this morning the teacher said they are studying about the United States, its history, its accomplishments, its people, and all in a friendly way. 'This,' she said, 'is a new thing, and strange, but we are happy in doing it!'"

Another teacher said: "We have heard a great deal about our enemies in the United States, but we had not heard before of the friends we have there."

An American long resident in Mexico observed: "I heard the Mexican band playing the 'Star Spangled Banner' in the stadium, saw the American flag waving while the thousands of Mexican children, carrying their Friendship Bags, marched down the field, and watched the packed crowds standing and cheering. I realized that I had never seen anything quite like this in Mexico before."

After a conference with Dr. Moises Saenz it was decided to continue the project until the first of December in order that as many bags as possible might be available for distribution in the primary schools. The twenty-six thousand bags already in hand have assured real success to this enterprise. But many American schools and churches heard of this project too late in the spring to have a share in it and it is felt that if it is continued until December 5 (the last day for mailing bags), many thousand additional bags will be sent and many more schools and pupils in the United States and in Mexico will be brought into the circle of this beautiful program. Full information of this friendship project may be secured from the Committee on World Friendship among Children, 289 Fourth Avenue, New York. A beautifully illustrated folder pictures the sending Friendship Bags from the United States and their reception by the department of education in Mexico City.

—Federal Council Bureau.

## CHILDREN'S PAGE

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

### LEPRECAWNS

MARY A. STILLMAN

"Come over to my house and play a little while," said Madge to Nellie as they were going out of school. "Oh, I can't tonight, Madge," Nellie answered, "because I am going to be a leprecaun." "What is that?" asked Madge. "It's a house-fairy. Bridget, the cook Mother used to have, told me about them. They steal around the house when no one is looking, doing whatever needs to be done. They work mostly in Ireland, but I am sure one could work in America as well. She said they are of all sizes, from a hand high to as big as I am. Mother needs a leprecaun tonight, because the baby has had the croup, and we haven't any Bridget now." "How lovely!" exclaimed the little girl. "I am going to ask my mother if I can't go to your house and be a fairy, too."

"Is that you, dear?" asked Nellie's mother from upstairs. "Be as quiet as you can, for baby has just gone to sleep, and I am going to try to get a nap." So the two little house-fairies tip-toed around, folding the newspapers neatly and laying them on the shelf, putting away Ned's boots which he had left in the middle of the floor, dusting the rooms, and setting the table for supper. When they heard the mother coming downstairs they hid in the closet.

"Why, who has been working here?" cried the tired lady. "We, your leprecauns," answered the children, suddenly appearing. "You dear little fairies," she said. "I shall telephone to Madge's mother about it, and ask if the second house-fairy may not stay to supper."

Permission being given, she sent the children to the drug store for a quart of dry-packed ice cream. As they skipped down the walk, she smiled. "The darling leprecauns," she said.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am a little girl twelve years old and I go to school every day. I am in the fourth grade.

There is a little girl nine years old who lives next door to us and we have good times together.

I go to Sunday school and church.

We live in the mountains of West Virginia. Monday was the first day we have had snow this fall.

I read the letters in the SABBATH RECORDER, and we have our home Sabbath school every Sabbath. My people are lone Sabbath keepers.

Your little friend,

PEARL ELLEN BEER.

Crown, W. Va.,

November 14, 1928.

DEAR PEARL:

I am very glad you have joined the ranks of RECORDER letter writers, and I hope you will write often. I am always pleased to receive messages from among the West Virginia hills, for some of my dearest friends came from there, and I hope some day to visit there myself.

Mrs. Bee writes me that you have been her little girl only a year. I am so glad you have found such a nice home and such a good chance to attend school.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am eight years old. My name is Welcome Allen Bond. I want to tell you about our singing mice. One night my mother heard something singing like a whispered bird song. In the morning she told my brothers and my sister. After awhile we decided it was some singing mice. We would sometimes hear it in the daytime.

One time my mother had set a bowl of cream in the pantry and a mouse got in it and died. Then finally our cat found the hole of the mice. We put a cork in and put poison inside, and we think we have got all the mice. The ones we caught were small and had long tails, very large ears, and lots of long whiskers.

Yours truly,

Nortonville, Kan.

ALLEN BOND.

November 20, 1928.

DEAR ALLEN:

I am glad you have told us about your singing mice. I don't believe I ever heard of such queer mice before. Your letter was very interesting, and I hope you will write many more of the same kind.

When I was about your age my brother and I were give a pair of white rats. We made them a nest in half of the large wood box in the kitchen, and would you believe it, in less than a year we had pretty nearly a wood box full of rats of all sizes. They ran all over the house and were very much of a nuisance. So one day my father took them, box and all, about a mile across the fields, and left them. We were not bothered with them again. They were not singers, but how they could squawk.

Sincerely your friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am seven years old and my friend, Margaret Rodger, is seven. We are both in the third grade. We have fun together. We each have a pair of roller skates, and we skate most of the time we are out of school.

I like to read the letters from the other children. I wish all the boys and girls a happy Thanksgiving and a merry Christmas.

Yours truly,  
CAROLYN CRANDALL.

Ashaway, R. I.

DEAR CAROLYN:

I wonder if I did not see you at the Westerly Conference. I just believe I know how you look. I surely was pleased to get your nice little letter and hope to hear from you again. You must get your friend Margaret to write, too.

Roller skating is great fun for my little girls, too, but they have had to put the skates away now as the walks are snow covered.

Your sincere friend,  
MIZPAH S. GREENE.

"A one-track mind is a terrible thing," says Abe Martin, "but I'd rather have a one-track mind than a mind like the freight-yards at Harrisburg, Pa."

### DENOMINATIONAL BUILDING FUND

The picture grows slowly, but we are hopefully waiting for enough to add another block. Miss Titsworth reports the following on the day before Thanksgiving:

\$1,250, making the grand total to date, \$41,641.41."

This leaves \$48,358.59 still lacking.

### SPECIAL CHRISTMAS OFFER

We are offering three different combinations of our literature at reduced prices until December fifteenth. Each combination includes the Weekly Mottoes, by Rev. A. J. C. Bond, a motto for every week in the year; the Denominational Calendar, which, this year, shows views of Milton College and vicinity, and gives denominational information and data that every Seventh Day Baptist home will want; and a book written by one of our Seventh Day Baptist men. The combinations are:

#### I

|   |        |
|---|--------|
| "Bible Studies on the Sabbath Question," Main ..... | \$1.00 |
| Weekly Mottoes, Bond .....                          | .50    |
| Denominational Calendar .....                       | .25    |
|   | <hr/>  |
|   | \$1.75 |

Special price, \$1.00.

#### II

|                                      |        |
|--------------------------------------|--------|
| "Sermons to Boys and Girls," Bond .. | \$1.00 |
| Weekly Mottoes, Bond .....           | .50    |
| Denominational Calendar .....        | .25    |
|                                      | <hr/>  |
|                                      | \$1.75 |

Special price, \$1.00.

#### III

|                                    |        |
|------------------------------------|--------|
| "Letters to the Smiths," Rood..... | \$ .50 |
| Weekly Mottoes, Bond .....         | .50    |
| Denominational Calendar .....      | .25    |
|                                    | <hr/>  |
|                                    | \$1.25 |

Special price, \$1.00.

Just order the combination by number if it is more convenient.

BERNICE A. BREWER.

510 Watchung Avenue,  
Plainfield, N. J.

## OUR PULPIT

WEEKLY SERMON TO BE USED BY PASTORLESS CHURCHES AND LONE SABBATH KEEPERS

### THE CHRISTIAN'S RESPONSIBILITY FOR PEACE

REV. S. DUANE OGDEN,  
(Pastor of the church at Nortonville, Kan.  
Armistice Day sermon)

SERMON FOR SABBATH, DECEMBER 15.

Text—Matthew 5: 47; Matthew 5: 9.

#### ORDER OF SERVICE

CALL TO WORSHIP—(While all stand, the leader shall quote:) "O come let us sing unto the Lord; let us make a joyful noise unto the Rock of our salvation. Let us search us and try our ways, and turn again unto the Lord. Let us lift up our hearts unto God."

DOXOLOGY

PRAYER

RESPONSIVE READING—Isaiah 9: 2-7;  
11: 1-9

HYMN—"O God of love, O King of peace"

Alternate—"O God our help in ages past"

SCRIPTURE LESSON—Matthew, chapter 5

PRAYER

OFFERING

ANNOUNCEMENTS

HYMN—"Dear Lord and Father of mankind"

SERMON

HYMN—"Hear, hear, O ye nations, and hearing obey"

PRAYER

"What do ye more than others?"

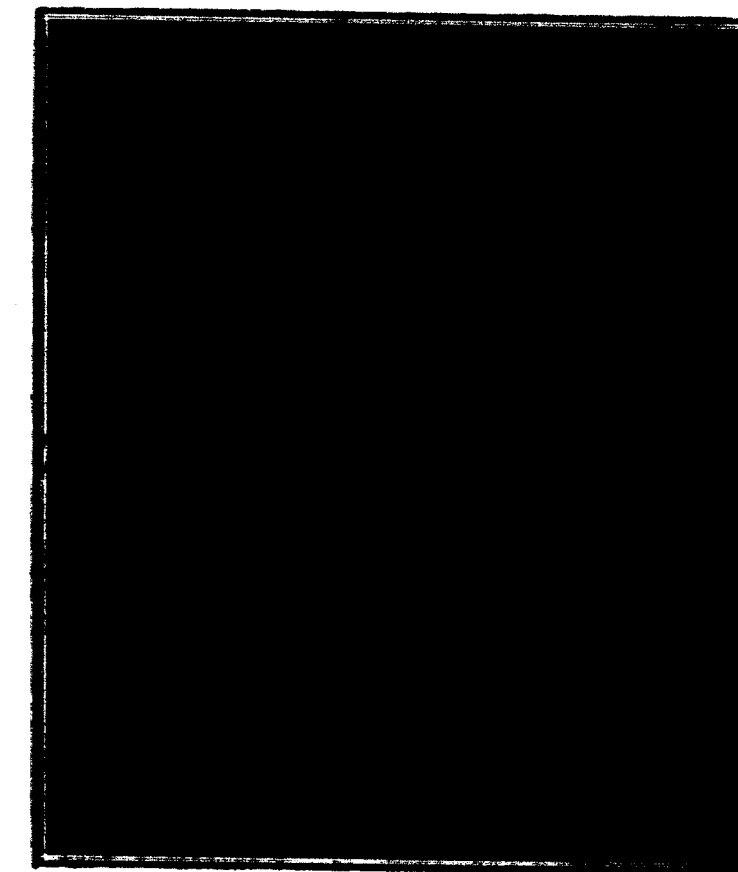
"Blessed are the peacemakers, for they shall be called the children of God."

This year the world observed the tenth anniversary of the signing of the armistice which brought to an end the greatest and most destructive war the world has ever known.

Never to be forgotten are those days of tenseness, of anxiety, of thrilling emotion

that marked the beginning and prosecution of that war. Long to be remembered and honored are the brave men, living and dead, who offered themselves in unselfishness to serve in the hour of peril; long to be remembered their dedication to ideals and high purpose, the deeds of valor, the heroic victory. Deeply to be mourned are the noble lives laid down in the flower of manhood—sacrificed on the altar of war, ten million of them, most of whom would be living and working, achieving, brightening the lives of loved ones today, but for that greatest catastrophe that ever befell the human race.

The world has never known such univer-



sal and frenzied rejoicing as on that day, a decade ago, when word came that the awful carnage was over, the destruction of life and property at an end, the bitterness and hatred dropped. The armistice had been signed!

Well might the sons of men rejoice at the coming of peace at such a time! Boundless should be our gratitude when, after the wrath of man had spent itself and the bit-

terness and the lust and the hatred had run their frightful course of death and ruin, peace came at last! Ten years have come and quickly flown since that day. How quickly these years have passed in contrast to the long, long months and years of the war! After ten years we rejoice—not over the beginning of the war, not over the war itself, which we came to abhor—but in the laying down of the arms, the coming of peace.

We had always loved peace, though not always had we sought it and pursued it as we might. But after those days when there was no peace, we came to truly appreciate it for what it is. I fancy we gained a new appreciation of our Lord's words, "Blessed are the peacemakers."

## I

In the past it has been the fashion to make heroes of the prominent trouble-makers, the destroyers of life and the conquering of nations. That day, thank God, is passing. Alexander, Hannibal, Caesar, Napoleon, these have been the greatest heroes in the past, but it shall not always be so. Recently a vote was taken among the school children of France regarding who were the greatest men in the history of that country. Did Napoleon, usually considered France's most illustrious figure, receive the vote? No, he did not even rank high. Those school children choose as first in greatness Pasteur, that greatest French scientist, who silently worked in the laboratory achieving the attainments of peace, building up society instead of tearing down. It was he who discovered the principles and laws upon which the modern science of medicine is largely based. To him the world owes the germ theory of disease. After him was named pasteurization of milk, one of our greatest modern safe-guards to health. Pasteur ranked first in greatness, and after him came Madam Curie, discoverer of radium, of such tremendous scientific importance today. But the warriors were left out? Surely this is a sign of the coming of the kingdom of God! We are coming to the day when not the trouble-makers but the peace-makers will be exalted and honored, as they should.

The need of the world today is for peace-makers, people who promote good will and understanding and trust of one another,

men and women who help people and groups and classes and nations to live together as brothers.

There are vast hordes of *peaceable* folk. There are many, fortunately, who live at peace with all men as much as in them lieth. There is little lack of those who dislike trouble and discord and who avoid stirring up strife. It is necessary that, as Christians, we be peaceable, but that is not enough.

There are hosts of peace wishers in the world, who long for strife to cease and brotherhood to prevail, upon whose lips are prayers night and day for the coming of the time when wars and disputings and hatreds shall be no more. But it is not enough that we *desire* peace, merely.

What the world is crying for is those who *make* peace. There is desperate need for men who are not satisfied with simply refraining from making trouble, who are not content to merely avoid being the "aggressor," who do not stop at longing for peace, but who *make peace*, who prevent trouble and misunderstanding and war, and promote good will. The peacemakers are those whose attitude is positive rather than negative, who are active for peace and harmony, not merely passive toward discord or who merely refrain from offense.

Only those who are active in the promotion of good will and harmony and mutual helpfulness and trust are entitled to be called *peacemakers*. This is true in individual relationships and it is equally true among groups and nations.

## II

If we are ever to have a warless world, those of us who profess to be followers of the Prince of peace, must become peace-makers.

We need to realize the situation regarding Christians and war, as it actually is. To begin with, it is religion that has kept war alive! To be sure it has been a long time since war was actively carried on in the name of Christianity or by the church, though that day has been. But there is more than one way of keeping war alive. By approval of war, religion has made its continuance possible when it could never have been possible otherwise. By tolerating war and acquiescing to the utterly barbarous organized slaughter it may be kept alive

just as surely as by promotion. It is by such ways that religion has made war possible and even fanned the flames.

There could not be another war if it were known that the traditional support of religion could not be had. No one realizes this so well as the militarist who is anxious that the moral support of the church be retained for the war system. If the church remains content to be conformed to this world instead of transforming the world into the kingdom of God, it will no longer have a right to be called Christian. It certainly will have little in common with the Apostolic Church that, small though it was, turned the world upside down in the first century of the Christian era.

War is certain to spell the doom of ethical religion if it is allowed to continue. It registers the failure of religion to function! There was all too much truth in the charge, during the late war, that Christianity had failed. Christianity had not failed, for it had not been tried, but the churches had failed to exercise the influence that they could have brought to bear, and it will do us no good to deny it. It is squarely up to Christians to end war, or war will end us.

Why are so many relatively indifferent, or inactive toward war? For one thing, we have not seen war in its true light, generally. War is a wolf in sheep's clothing. Represented and usually accepted and exalted as glorious, it is in fact inglorious. The ancient attractiveness of war, such as it was, is entirely swallowed up in these latter days by the horror, the frightful, inconceivable slaughter, the degradation, the destruction, the barbarity, and the untold suffering of modern warfare. War is a horrible plague, the abomination of desolation, "the appalling horror standing where it had no right to stand." (Mark 13: 14, Moffatt).

War is unquestionably the greatest enemy of mankind. Experts agree that a future war might very conceivably entirely wipe out the nations or groups involved, both combatants and non-combatants, so terrible have become the machines of destruction and the devices of organized murder. Consider the last great war and the objectives for which we fought "a war to end war" and "to make the world safe for democracy." It had been truly said that the

world has been less safe for democracy ever since the war than it had been for at least two generations prior. And as to putting an end to war, there has not been a month since those days when there was not war going on somewhere.

The world seems reluctant to believe that such ends can not be achieved through these means. But considering the cost of the war and its to-say-the-least doubtful attainments, it is not hard to see that the cost is far too great. The dead of the World War numbered more than ten millions, a figure beyond the grasp of our imaginations. Were this phantom host to march four abreast at the usual gait of marching it would require three hundred and twenty days and nights of steady marching for them to pass a given point! Think of this vast host of brave and strong young men marching toward the setting sun when it should not yet be high noon in their fresh lives. Ten million men in the flower of youth being sent out by so-called civilized nations to be cannon fodder in a vain and frantic carnage! Add to this six million maimed, many of them permanently disabled, a burden on society and themselves, most of them more or less terribly disfigured. Add to this sixteen million more who received less serious wounds. Then try to estimate the degrading effect of the frenzied war, the training in murder, the untold privation and inhuman treatment upon those who took part in a war that was not of their own making. Add to this the women and children made widows and orphans, the huge surplus of marriageable but unmarried women whose lives were curtailed or ruined directly or indirectly by the depletion of male population. With this try to estimate the anxiety, the grief, the privation, the abuse of womankind generally in the nations war-ridden and desolated. Add then the immense waste of resources and the irreparable destruction of property. Who would say that the cost was not inestimably too great? Can any dispute that this terror by night, this arrow that flieth by day, this pestilence that walketh in darkness and destruction that wasteth at noon-day is the greatest enemy of mankind?

Moreover, war is man's greatest collective sin. As Christians we profess belief in the brotherhood of man and the Father-

hood of God. But nations jumping at each other's throats, men trained to kill one another, whole commonwealths hating and cultivating hatred of enemies, whom Christ bade us to love—these belie that professed belief in brotherhood.

One of the fundamental tenets of Christianity is the sacredness of human life. Jesus taught this principle and normally we accept it. In peace time every human life is counted of infinite value. Many recall that when Floyd Collins was fast in a cave in Kentucky a few years ago, a half million dollars was gladly spent to try to extricate him and save that life. I heard no one say it was too much to spend. Why, one life is worth far more than that. But in time of war how much is the life of a private worth? War does something strange to our sense of value. The Christian principle of the value of life is completely denied.

Likewise war belies our Christian belief in the sacredness of personality. We hold to the right and necessity of every man to make his own decisions, to have liberty of thought and conviction and reasonable freedom of speech and action. Not only do we believe in the value of human life, but we cherish the belief in the permanent and ultimate worth of every soul for its own sake as well as for its value to the world. But in time of war none of us can really say his soul is his own. So long as we conform to the powers that be, regardless of right or wrong, we fare as well as possible. But woe be to the soldier that does not conform to the autocracy and tyranny of martial law, and woe unto the civilian who dares stand for his convictions, if they chance to be at variance with the mass psychology and the accepted view.

Furthermore, war is born of pride, envy, suspicion, revenge, imperialism (in its many forms), and of selfishness and hatred. How can such a list of unworthy motives escape the condemnation of Christians everywhere? Even the most perfunctory examination into the causes of war should convince one of its essentially unchristian character.

Wars are deliberately promoted and intensified through lies and injustice, "propaganda" we learned to call them. It has been discovered by impartial investigators,

such as John R. Mott, that a large part of the most effective propaganda circulated during the great war to incite us to hatred and bitterness, was entirely false and based on no facts at all. The truth of this revelation has even been admitted by the war offices of the allied countries. One example of a whole cloth and utterly false lie, which we all believed, was that report that the "Huns" were cutting off the hands of helpless orphans in Belgium and otherwise maiming and disfiguring non-combatants. So far as has been learned, not even one case of such cold-blooded acts can be found. Similar lies were used on both sides with about equal foundation which in many cases was none at all. What shall we say of an institution that must be promoted by wholesale lies and malicious injustice?

It is hardly necessary to point out that war is carried on by hatred and cruelty and ruthlessness. The more consistently a warring nation can hate its enemy and the more successfully it can slaughter, starve, or torture its opponent, the more chance it has of winning. Could anything be more thoroughly unchristian than war?

More than this, everybody knows that war promotes every crime and increases or condones every vice known to man. Immorality that in normal times is intensely revolting can somehow be winked at in time of war. Cruelty, heartlessness, and hard-heartedness are among the virtues of fighting men. Combatants and non-combatants are alike brutalized to some degree, at least, by warfare. The whole moral and ethical tone of a nation is dragged down, and crime waves are universal wherever there is war.

I challenge anyone to dispute that war is mankind's greatest collective sin. Can Christians be tolerant of such an institution?

### III

Christian people must face the problem squarely. As yet, most of us have only begun to conceive the real issue. It is that we *must* end war, or war will end us.

Until recently, the church has been dealing with war secularly, for the most part. We have been treating it superficially instead of dealing with it on the deep levels where alone religion is capable of dealing effectively. Churches have been taking positions toward war such as clubs and other

organizations have taken. This is dealing secularly with the matter.

We pass resolutions deploring and condemning war in no uncertain terms. This is well, but "what do ye more than others?" Do not even secular organizations the same? No one professes to like war nowadays (the world seems to have progressed at least this far). All nations are ashamed of war and no one admits guilt for starting the world conflict.

We renounce so-called "aggressive" warfare, but what do we more than others in this? Even the militarists themselves make much of this seemingly virtuous position. The hiding behind talk against "aggressive war" is one of the cleverest subterfuges of the evil one himself. It really means nothing at all as to renouncing war, as many statesmen have been at pains to point out, since it is not only possible that any nation could make out that its particular wars are wars in defence, but indeed it is inevitable that every warring nation will make that claim. It would be essential to their own morale that they do so, and besides no one in these days is willing to admit that he is interested in wars of aggression.

Shall we advocate the control and limitation or armaments? "What do ye more than others?" The statesmen have even beaten us to this means of attack on war, which is of itself of small effectiveness. Except the righteousness of the Christian Church shall exceed the righteousness of the politicians and diplomats we shall in no wise be able to enter into the kingdom of God.

The world can never be rid of war by such means. That is trying to run away from war, instead of downing it, and if we keep on thus avoiding direct dealing with it, a worse war will surely overtake us than has yet befallen. How shall we be delivered from the body of this death?

The way out is by the Christian method of attack on evil. No one ever overcame a vice or sin by running away from it. Nor can one cure it by gradual reduction and tapering off. The experience of thousands of drunkards who tried to reform in this way should convince us of the folly of this means of overcoming any evil. Now, heretofore the church has been trying to be rid of war by tapering off, and we can never

succeed of being rid of it in this way. It is certain to return on us worse than ever.

The debauchee, to be rid of his vice, must first renounce it sincerely, and then replace it with good. His whole attitude must undergo a change, his desires and his likes must be transformed. This we call regeneration.

The world must undergo the same process to be rid of war. "Marvel not that I say unto you, ye must be born again." Our whole attitude must be changed, our thinking must be transformed. Instead of exalting warfare and teaching our children that it is glorious, we must see it in its true light. Instead of thinking in terms of war for the settling of international differences, we must refuse to think thus. Instead of relying on preparedness and force for safety, we must learn to rely on fair dealing, good will, understanding, mutual trust, and brotherhood. We must certainly renounce war and utterly put it out of our world. This very end the Kellogg Peace Pact, signed by fourteen nations last August in Paris, looks toward. It remains for the Christian and the right minded people to give reality and force to this stand, by giving the governments active and determined backing. We should do this by petitions to our senators, who must ratify the treaty. We should use every means to mold popular opinion toward support of this far-sighted move toward the outlawry of war.

But this is not enough. Added to this first step or renunciation there must be an even greater step of positive substitution of brotherhood for prejudice and bitterness. The Christian people must see to it that imperialism, whether political or economic, is never allowed to go on arousing bitterness and war. Injustice between classes and races and nations must be replaced with justice until peace covers the world as the waters cover the sea. Suspicion must give way to trust and co-operation. Modern inventions and our rapid communication have been made of the world a neighborhood. Christians must make of the world a brotherhood, or the very scientific discoveries and inventions that have brought the nations together will burn and destroy us. Unless we thus determine, how can we pray "Thy kingdom come, thy will be done on earth as it is in heaven"?



The church holds the key to world peace. God forbid that we should neglect or fail to use it. That we may be children of our Father who is in heaven, let us be *peacemakers*, for "Blessed are the peacemakers, for they shall be called the children of God."

## MARRIAGES

**BRADY-YOUNG.**—At the home of the bride's parents, Mr. and Mrs. Selden Young, on the Post Road, Westerly, R. I., October 10, 1928, by Rev. Clayton A. Burdick, Mr. Charles Brady of Providence, and Miss Rhoda Annis Young of Westerly.

**LAUGHHEAD-LANPHEAR.**—At the home of the bride's father, N. Henry Lanphear, Pawcatuck, Conn., by Rev. Clayton A. Burdick, on November 20, 1928, Mr. John C. Laughhead and Miss Sylvia W. Lanphear, both of Pawcatuck (Stonington), Conn.

**RASMUSSEN-BURDICK.**—At the home of the bride's grandmother, Mrs. George W. Burdick, in Milton, Wis., the evening after the Sabbath, November 10, 1928, by Rev. Edwin Shaw, Le Roy Perthin Rasmussen and Dorothy Mae Burdick, daughter of Mr. and Mrs. Harvey L. Burdick, all of Milton, Wis.

E. S.

**SUMMERS-HASKINS.**—At the home of the bride's parents, Mr. and Mrs. A. Delos Haskins, in Milton, Wis., Wednesday evening, October 24, 1928, by Rev. Edwin Shaw, William Harard Summers and Nina Mae Haskins, both of Milton, Wis.

E. S.

## DEATHS

**BRISSEY.**—Arthur N. Brissey, son of George W. and Permelia Brissey, was born December 16, 1875, and died at his home on Alum Fork, near Berea, W. Va., on October 31, 1928, aged 52 years, 10 months, and 15 days.

He was married on October 9, 1900, to Miss Ginevra Maxson, who survives him. To this union were born three children: Maynard of Auburn, W. Va.; Harold at home; and Bernice, who died November 6, 1919. He was the third child of a family of twelve, ten of whom survive him, together with his step-mother and two grandchildren.

Brother Brissey became a Christian at the age of thirteen, and was baptized by Elder O. S. Mills and united with the Ritchie Seventh Day Baptist Church, of which he remained a faithful member to the end. He was unflinchingly

present at the business meetings of the church, and for a number of years has rendered faithful service as the cemetery director of the church.

He was a kind and loving husband and father, a devoted brother, and a good neighbor whose entire life was spent in service and sacrifice.

Funeral services conducted by his pastor, Rev. C. A. Beebe, assisted by Rev. A. A. MacQueen of the Harrisville and Auburn Baptist churches, were held from the Pine Grove Church at 2 p. m., Thursday, November 1, 1928, Pastor Beebe speaking from James 4: 14b and John 11: 25-26. Burial was made in the Pine Grove Cemetery, of which Brother Brissey had been the faithful caretaker for so many years.—C. A. B.

**COLTON.**—Mrs. Martha Kellogg Colton was born at Adams Center, N. Y., May 18, 1856, a daughter of Isaac and Juliet Kellogg. She passed from this life at Watertown, N. Y., September 22, 1928.

Until the last three years, which were spent in Watertown, Mrs. Colton had lived in Adams Center. Here she was educated and later taught school. Here in early life she united with the Seventh Day Baptist Church, where for many years she served well as teacher in the Sabbath school, worker in the Ladies' Aid, and with the young people. Here she was married to Willis T. Colton, September 18, 1878. Here her body was laid to rest.

Mrs. Colton will be remembered longest for her unruffled, kindly spirit. She never spoke except in gentleness.

Besides belonging to the church she was a member of the Grange, the W. C. T. U., the D. A. R., the Adams Center Study Club, the Library Association, the Home Bureau, and the Orphans' Home.

She is survived by her husband, Willis T. Colton, and one son, Clifford K. Colton, of Adams Center.

Funeral services were held at the Keep Home in Watertown at 2 o'clock, and at the Seventh Day Baptist church in Adams Center at three on September 24, Pastor L. F. Hurley officiating. Interment at Union Cemetery.

L. F. H.

**CRANDALL.**—Mary Caroline Crandall was born near Leonardsville, March 26, 1848, and died November 16, at Leonardsville, where she had lived nearly 81 years. She was the daughter of Benjamin and Maria Landphere Burdick.

Her mother died when she was three weeks old and she was taken into the home of her uncle, Stephen R. Burdick. She had one own brother, Frank, who went west many years ago.

She was baptized by Elder James Summerbell when sixteen years old, and united with the Leonardsville Seventh Day Baptist Church, where she has been a continuous faithful member for nearly sixty-five years. In 1872 she married George V. Crandall, who died thirty-five years ago. One daughter, Jennie, was born to them, who tenderly and faithfully cared for her mother during her several years of ill health. She was patient and cheerful and appreciative

of her friends' efforts to bring her comfort. As long as health permitted, she was faithful to her church appointments and always had a deep interest in the church and strong faith in God.

She is survived by her daughter, Jennie, her foster sister and brother, Mrs. Ella Burdick, of Leonardsville, and Bert Burdick, of Cleveland, O., and several nieces and nephews.

Farewell services were held Sunday p. m. November 18, in the Seventh Day Baptist Church. Because of the illness of her pastor, Rev. F. E. Peterson, Rev. R. W. Roberts, of Unadilla Forks, preached from her chosen text, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." "Safe in the arms of Jesus" was tenderly sung by Avis Schrag. Her four nephews carried her to her resting place in Mott's Cemetery. She rests from her labors and her works do follow her.

F. E. P.

**MEATHRELL.**—John Edward Meathrell, son of Richard and Julia Eliza Meathrell, was born at Clarksburg, W. Va., July 30, 1851, and died at his home near Berea, W. Va., November 9, 1928, aged 77 years, 3 months and 10 days. His father came to this country from England.

On April 19, 1882, he was married to Miss California Fitz Randolph, who survives him, together with four children: Julia at home; Rupert of Clarksburg; Conza at home; and Draxie (Mrs. R. M. Brissey) of Lawford. He also leaves one sister, Mrs. Lucy Johnson of Bridgeport, and five grandchildren.

In early life Brother Meathrell became a Christian and united with the Methodist Episcopal Church at Clarksburg. At the time Elder Seager held his great revival at Berea, he accepted the Sabbath, and was baptized by Elder Seager and united with the Ritchie Seventh Day Baptist Church, October 30, 1892. Of this church he has ever remained a faithful member, having given to the fullest measure of time, service, and money. For nineteen years he has served faithfully as a trustee of the church, and as a member of the building committee had a large part in the erection of the present house of worship, to which he also gave heavily financially.

Brother Meathrell was an honest and hard-working citizen, a good neighbor and friend, a kind and loving husband and father, faithful to his family, his friends, his church, and his God. We have lost one from our midst whose loss can not be replaced.

Funeral services were held from the Seventh Day Baptist church at Berea, at 2:30 p. m., on Sunday, November 11, 1928, conducted by his pastor, Rev. C. A. Beebe, who used as his text those verses which are an expression of Brother Meathrell's life, 2 Timothy 4: 7-8—"I have fought a good fight, I have finished my course. I have kept the faith; and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love his appearing." It was peculiarly fitting that this, the first funeral service to be held in this new house of worship, should be for

him who gave so much that it might be built. Burial was made in the Pine Grove Cemetery.

C. A. B.

**SUMMERBELL.**—Olive Cornwell, daughter of Deacon Charles and Sabrina Olin Cornwell, was born at Hornell, N. Y., July 28, 1855, and died near Milton, Wis., November 8, 1928.

In early childhood she came west with her parents and lived at Albon, Wis., until she was thirteen years old. Then the family moved to Milton, and in that vicinity she spent the remainder of her life.

She was married to Frank N. Summerbell in 1876. Four children were born to them. Two have preceded the mother in death. The living children are: Mrs. May Maxon, Milton, and Charles who lives on the family farm. Six years after Mr. and Mrs. Summerbell were married they moved to the farm, where they lived until fifteen years ago, when they moved into the village of Milton.

While living at Albon she became a member of the Seventh Day Baptist Church of that place, and she transferred her membership to the Milton Church of the same faith in 1873. The church has meant much in her life, and her faithfulness to the ideals of the church is well known throughout the community.

The funeral service was held at the Milton residence on Sabbath afternoon, November 10. Pastor James L. Skaggs conducted the service. Mrs. Arthur Drake sang two appropriate selections. Burial was made at Milton Junction.

J. L. S.

**WHITFORD.**—Nathan Aldro Whitford, 79, of Adams, N. Y., died November 11, 1928, at the home of his son, N. George Whitford.

Mr. Whitford was born at Whitford's Corners, town of Rodman, September 19, 1849, a son of Nathan Greenman and Charlotte Heath Whitford. He married Miss Emerette Wright, who died in 1914. He lived on a farm near Adams Center for several years. In 1898 he purchased a farm near Adams, where he spent the remainder of his life.

Mr. Whitford was a member of the Seventh Day Baptist Church in Adams Center. Though he spoke little of his religious life, in his later years he was very fond of the Bible and spent long hours reading its sacred pages.

He is survived by a son, N. George Whitford; a daughter, Mrs. Pearl Strickland, of Adams; a brother, Jesse Whitford, of Adams Center; a grandson, Nathan H. Whitford; and a granddaughter, Miss Samaria Strickland.

The funeral service was held at the late home November 14, Rev. Loyal F. Hurley officiating. Interment was at Union Cemetery.

L. F. H.

**WILLIAMS.**—Marie Stillman Williams, daughter of Barton G. and Sophronia H. Stillman, was born in DeRuyter, N. Y., August 9, 1849, and passed away October 31, 1928, in Chicago, Ill.

At an early age she made confession of faith in Christ and united with the Seventh Day Baptist Church in DeRuyter. She was a graduate of the Cortland (N. Y.) Normal School, and was for many years a successful teacher in DeRuyter and in Adams Center, N. Y.

She was married October 15, 1889, to Rev. Thomas R. Williams, D.D., then pastor of the Seventh Day Baptist Church of Alfred, N. Y., and head of the theological department of Alfred University.

Mrs. Williams is survived by two brothers, P. M. Stillman of Syracuse, N. Y., and George A. Stillman of Alfred, N. Y., and by her only sister, Mrs. W. H. Cossum of 4512 North Seeley Avenue, Chicago, with whom she has made her home for nearly twenty-five years. Two brothers, Welcome E. and Barton G., Jr., preceded her in passing. Two stepsons, Wardner Williams of Pueblo, Colo., and Alfred Williams of Canton, Ohio, five nephews, and six nieces also survive.

She was a faithful student and an efficient teacher of the Word of God. She was a tireless letter writer, and her pen became a pulpit through which she reached and cheered a great number of friends, not only in this land but in foreign fields as well.

She was active in Christian service and friendship until within a few weeks of her home going. For years she was beloved as the teacher of a Sabbath school class in the Chicago Seventh Day Baptist Church, which position she held until her passing.

Services were held at the Braithwaite funeral parlors, 2219 Lincoln Ave., the evening of November 1, and were attended by a host of friends. Rev. A. E. Johansen, of the Chicago Church, officiated, assisted by Rev. M. P. Boynton, pastor of the Woodlawn Baptist Church, for years an acquaintance of the family, and an associate in the ministry of Rev. W. H. Cossum, Mrs. Williams' brother-in-law. Interment was made in Alfred, N. Y.

In Mrs. Williams' desk was found a slip of paper on which she had copied the following lines:

"The longest bread line in the world is the line of the hungry hearted, and there is nothing that can satisfy the hunger of the soul but Jesus Christ. Bring your hungry heart to him. He will feed you and you will go away satisfied."

A. E. J.

#### Sabbath School Lesson XI—December 15, 1928

##### PAUL AND HIS FRIENDS

Acts 20: 36-38; Romans 16: 1-4; Philippians 2: 25-30; Philemon

*Golden Text:* "A friend loveth at all times." Proverbs 17: 17.

##### DAILY READINGS

December 9—Timothy and Epaphras. Philippians 2: 19-30.

December 10—Philemon and Onesimus. Philemon 8-20.

December 11—The Ephesian Elders. Acts 20: 32-38.

December 12—The Philippians. Philippians 4: 1-4.

December 13—Priscilla, Aquila, and Others.

December 14—Paul's Co-workers. Colossians 4: 7-18.

December 15—Thirsting for God. Psalm 63: 1-11.

(For Lesson Notes, see *Helping Hand*)

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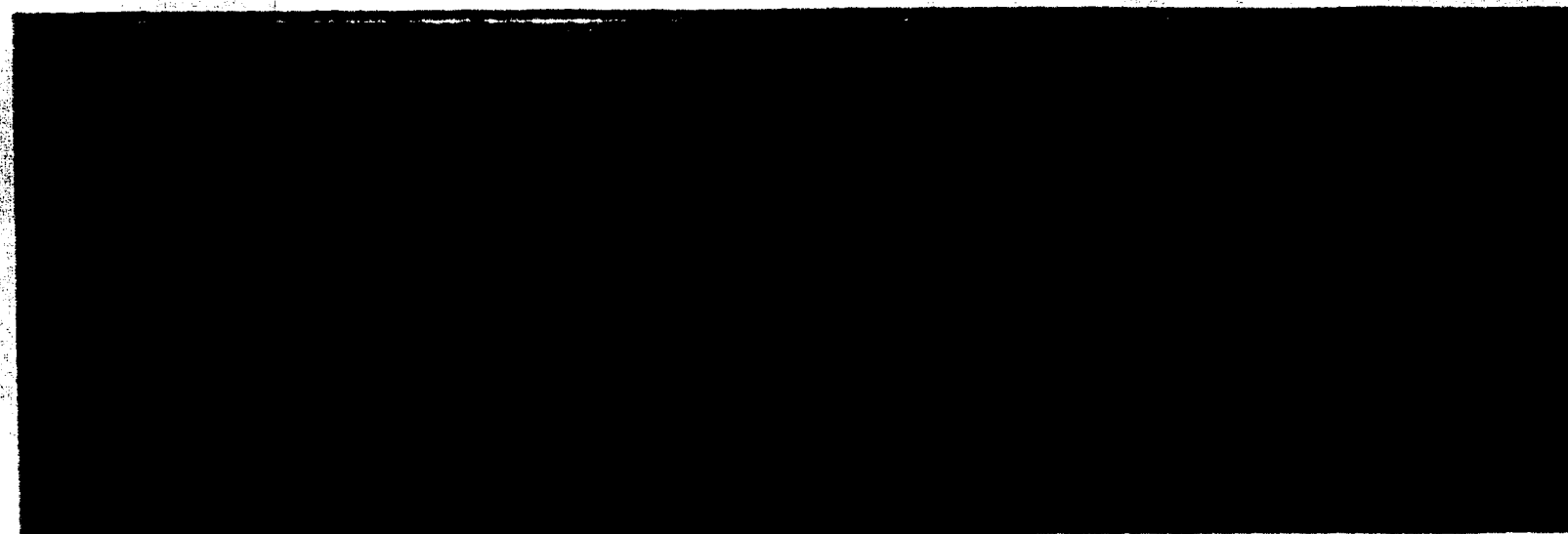
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