

The Sabbath Recorder

NEW FORWARD MOVEMENT

The first half of the last year of
our five year period ends
December 31, 1923

PAY-UP MONTH
DECEMBER

PAY-UP DAY
DECEMBER 22

"NO MORE STRANGERS AND FOREIGNERS"

Ephesians 2:19

They are coming to us from over the sea,
To this land untried and new,
And our hearts are glad, yet our hearts are sad,
As these faces strange we view,
For many a heartache and many a tear
Is the price these pilgrims paid;
Shall we say them nay, as they come today?
Or give them a nation's aid?

We can give them bread where they sought but a stone,
We can give them the bread of life,
We can water bring from that living spring,
And peace in the place of strife.
Oh, the Master will never us guiltless hold
If these perish at our door.
As we did not go, he has loved us so
He gives us a chance once more.

Do you think we could look in the Master's face
In that blessed day to come,
If we failed to bring our heavenly King
His wandering children home?
They are coming to us from over the sea,
To this land untried and new.
Let us lead this band to that Golden Land
That was purchased for all these too.

—Mrs. Gena H. Osborne.

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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, Wis., Aug. 19-24, 1924.

President—Rev. Alva L. Davis, Ashaway, R. I.
First Vice President—Rev. Willard D. Burdick, Dunellen, N. J.

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Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

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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 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, Newark, N. J.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 95, No. 26

PLAINFIELD, N. J., DECEMBER 24, 1923

WHOLE No. 4,112

The "Glad Hand" A Mighty Helper Some one has said that President McKinley made friends out of foes because he knew so well the value of the "glad hand and cordial smile."

Not every man who visited the White House succeeded in gaining what he went there for; but as a rule the President succeeded in sending most men away with the feeling that he was their friend.

A glad heart prompts kindness of feeling that extends the glad hand. Such a heart listens to an opponent without interrupting him, replies in a low tone, and avoids the dogmatic ways that usually offend. He does not begin an argument with the air of one who has reached an unalterable conclusion to the effect that he is absolutely right and you are altogether wrong. He is willing to allow another to hold some things in matters of faith different from his own, and still recognize him as a Christian brother with whom he can work in harmony for human betterment. We can wish for nothing better for the contending factions of Christendom, than the possession of a spirit ready to extend the glad hand, even to those with whom they differ.

The Cheerful Heart Doeth Good Like a Medicine Our hearts make our world for us. Life seems different to different people because their hearts differ.

When everything seems to be going wrong and men feel that a change in outward surroundings and conditions would make them happy, they are likely to be mistaken as to the real change they need. The cause of discontent is often in their own hearts.

There are some persons who seem to choose the dark and shady paths of life rather than to walk in the sunshine. They take to gloom as a bat does to darkness. If they had been placed in Eden they would soon find something to criticize there. This wretched habit makes life miserable by emptying it of possible joys. When there is a sunny spot on the floor of the room, even a dog has sense enough to leave his dark corner in order to lie in the sunshine. Why can not the children of God be as wise

in reference to the sunshine of God's love in this our Father's house?

One of the most blessed secrets of a happy life is to be found in the art of looking on the bright side and taking cheerful views of life. That one who hangs the chamber-walls of memory full of cheerful and happy thought-pictures as the years go by, will be sure to enjoy the inner light in the soul-mansion of his old age. His heart has been his world while character was forming, and no darkness of age can destroy the beautiful pictures he has hung in the house of his soul.

The wise man of old knew what he was talking about when he said: "A merry heart doeth good like a medicine." We think the word "cheerful" better expresses his meaning, as the words are used and understood today. Christian cheerfulness is that sunshiny, hopeful, happy frame of mind that belongs to a healthy heart-life. It can be cultivated, and it does good like a medicine because it ministers to bodily health.

Many a lean, sickly dyspeptic, pining away in gloom and worryment could be made well by cultivating a cheerful heart and taking a hopeful outlook. A good dose of divine grace; a soul filled with the sunshine that comes from the witness of God's spirit that brings peace to the heart, would do more than drugs from the apothecary for many a poor man now suffering with bodily ills.

Many a man is made sick by seeing troubles where there are none. Worryment over imaginary evils has undermined the health of hundreds and shortened their days. Indeed, a calm, peaceful, contented frame of mind looking on the hopeful side of life has operated like a medicine to many a child of God.

A cheerful heart does good not only to the person himself, but to all who live beside him and who come under his influence. It is a real tonic to the community life. It helps to make a better neighborhood. It supplies conditions that tend to make a better world. A whole community of this kind of cheerful hearts would make a heaven on earth.

Kindness and Patience More Likely to Win

When one of our best religious weeklies was urged to run a strong article against a certain movement upon which there were wide differences of opinion, the editor replied that such an article would call out several articles in favor of the movement, prejudices would be aroused and no good could result from the controversy sure to follow. Misunderstandings would be greatly increased, and little or nothing could be gained from the sharp arguments sure to follow.

That writer quoted a motto which a business man kept posted in his office: "Kindness and patience are rays that dispel the fog of prejudice and suspicion. They will remove misunderstanding where argument would merely confuse the issue."

As a safe and sound business principle the proprietor warned his agents to avoid controversy and unfruitful discussion as far as possible; for such things would drive away customers and his cause would suffer.

Somewhat upon this principle that editor declined to allow a writer to start a controversy in the denominational paper. Kindness and patience in presenting the truth will be far more likely to win men to our good cause, than will the method of sharp arguments and controversy.

This does not mean that we can not believe something and stand true for something. It does not call for compromise; neither does it mean giving up in defeat. But it does mean that the blessed messages of truth; the precious doctrines of our religion can be put across much more successfully by kindness and loving patience than by argument.

Did you ever know sharp argument to draw men closer together? Blessed revivals come by loving presentation of the gospel and by tender appeals to hearts of men. In this way churches have been built up, believers have been strengthened, and sinners brought to the Savior. Less scrapping, more spirit-filled workers for Christ would bring untold blessings to this sin-cursed old world.

Sacred Memories Revived On reading the **By the Newport Meeting** accounts of the meeting held in the old church at Newport, R. I., a flood of precious memories came over me, which I may be pardoned for mentioning here.

It is not strange that the story of such a

meeting as that told in this issue by President Corliss F. Randolph and others, should stir the soul of one who, more than fifty years ago, enjoyed the famous visit to which reference is made in their articles.

At the time of that Conference, the Memorial Board was just getting on its feet. We had heard with much interest its first annual report; so the matter was on our hearts as we gathered in the old Newport church, which then stood by itself on Barney Street.

After the exhilarating ride across the bay on that bright September morning, every one seemed ready to follow Elder Lucius Crandall to the house where he had once served as pastor. I can see him now leading the way and hear his words as he told how the building was saved when British soldiers saw the tables of the law above the pulpit. I can see Elder Charles M. Lewis—little giant—the last acting pastor of the old church, as he climbed the pulpit stairs and led in prayer. The faces of noble men and women are still before me in memory as they crowded the floor and the galleries; and I can still hear their voices in prayer and in song and in pleading for denominational loyalty and in their solicitations for subscriptions to the Memorial Fund.

It makes one feel almost alone to look over the list of visitors—a great company of loyal men and women—who were active in that meeting and only be able to find two or three still living. In that Conference report out of seven committees composed of some thirty-five men only the name of the writer still appears among the living!

Great and good as those meetings were fifty years ago, with their loyal ministers and faithful laymen, we can but feel that the meetings of these years are equally great and equally good.

As to our progress as a denomination, one needs only to read the reports of our boards for 1873—fifty years ago—and compare them with the reports of the last year—1923—to see wonderful improvement in many ways.

Read, for instance, the pathetic appeal of Rev. George E. Tomlinson, corresponding secretary of the Missionary Board for 1873, and then look carefully through the report for 1923, and you will be led to thank God and take courage.

Compare the entire records of Confer-

SERVICE IN THE OLD NEWPORT MEETING HOUSE, SABBATH DAY, NOVEMBER 17, 1923

CORLISS F. RANDOLPH

Encouraged by the very cordial spirit shown by them on the occasion of the two hundred and fiftieth anniversary of the Newport Church, the authorities of the Newport Historical Society were approached, a few months ago, by the president of the Seventh Day Baptist Historical Society, on the subject of an annual service in the old meeting house, and was met fully as cordially as on the former occasion. Accordingly, after consultation with a number of our Rhode Island friends, it was determined to attempt such a service, with the expectation that it would probably be held either in the latter part of September or in the month of October.

Conditions, over which he seemed to have no control, prevented the president of our own Historical Society, to whom was left the initiative for the service, from leaving home to attend the service until much later. It was finally decided to appoint the service for November 17, in the hope that the weather conditions might be propitious. As the ferry service from Wickford Landing to Newport had been discontinued with the close of October, it was necessary for the friends from the western and southwest part of Rhode Island to go by automobile over the Saunterstown Ferry. The day dawned bright and clear, and eleven o'clock, the hour set for the service, found a gratifying number of friends from Ashaway, Westerly and Rockville.

The following account of the service is taken, almost *verbatim*, from the *Westerly Sun*, of November 18:

With the exception of the dedicatory service, August 28, 1922, when a tablet was unveiled in commemoration of the founding of the church two hundred and fifty years ago, the first Seventh Day Baptist Church service in Newport in upwards of fifty years was held in the Newport church, now a part of the building occupied by the Newport Historical Society, yesterday at eleven o'clock. There were fifty-three in the congregation, representing the First Hopkinton, Rockville, Second Hopkinton, and Pawcatuck Churches, of Rhode Island; and the New York City and the First Alfred Churches, of New York.

The music (rendered without the aid of a musical instrument) was in charge of the choir of the First Hopkinton Church, Mrs. E. P. Welch, choirster, Rev. Alva L. Davis, pastor of the

ence, and of the societies as found in the two *Year Books*, and you can not fail to be impressed with the gain in interest for the work of the kingdom. Fifty years ago the Young People's Society had never been heard of, and during our last year the young people alone gave almost as much for our work as the entire denomination gave for missions in other days. With the enthusiasm of the young people all the year through; with the loyal, loving work of the Woman's Board, the Sabbath School Board—all showing up "better" as the years go by—; with the New Forward Movement by which our people have done more for missions, for education; and for publication work, than ever before in all our history, we do not need to look entirely on the dark side of things, as some seem to do.

It is true that there has been a loss in members; but there have also been some gains to make up in part for losses. We can not help being sorry that so many leave the Sabbath; but our regret over this must not be allowed to blind our eyes to the wonderful gains in other respects.

Gideon once had thirty-two thousand soldiers; but twenty-two thousand were so half-hearted in the work, and had so little faith in the good cause for which Gideon stood that they would be no help, but only a hindrance, when the real fight came on. Then, when the final test did come most of the ten thousand left to him were *too much absorbed in their own welfare* to serve the cause well; and Gideon found that the small number left to him, full of faith and loyal to the king were able under God to gain the victory.

May not we have more faith in our Gideon's Band? Shall we give up all hope simply because so many have deserted the ranks? Never did we have a brighter outlook than we have today, if our present numbers are only filled with the spirit and are truly loyal to God and his Sabbath. Let denominational loyalty be our slogan, and God will lead to victory.

Society seeks men who can serve it. We want help; the help of the strong, the sensible, and the unselfish. The age is crying for men—civilization wants men who can save it from dissolution and those who can benefit it most are those who are freest from prejudice, hate, revenge, whim, and fear.—

First Hopkinton Church, presided, and made the opening prayer, followed by the Doxology. The rest of the programme, as planned, was carried out as follows:

Hymn—"Faith of Our Fathers"

Responsive Reading—by Pastor Davis and the congregation, Psalm 84.

Scripture Reading—John 4: 31-38, and prayer, by Rev. Paul Burdick, pastor of the Rockville Church.

Hymn—"How Firm a Foundation"

Announcements—by Corliss F. Randolph, President of the Historical Society.

Offering

Hymn—"I Love Thy Kingdom, Lord"

Sermon—by Rev. William L. Burdick, Corresponding Secretary of the Missionary Society. Text: John 4: 38, "Other men labored, and ye are entered into their labors." (We publish this sermon on another page.—Ed.)

Hymn—"He Leadeth Me"

Immediately after the regular worship, communion was administered by Rev. Alva L. Davis, Rev. William L. Burdick, and Rev. Paul Burdick, assisted (in the absence of deacons) by John Kenyon and Corliss F. Randolph.

The silver communion service of the mother church was used, through the courtesy of the Newport Historical Society, its present owner.

After the foregoing most impressive service, the first Christian Endeavor Service ever held in the church was presided over by Miss Elisabeth Kenyon. Miss Kenyon took as her subject the regular Christian Endeavor topic for the day: "How to Obtain a Missionary Advance." After she made a few remarks on the topic, the meeting was made general, and many testimonies were given, expressing gratefulness for the legacy of strong lives left us by our ancestors, and there was a general feeling of uplift, and a desire for deeper consecration, and a renewal of vows as Christians and as Seventh Day Baptists.

The entire service was an inspiration to higher endeavor by all those who were present, and a general feeling of gratitude was expressed for the opportunity to be present at such a service.

It is hoped by Seventh Day Baptists that this is the first of a series of annual pilgrimages of a similar nature, only having them earlier in the season.

The offering, amounting to \$10.24, was, by common consent, appropriated to the Historical Society.

At the close of the service, Rev. Mr. Nelson, pastor of the First Baptist Church of Newport, who addressed the afternoon session of the Commemoration Service a year ago last August, came in and was most cordially greeted by all present. His many friends among us will be pained to know that his home has been saddened for several months of the past year because of serious accidents to his wife and son, both of whom were much improved at the time of our meeting.

It is hoped that, in the near future, an

annual date may be fixed upon by the churches of Rhode Island and Connecticut for this meeting, probably in September or October, and that this annual pilgrimage may become one of the stated religious functions of these churches, and such others as may reasonably find it convenient to attend, as are the associations and the General Conference. Assurance is given by the authorities of the Newport Historical Society that such an annual service will be most acceptable to them.

The complete success of the meeting, as was that of the service a year ago last August, was made possible through the personal co-operation of Mrs. Gertrude Ehrhardt Elliott, the assistant librarian of the Newport Historical Society—acting librarian in the absence of Mr. Mayer, the librarian,—and her assistant, Miss Burn. Such of the company as cared to do so were given an opportunity to eat their luncheon in the society's building; and Mrs. Elliot served tea to all who remained.

Thus, despite certain handicaps, began most auspiciously what is devoutly hoped will be a long line of annual pilgrimages to this beautiful and most sacred shrine of Seventh Day Baptists in Newport.

SOME IMPRESSIONS OF THE NEWPORT SERVICE

REV. ALVA L. DAVIS

In the early morning of Sabbath day, November 17, a group of Seventh Day Baptists were on their way to Newport. It was rather late in the season, or at least some felt so, for such a pilgrimage. When we were discussing the proposed journey one of our Ashaway members said: "If the Lord wants us to go he will give us a good day." The Lord must have been pleased, for the day proved to be delightful. At eleven o'clock more than fifty people were present in the old church for our Sabbath morning worship.

Though we made the journey—not as our ancestors would have made it—by automobile and ferry, I am sure that something of the pilgrim spirit possessed us. Again and again that Sabbath morning as we journeyed to Newport, I was reminded of the Children of Israel as they went up to Jerusalem to worship. The words of the Psalm-

ist came to me with a meaning I had never experienced before. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gate O Jerusalem."

And as we stood "within the gates" of Newport and held our Sabbath morning service in the old church, what joy was ours! What inspiration! What sacred memories! As we broke the bread and served the wine, using the old communion service, tears were in many eyes and tears were in all our hearts. As we ascended the long stairway, leading to the pulpit, and took our places, I thought of the noble, godly men who, long ago, had climbed these same stairs, and had preached from the same pulpit. We were on hallowed ground; the little church became a sacred shrine. Time was turned back 250 years. The old clock, some 200 years old, still hanging on the wall, ticked off the sacred moments. We were back, as it were, to the inspired origin of things—of our own denominational life in America. An Unseen Presence filled the little chapel. And who could doubt but others, too, were looking on? Those mighty men and women of a mighty faith in a mighty God—the Hubbards, Hiscoxes, Crandalls, Maxsons, Collinses, and scores of others—we could almost visualize before us. And the words of the Old Book came to us with a renewed meaning: "Wherefore, seeing we are also compassed about with so great cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Our denominational ancestors were God-fearing men and women—men and women whose loyalty to Jesus Christ, to conviction, to truth, to duty, stood above every other consideration. They wrought nobly, they builded well, they sacrificed willingly. "And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

Duties hard, trying and exacting they have bequeathed to us. But duties with such memories can never become cheap. Conscientious of our great heritage can we, dare we, fail? God grant that the baptism that was upon their work in the beginning may

be upon us still; that the conscious knowledge of our heritage and at what cost purchased, may fill us with gratitude and thanksgiving to God, inspire us to nobler endeavor, and fashion us into fitness for his service.

Ashaway, R. I.,
December 5, 1923.

THE FIRST CHRISTIAN ENDEAVOR MEETING IN THE OLD NEWPORT CHURCH

MISS ELISABETH KENYON

The first Seventh Day Baptist Christian Endeavor meeting ever held in Newport was conducted by Miss Elisabeth Kenyon of the Ashaway Endeavor society in the old Newport Seventh Day Baptist church, November 17, immediately following the church service, to which the whole congregation remained.

During the singing of the first hymn, twelve or fifteen Christian Endeavor young people marched to the front seats. Prayer was offered by Rev. Alva L. Davis, followed by another hymn. The leader took for her subject the regular Christian Endeavor topic for the day, "How to Obtain a Missionary Advance." For the Scripture lesson she read Matthew 9: 35-38, which tells of the example Jesus set, and his call for laborers; and Matthew 28: 18-20, the Master's Great Commission. After a few words by the leader in which she emphasized that the only way to obtain a missionary advance in our own denomination was by a revival of personal religion among Seventh Day Baptists, she closed with the appeal: "So today let us here in our old mother church reconsecrate our lives to Christ and resolve to stand true to that faith of our fathers which has made this meeting today possible; and let us with God's help and inspiration continue to carry forward the standard which they as loyal, consecrated Seventh Day Baptists left for us to bear the victory."

After another hymn was sung a brief devotional meeting was held, during which several sincere, inspirational, and helpful testimonies and prayers were given. The meeting closed with the Christian Endeavor benediction. Every one was deeply impressed with and inspired by this, the first Christian Endeavor service held by Rhode Island Seventh Day Baptist pilgrims, to the

old mother church. Surely no one could have gone from the meeting without a stronger desire to be more loyal to God and the principles of our denomination.

*Ashaway, R. I.,
December 5, 1923.*

OTHER MEN HAVE LABORED AND YE HAVE ENTERED IN TO THEIR LABORS. JOHN 4: 38

(Sermon preached by Secretary William L. Burdick in the old church at Newport, R. I., Sabbath morning, November 17, 1923.)

Who said that no one would come on the pilgrimage to the old church in Newport? Who ever did was mistaken, for there are between fifty and sixty here this morning.

The deepest emotions have thrilled my heart as I have thought of this service; and if ever I wish for the eloquence of an angel, it is now; but eloquence is not mine, and I must address you in my own prosy way.

The church that erected this building had its beginning in the wilderness more than two hundred and fifty years ago. There were then not more than three thousand inhabitants in the entire colony. It was organized only about thirty-six years after Roger Williams founded this colony, and sixty-five years after the establishment of the first colony, and one hundred years before the Revolutionary War. Only seven of the thirteen original colonies had been founded.

The church was fortunate in its members. William Hiscox, the first pastor, was a prominent man in the First Baptist Church of Newport before he became a Seventh Day Baptist. Samuel Hubbard was a man well known in Massachusetts and Connecticut, as well as Rhode Island, and his Journal is one of the most valuable documents in early Baptist history. Mr. Hubbard was the second to commence keeping the Sabbath in America, his wife being the first. Governor Benedict Arnold is said to have been a member of this church, and though I have not been able to prove beyond a doubt that he was, it is evident that he was affiliated with it. Henry Collins, another member of the church, was well known throughout New England for his learning. He was a descendant of Roger Williams, was educated in Europe, was a patron of

art and literature, and a promoter of the public welfare. He was a member of the committee who had charge of the erection of this church. His biography makes most interesting and inspiring reading. Thomas Ward was an attorney of distinction and a member of this church. His son, Governor Richard Ward, was a member of this church and worshiped in this building. Job Bennet, a member of this church, was on the committee that drafted the constitution of Brown University and served as its treasurer seven years. Deacon John Tanner, a prosperous goldsmith of Newport, was a member of this church and a trustee of Brown University at one time.

This building was erected nearly two hundred years ago, and fifty years before the Declaration of Independence. During the war it and the Episcopal church were the only ones not desecrated by the British soldiers. This one was saved because of the Ten Commandments hanging back of the pulpit. At the time of its erection it was said to be the best in the city. It must have been built better than some, or it would not have stood two hundred years, lacking five.

I. "Other men have labored and ye have entered into their labors."

These words and the principle which they state apply to us more truly, if possible, than to the disciples. The thought is that we have become the inheritors, even the actual possessors of all achievements in thought, feeling and being of passed human history. What we are and what we enjoy today could not be were the race but one hundred or a thousand years old. The streams of human life, thought, achievement, struggle, suffering, hope and joy—all from the beginning of time till the present moment—are ours. Our physical life, our intellectual life, aspirations and consecration; our civilization with its institutions, are the products of the past and could never have been had it not been for the past; not a brief past but one reaching back into the mists that hovered over the chaos of creative morn.

A few illustrations will help to make this plain. The farms and homes we see about us are not the product of this season, or of this generation. Their beginning dates back nearly three hundred years. Were it not for the forces and influences working during the ages these beautiful homes which

dot New England like the stars of the firmament would not be ours.

The stream of life and blood in our veins has had a long and wonderous history. Its fountain head was in prehistoric times. Starting from western Asia, the cradle of the race, there has been one uninterrupted flow over the plains of Asia, through the forests of Europe to the isles of western Europe, across the Atlantic to the shores of America. Starting with savage hordes it has come to us in one unbroken, though not unmixed stream, from barbarous to semi-barbarous; from semi-civilized to civilized, generation after generation.

So too with our civilization it is more than the product of American soil. It is the result of the ages. The family, state and Church are the basic institutions of our civilization. We might add the school, but the school is the child of the Church, and has been adopted by the state. Our free government, the family as it exists today, and the Church with all its blessings, are the product of the past. They date back of the Revolutionary struggle, or the landing of the Pilgrims. They are the product of the struggles of humanity in Europe and in Asia for thousands of years. Our civilization could not have been had it not been for the long bitter fight in England against the idea that had held sway from before David's time, the idea of the divine right of kings, all people in the king's hands and at his mercy. It could not have been but for the legacy Rome gave the world in the perfection of law and government; had it not been for the lessons taught in the rise and fall of the Greek republics. It could never have been without Pythagorus, Socrates, the libraries of Alexandria, without Wyclif, Luther, Paul, and above all others, without Christ. "Other men have labored and ye are entered into their labors."

But this is not all. The emotions that thrill your hearts today, the desires for advancement, the aspiration for a higher life in Christ would not be ours as they are had it not been that we have come into the rippling tide of human progress that has flowed steadily on since creation. The holiest emotions, the loftiest aspirations of previous generations have been transmitted from generation to generation down to us.

This occasion, in which we have come from the various churches in Rhode Island to worship in this church, the first Sabbath

service held in more than fifty years and where our ancestors have worshiped for nearly two hundred years, prompts us to be more specific. We have already noted some things regarding this church and those who worshiped here, but we need to recall some other facts. Those who worshiped here and those who worshiped in the western part of the State, from which we came this morning, were one church from 1672 to 1708.

There were Sabbath keepers both here and in the western part of the State for about six years before the church was organized. None of these in the western part of the colony were present when the separation was made, but they became members soon afterwards and formed an important part of the church. They held services on the Sabbath regularly and these services were conducted by Seventh Day Baptist ministers, Elder John Crandall being the first. The company in the western part of the State increased in numbers much faster than at Newport. Up to 1708, when the Sabbath keepers in the colony became two churches, the church was never spoken of or thought of as the Newport Church. Sometimes it was called "The Church of Rhode Island and Westerly," at others simply "The Church," and still others, "The Congregation." The clerk of the church, Joseph Clarke, resided in Westerly, or what is now Hopkinton, and many of the business meetings were held in what now is Hopkinton. A house of worship was built in Hopkinton in 1680. In this house the first pastor of the Piscataway Church (New Market, N. J.) was ordained.

By 1708 the Sabbath keepers in the western part of the State felt the time had come when it was best to have two churches and at a yearly meeting the following action was taken: "It is ordered and appointed by mutual agreement of the church that that part of the congregation in and about Westerly (Hopkinton), shall be henceforth a distinct congregation by themselves, and also the part of the congregation in and about Rhode Island shall be a distinct church from that of Westerly; provided that the brethren and sisters at Newport that were not present at said meeting to concur thereunto." The growth of the church was rapid and by 1816 it numbered 947 and had three places of worship. It is now known as the First Hopkinton Church. From it thirteen churches have sprung and out of it

have gone forth many ministers. It has furnished about 75 men for the State legislature, and one governor. While the most of us here today are members of the church that was once a part of the Newport Church, the rest of you are almost as closely related, in that you belong to churches that were formed from the First Hopkinton Church.

Rhode Island was the birthplace of religious and civil liberty. Up to the founding of this first colony the world had never known civil and religious liberty. Before the Reformation the Church had ruled the State; after the Reformation the State ruled the Church. In both cases the people were forced to worship as the authorities said. Roger Williams was driven out of the Massachusetts colony because of this state of affairs. He established a State where men could worship God according to their own conscience. It was an experiment and an object of ridicule. The men of these two churches were co-laborers with Roger Williams, and the Baptists in founding this free State and making its principles the basis upon which the United States of America was founded in the next century. This was one of the great achievements of human history, and these churches had a vital part in it. We are their spiritual descendants and heirs, and many of us can point to them as our forebears. "Other men have labored and ye are entered into their labors."

II. You notice that Christ does not say that his disciples have entered into rest or luxury, but into labor. We have not entered into ease but into labor. This heritage we have coming down to us through the ages lays on us tremendous responsibilities. We are debtors to the past.

Had the disciples thought it was rest, ease and luxury into which they had entered the gospel would have never come to us. If we think that it is ease into which we have entered the cause for which our fathers labored will languish and die. Other men have labored and we have entered into their labors in the State. Great questions are yet to be settled. There is turmoil everywhere. Free institutions can not stand under present industrial conditions. If there was ever a time in the history of this country when it required a telescopic vision, wisdom, grace and unselfish endeavor it is now.

Other men have labored and ye have entered into their labors in the home. We

have the best homes the world has ever seen, but there are unmistakable signs of degeneration. The family altar has been broken down; and in multitude of homes children never hear their parents' voices in prayer, and never hear prayer in the home unless some minister happens to be present.

Other men have labored and ye have entered into their labors in the Church. A great work is to be accomplished by the churches represented here this morning. The time was when Seventh Day Baptists were praying for open doors; now the doors are opening from every quarter of the globe and the needy and helpless are stretching out their hands to us. Our work in China is calling for new buildings and that we employ Miss Mabel West as well as Doctor Thorngate. India, Java and Africa are constantly appealing to us to aid little bands of Sabbath keepers. South America is calling for help, while in our own country, besides the needy fields that have been open to us for years, there are hundreds of Sabbath keepers set adrift by circumstances which I need not mention whom we must help or no one will. All these appeals are the voice of God to us calling us to go forward. Are we going to hear the voice and obey or are we going to close our ears and drift out of existence?

We are about to celebrate the Lord's Supper. Can we not here dedicate ourselves anew to the tasks coming to us through the centuries? You recall Hannibal's oath when his father took him to the altar, and placing his little hand on the bleeding sacrifice caused him to swear eternal vengeance to Rome. This oath he ever kept before him, and as a result years afterwards the Roman army was nearly wiped out of existence and the Roman people were submissive at his feet. We have not taken our baptismal vows upon the sacrifice of an animal, but upon that of Christ the Son of God and shall we not be as faithful to them as was Hannibal to his vow? As we partake of the sacraments, emblems of our Savior's sacrifice, let us consecrate ourselves to our God-given tasks.

AFTER FIFTY YEARS

[After beginning the editorial, "Sacred Memories Revived," we decided to ransack some old RECORDER files for data regarding our pilgrimage to the dear old church in

Newport after the General Conference in Westerly in 1873. We were fortunate enough to find the following in the SABBATH RECORDER of October 2, 1873. It was first published by a Newport daily, and Editor N. V. Hull gave it to our people through the RECORDER.—ED.]

PILGRIMS FROM AFAR

We are under obligations to Elder L. D. Davis, editor of the *News and Journal* (daily and weekly papers of Newport, R. I.), for a copy of the *Journal* of September 18, from which we clip the following account of the late visit to the Newport church:

Steamer Eolus brought about one hundred and fifty passengers on Tuesday, who came to our city to visit the old Barney Street church which has for a long time been closed to the public. They were members of the Seventh Day Baptist Church, and came from all parts of the country. Representatives of the denomination were among them from Wisconsin and the Far West; from New Jersey, New York, and other sections where churches have been planted. They have been in attendance at the annual Conference in Westerly, and came here to visit the spot where the first American church was gathered.

As the company walked up the street they attracted considerable attention, as no one in our city knew whence they came nor where they were going. On reaching the old church they paused a moment at the door, then passed in and took their seats, filling the whole house. So many people had not been present for many years in that venerable structure, and it was with no little interest that we took our place among them.

The church edifice is in itself well worth a visit. It was built in 1729 and remains as at the first. There was the old pulpit perched high in the air; the massive sounding board over the preacher's head; the lofty galleries; the ancient clock; the old Bible presented in 1796, and the veritable pews in which men of four or five generations ago were accustomed to sit. Everything bespoke the antiquity of the place, and joined to make this visit of particular interest.

We soon learned that the first Seventh Day Baptist Church was organized on this spot in 1671, a little more than two hundred years ago. It was made up of seven mem-

bers from the First Baptist Church on Spring Street, and for a long time enjoyed a good degree of prosperity. The church was erected under the care and supervision of Henry Collins, the same who gave the ground for Redwood Library and who was ardently identified with this cause.

Behind the pulpit are two tablets containing the Ten Commandments. It is said that during the Revolutionary War a British officer was sent with a company of soldiers to destroy this church in company with the others, but upon opening the door and seeing the tablets, he recoiled and spared the sacred edifice, and thus it was allowed to stand.

For many years there has been no service here though the church organization is still kept up. Tuesday there were representatives present from more than a hundred churches abroad. In the pulpit were Rev. C. M. Lewis, the last resident pastor, Rev. Lucius Crandall, also once a pastor, Rev. N. V. Hull, editor of the SABBATH RECORDER, and Deacon J. Maxson, the oldest living member. In the pews were many ministers and laymen all equally interested in the occasion. The Scriptures were read, prayer offered, and numerous short, crisp, good speeches.

At the meeting the sum of \$1,500 was added to the Memorial Fund, making in all, \$60,000 of the \$100,000 it is proposed to raise. This money will be devoted to the various missionary funds of the denomination.

We can only say that the meeting was a hopeful one. All seemed in good spirits and confident of triumph and we are quite sure that had it been known that the visit was in contemplation more of our citizens would have gladly welcomed the pilgrims who came thus to visit the home of their fathers.

EDITOR N. V. HULL'S ACCOUNT OF THAT VISIT

(From Sabbath Recorder, September 25, 1873)

Before leaving the steamer taking us from Wickford to Newport, the company organized, by choosing Brother Lucius Crandall, leader, who took us, on landing, directly to the old Seventh Day Baptist meeting house, where we arrived a little be-

fore eleven o'clock, the house having been opened and dusted by Deacon Isaac C. Burdick, of Westerly, who had gone on the day before to prepare the house for our reception. The meeting was at once called to order, and after the reading of the Scriptures by N. V. Hull, prayer was offered by Deacon John Maxson, of DeRuyter, who in this house first consecrated himself to God. The assembly was then led in a song of praise by Brother L. A. Platts, commencing with the words, "All hail the power of Jesus' name," when the congregation was again led in prayer by Elder C. M. Lewis, after which interesting remarks were made by Prof. W. C. Whitford, Elder Joshua Clarke, Elder A. H. Lewis, Elder L. C. Rogers, Sister Joshua Clarke, Elder A. W. Coon, Brother B. F. Chester, Elder L. D. Davis, editor of the *Newport News*, who bade us a hearty welcome to the city, and treated us in every way most courteously, and Elder J. E. N. Backus, when was sung the hymn commencing, "Come, Holy Spirit, Heavenly Dove." Remarks were continued by Deacon John Maxson, Elder J. Summerbell, and Elder N. Wardner. "Rock of Ages" was now sung, and again speaking was resumed by Sister Platts, and continued by Elder Stephen Burdick and Elder L. Crandall. "Nearer, my God, to thee," was now sung, and followed by remarks by a Sister Crandall of Westerly, Sister L. A. Hull, Brother Peter Burdick, and Sister C. M. Lewis. At this point, the order of exercises was changed, and Elder C. M. Lewis called for donations to carry on our various benevolent enterprises, when fifteen hundred and seventy-one dollars and seventy-five cents were subscribed, and in part paid on the spot.

Friends were now sent out to buy a lunch for the company, who soon returned with a generous quantity. Refreshments being over, the company was conducted by Brother L. Crandall, first to the cemetery, where were buried several of the worthies who had held membership in the Newport Church, then to Redwood Library, the Old Stone Mill, and the beach, whence they scattered here and there according to their pleasure, but all reaching the boat in due time to return to Wickford, to the Junction, and then to Westerly, where we arrived at a little before 9 o'clock, when ended one of life's most sunny days.

HISTORY AND MEMORIES OF THE SECOND BROOKFIELD CHURCH OF BROOKFIELD

MRS. E. L. ROGERS

(Read at its Centennial Celebration, September 29, 1923)

(I wish to give due credit to Elizabeth H. Crumb, who has given me valuable assistance in the research of the records and ancient history of this church.)

'Tis not an easy task set before us, to dip into that dim and misty past, one hundred years ago, and call up the record and review the work of those noble men and women who lived and wrought so faithfully and well, that this church might live a hundred years. It is indeed dim as we try to peer into their aspirations, their sacrifices, their loyal endeavors, that their children to the third and fourth generation might carry on the work they began in this town. Their records are brief but some of their names are carved upon stones in the old north burying ground, opposite where the first edifice stood. Today but few remember even to have heard the names of the thirty-four who signed the articles of faith on January 12, 1823, and were copied in the old leather-bound book, which is preserved to-day. Their first pastor was Elder Eli S. Bailey. In a letter written by him to a friend in London, April 22, 1823, he says, speaking of the First Brookfield (Leonardsville) Church, "This church has become so large and extended over so much territory that it has become necessary to provide new places of public worship. Accordingly the two new meeting houses have been built in the bounds of the church the past year. Between sixty and seventy members have been dismissed to constitute the Second Seventh Day Baptist Church of Christ in Brookfield." I can just recollect seeing Elder Bailey when his work was nearly finished, and among the words he could say after being paralyzed were "Love God." In his prime he was a physician of extensive practice, pastor of the church, had an undertaking business and owned the burying ground in this village, where he and his kindred sleep. Lucy M. Clarke, daughter of David Clarke, was born in Brookfield June 25, 1811, united with this church in 1826, when but 15 years of age, was married to Solomon Carpenter 1837; taught in DeRuyter Institute and on January 5, 1847, she, with her husband and Mr. and

Mrs. Wardner, sailed for China, our first missionaries to that far-off land, as it took them one hundred and twelve days from New York to reach China.

In 1850 Joshua Clarke was pastor here, but my memories of him are all after he left this church. He told me that after he came here he had been to see about renting rooms in the Laurens Babcock house, and supposed it was settled, when the owner said, "Oh, I don't want you to hoe in the garden on Sunday." "Well, if I rent the place I shall hoe when I see fit." "Well, you can have the rooms, but I don't want you to hoe on Sunday." Hearing there was a lot to be bought just south of the academy lot, he decided to have a home where he could work as he chose on any day, and bought it. Here he built a home, where he lived till he sold it to my father before he went away in the spring of '58.

On November 7, 1857, there was a marriage at the North church by Rev. Joshua Clarke, of his sister, Mary Ann Clarke, to Thomas Langworthy; and George Woodworth, Sarah Hills, Norman L. Clarke and Julia Stillman attended, being invited to dinner afterward at the home of Christopher Langworthy. Very likely Mrs. Burch is the only living witness of that ceremony. During Elder Clarke's pastorate of eight years one hundred and thirty-five names were added to the records. When quite young I attended service at the old North church. I remember the high pulpit, and how Ephraim G. Curtis nipped the tuning fork and putting it to his ear, with m-m-m-m-do me sol, "raised the tune" and started the singing.

The building where we worship today was built in 1837 and Richard and Ethan Stillman were the carpenters. He told me, "When we were ready to raise the frame, some one said you must get a cask of liquor." This was customary in those days when all the men of the community assembled at a raising. Richard replied, "If it can't be raised without liquor it will never be raised." And the building went up without it. It was dedicated in January 1838. Meetings were held at both the North and South churches, preaching being in the forenoon at one and in the afternoon at the other till November 1, 1870, when it was voted to hold all meetings at the South church, as more of the members were liv-

ing in this vicinity, and later the old North church was sold.

Many of the church members of sixty years ago lived outside the village on farms, and, though 'tis not a large village today, I can recall over seventy houses that have been built and remodeled in that time.

In 1858 Rev. J. M. Todd and wife came to the pastorate in Brookfield. In him the young found a friend, the older ones a wise counselor, tender-hearted and ready with sympathy in sorrow; whose calls on us when sick or in trouble were a benediction. Mrs. Emma L. Todd was often at the bedside of the sick and her hands helped prepare many of our dead for their last sleep; a true helpmeet to her husband in his work. Into their home they adopted Mrs. Todd's nephew, Lewis, and later his niece, Rose Todd, who died in the flower of maidenhood, and their hearts were gladdened with a son, Willie, to whom they gave unstintingly of their care and love. When in his fifteenth year he died, the Elder said, "We have thought about it and wondered who would care for him when we were gone, now that is all settled; I think we best trust God." The visits they made, for, except in cases of non-residents, he planned to call on all members in the town each year, the happy wedding occasions, the many funerals of all classes and those having no church relations; these are written in that book which will be opened in the last great day.

I remember the first Sabbath school I attended and the Testament that was given each one, in which to learn seven verses, to be repeated in Sabbath school each week. Later we had a question book to learn from. I recall a journey that Eva Stillman and myself took to Utica with Elder Todd to select books for the Sabbath school. We started about daylight. On reaching the city we saw for the first time street cars drawn by horses and a railroad train leaving the station. A parishioner had been sued at law, and, when in Utica he saw Elder Todd, asked him to be a witness; thus detaining us in the city till later than we expected. On the twenty-five mile ride home, after the new and exciting scenes of the day, we became sleepy. With blankets he fixed a place for us to lie in the bottom of the buggy, with heads at the dashboard, for a nap. Though we became cramped from the unusual position, I judge we were as comfortable as he was. We reached home

at a late hour, reassuring Mrs. Todd of our safety, and were fed and put to bed. During Elder Todd's pastorate, there was a series of evangelistic meetings when Elder C. M. Lewis came to assist, and the church was revived and strengthened.

On May 12, 1877, thirty members were added to the church. The teachers' meetings were also a factor for good in those days. I must not forget the music, the songs of worship, of inspiration, appeal and joy. How far-reaching their influence, who can say? Some seventy-five or more years ago there was a church organ, I am told, having but four octaves, Barbara Clark being organist. When she was planning her marriage, before she left town she taught Sarah Hills, then about thirteen or fourteen years of age, the principles of Thorough Base. Upon Mrs. Holman's leaving, Sarah took her place as organist. She tells me the members of the choir at that time were Lyman and Darwin Hills, William G. Fitch, Frances Spooner, Eudocia Hills and others. Later I can see the choir as they stood back of the pulpit in the gallery which was approached by two flights of stairs leading from the hall in front: William Fitch, Edwin Brown, Ella Clarke, Sherman Langworthy, Frances Spooner, Frankie Langworthy, Eudocia Hills, DeEtte Murphy. Sometimes they were led by Edwin Whitford. Then later there were Helen Burdick, Abert Whitford, Mrs. Todd and others, and Nettie Langworthy played the organ. The organ grew old as organs will with time and use and the singers desired a new one. Accordingly the Thespian Society, composed of the young people of both Baptist churches, with George W. Daball directing and taking the leading part, gave Byron's play of Manfred to raise money for an organ. I was but a child but it seemed then, and still seems a wonderful production by amateurs, but some objected to this being done in the church, so after a few nights it was discontinued there. Under date of May 13, 1868, the record shows \$100 paid for one-half interest in a Smith's American organ. Some years ago the present pipe organ was bought, while the aged one occupies the corner.

The prayer meetings, which some one has called the pulse of the church, I remember were first held at Elder Todd's home, and when the chairs were filled by older people the children sat on the low stair by the door.

Later we went to the church; Deacon Hibbard's family, D. C. Coon's young folks from two miles away, Mrs. Todd, Mrs. Jordan, Mrs. Michael Saunders, Emeline Whitford, E. na Stillman, were ones we expected to be there. The strains of "My Faith Looks Up to Thee," "Sweet Hour of Prayer," "He Leadeth Me," mingled with prayer and testimony. These, with faces of other faithful ones, come before me whose prayers and testimonies we heard, but hear no more, Aunt Sarah Williams, Ella Clarke, Sherman Langworthy, Joel Witter and others. These have left their record as helpful, inspiring, uplifting memories and influence, reaching over sixty years of workers in God's service.

The Young People's Society of Christian Endeavor was organized in December, 1887, through the efforts of William C. Whitford, and was in a flourishing condition for a number of years. It was a training school for the church and Sabbath school. Many of our working members of the church today received their inspiration and help therefrom, and the Junior Christian Endeavor society is alive, interested, and busy today.

In April, 1889, Elder Todd wrote, "After a pastorate of the Second Seventh Day Baptist Church of thirty years and six months, I closed my labors in that capacity on Sabbath, March 30. It has been pleasant, long continued and laborious. Every year has been marked by conversions and baptisms, one hundred and seventy-nine having been added by baptism. During the same period one hundred and six have died who were members. The whole number of additions during the pastorate have been two hundred and forty-five; dismissed to other churches, fifty-seven; marriages solemnized, two hundred and fifty-one; funeral services conducted, more than nine hundred. These have been over a wide range of country, namely, in Madison, Chenango, Otsego, Herkimer, Oneida, Lewis and Jefferson counties, and the State of Ohio. Now that the end of the long pastorate has come, I bear willing testimony to the uniform forbearance, kindness and love of this people, both in sickness and in health." That spring they went away and his beloved wife was called home, but later he returned and spent the sunset years of his life in our village and rests besides Willie in our God's Acre.

With the coming of Clayton A. Burdick, wife and two little daughters, came new life to the church. With a younger man, with somewhat different ideas, the church and Sabbath school seemed to awake, the young people found a leader and the choir a great help in his rich voice. How they sang—Lute and Ella Burdick, Sate Fitch, Charles H. Burdick, Bert and Rose Fitch, Helen Burdick, Annie Clarke, Grace Crandall, Annie Irons, Harvey Babcock, Ella Clarke, while Clara Maxson played the organ.

How well we remember the cantata given at Christmas time, "Waiting for Santa Claus," in which Pastor Burdick took a leading part and the ten or twelve girls of the Sewing Circle. While he was pastor, there were two revivals, one occurring while William E. Gile, evangelist, was here, and another when Rev. E. B. Saunders labored with the pastor for the saving of souls. Forty-three names were added at one time and thirty-one at another. During his stay of over ten years with us, two more baby girls came to bless his home and make complete his quartet of daughters. I want in this connection to mention the work of Mrs. Hattie Burdick, wife of our former pastor, who after leaving Brookfield made the portraits of four of the pastors of the Second Brookfield Church, three of which hang upon the church wall today.

In 1899 Rev. T. J. Van Horn, wife and baby Amy came to us and labored faithfully nearly five years, and during his stay there were nineteen additions to the church.

In 1904 Herbert L. Cottrell came here, a young man just from college, and his first pastorate, which extended over a part of two years. Two joined by letter and there were eight baptisms of the young people of the church. During that time L. C. Randolph came to assist in extra meetings. A class of young married people of the Sabbath school was formed.

In 1908 Walter Greene and wife succeeded him and during their stay of about two years their eldest son was born. Pastor Greene baptized ten young people.

Herbert Van Horn, wife and daughter Stella followed him. During their stay Mrs. Van Horn was very ill, and later their baby, Mabel Althea, faded away and rests in our cemetery, and a son, Milton, was born.

W. L. Davis, wife and two daughters

came next, and during his stay of over two years there were sixteen baptisms, and Mrs. Davis' mother, who was living with them, died.

Then we were without a pastor six months and that winter extra meetings were held here by Rev. Burdette Coon and Rev. J. E. Hutchins, and in the spring of 1917 Rev. J. E. Hutchins became our pastor; his wife, his son and three daughters locating here, while he finished work for the Missionary Board, in which he was engaged. During his pastorate there were seventeen baptisms and with two exceptions they were children from the Christian Endeavor society and Sabbath school. His gift of song was a great addition to his work. During this time a Vacation Bible school was held. For six months we were again without a pastor, supplied by Rev. F. E. Peterson and local pastors. Then John P. Klotzbach, a convert to the Sabbath, with his wife and two children, Lorne and baby Anna, served us for over a year, and during his ministry there were five additions by letter to our membership.

Those baptismal scenes, as we stood on the bank by the water and sang "Nearer My God to Thee," "Oh Happy Day that Fixed My Choice," and "Take Me as I Am," while the creek rippled by in the stillness, and the pastor thanked God for these and prayed "we might come often to these baptismal waters"—how much these ordinances have molded the lives of those who have gone out from this church to other places, who can measure.

DEACONS

Among my early church memories are the Sabbaths when old Deacon Spencer came occasionally to church, sitting away down in front near the high pulpit, and was usually invited by Elder Todd to make the closing prayer. It is said by Mrs. Whitford, they were excellent, but the children were more interested in their manner of delivery, for he began so low one could hardly distinguish the words, and as he warmed up, grew louder and louder to the end.

Deacon Collins Miller, I remember as a man of serene and quiet disposition, such a kindly man and a loyal supporter of the church. The name of Chauncy V. Hibbard brings a warm feeling to my heart. For years their home with flowers attracted me.

Their weekly attendance at church, the prayer and covenant meetings were an expected event and when they moved to the village and became neighbors, their kindness in sickness, their helpful deeds in untold ways, are not forgotten. Laverne Clarke, with the pleasant smile with which he always greeted us, was greatly loved. One of the responsibilities of his office as deacon was when William Henry, Betsy and Martha Burdick, members of the North Church, became infirm, they were moved to a house near his home where he and his good wife might care for them. Chalkla Elle Clarke was one called upon to take loads of women to special meetings out of town, to annual church meetings and to Aid societies and Sabbath school picnics. Our late lamented deacon, Joel Witter, how faithful he was to duty in all matters pertaining to the church; his kindly assistance in raising special funds, his interest in the temperance cause, his love for the children, of the community and Sabbath school, and his anxiety that they choose the best things were all appreciated. How we miss his counsel and help!

The Women's Missionary Aid society, with a present membership of thirty or more, has lived and worked nearly fifty years. Through their labors boxes of clothing and bedding have been sent north, south, and west, and to far-off China. Also comforts and Christmas cheer, sunshine bags to the home folks of the church in sickness and discouragement. These have been among the things their helpful hands have accomplished. I might add, it was in part their doing that we have a parsonage. Sometimes 'tis whispered, when there is a shortage of ways and means, let the Women's Aid society help out.

There are three ladies now living who united with the church nearly seventy years ago: Nettie Langworthy Crandall, Sophia Rogers Stillman, Emeline Burch Whitford.

Having reviewed so many years, brought to our minds scenes of joy and sorrow, faces beloved which are hid from us a little while, I leave the record of the church with one hundred and eighteen members, eighty-two resident and thirty-six non-resident, and the historian of the next fifty years, I hope, may chronicle as worthy deeds of those now living and those who shall come after to take our places, as have been written in the past.

MORNING

For sleep through one more painless night,
All wrapped in soft forgetfulness;
For eager hearts that hail the light,
Unirked by sharp regretfulness;
For eyes that see the trees, the birds,
The morning faces of our friends;
For ears that hear the gentle words
And happy songs the day still sends;
For healthy cry for word and drink,
For time to play, and power to think,
For will to work, and work to do,
For those who trust us to be true,
For pluck that dares and strength that can,
For hope in God and faith in man,
For love for all the pure and good,
Accept, O Lord, our gratitude.

EVENING

For kindly patience shown this day
By those in higher places,
For warm forgiveness by the way,
And smiling servant faces;
For sweet content's unenvying eye
At sight of power and wealth;
For human hearts that note the cry
Of broken hopes and health;
For all our work has brought us,
All that temptation wrought in us,
For thoughts and books and things of beauty,
For cheerfulness in the way of duty;
And now for the stars that sing o'erhead,
For the love of our home and ease of our bed,
For cool of the night, and for weariness,
Good God of our lives, thy name we bless.
—Robert Freeman in *The Continent*.

William H. Anderson, of the New York Anti-Saloon League, charges that there are bankers today who are lending money to finance bootleg operations, just as there were bankers who gambled on warehouse receipts for whiskey after prohibition was a certainty. They belong to the stripe that is trying to kill off the Anti-Saloon League because, unless they can bring to naught the effort of the people to compel the government to be responsive to their moral convictions, these wealthy purchasers of politicians of both parties will find they have come to the end of their political overlordship. "The kind of men who will pay bootleggers \$150 a case for whiskey, running the risk of damning the souls of their children as well as corrupting them into outlaws," we quote Mr. Anderson, "would make a scrap of paper of the Constitution of the United States, a failure of self-government, and a mockery of the moral leadership of the churches"—if they could.—*Christian Work*.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director
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A CHRISTMAS SERMON

Five years after the close of the Great War the world seems to be a long way from a state of peace. As we pass the sixth Christmas day following the signing of the armistice it may be of interest to turn back and read again a sermon preached by a pastor to his regular Sabbath morning congregation on the Sabbath preceding that first Christmas following the close of the war.

While in minor details this sermon would need to be revised to bring it up to date, and while time may have demonstrated the necessity for a change of emphasis in certain particulars, we believe its basic principles are sound, and its essential teachings both practical and timely.

The situation still requires "thought and study and prayer"; it still calls for "work and energy and effort." It is hoped that the world will yet find "another way," which is the way of the Prince of Peace.

This sermon was first delivered in Salem, W. Va., December 21, 1918, and is reprinted here from a volume of war-time sermons by the present writer entitled, "Reconstruction Messages." If there is nothing in the subject matter of the sermon to give it value at this date, possibly it may render the service of taking us back in thought to that other Christmas, from which we may trace our steps through these five troublesome years just passed. This can have value for us only as it may indicate our future course. Which way are we facing?

"ANOTHER WAY"

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. Matthew 2:12.

It is a good thing for the Christian world once a year to gather about the manger-bed of the Babe of Bethlehem. Time has

brought us again to that annual event, and how different are the world conditions at this Christmas time from what they were one year ago. Then the heavenly anthems of the angel choir were drowned by the screech and boom and clatter of a world conflict. Then the star shining in the heavens to guide our steps to the cradle of the King was almost lost from sight in a sky overcast by the black cloud of the Great War. Today swords have been sheathed and guns are silent, and our souls are attuned to anthems of peace and good will. Today we approach with softened step that sacred shrine, and stand with heads uncovered in the birth-room of the Savior of the world, reverently and unafraid. The occasion is auspicious, and the time is opportune for a most blessed experience in the observance this year of the anniversary of the birth of Jesus. Christmas should mean more to us than it has ever meant before, and the Christ whom we honor in its celebration should from this day take a larger place in the life of the world.

Christmas may mean more but it will depend upon us. On that first Christmas day the announcement of the birth of the Savior troubled Herod, but it brought joy to the shepherds. Today it will depend upon what our attitude is toward the Master as to the effect of Christmas on our lives. As the pathway of our life runs through the twenty-fifth day of December, in the year of our Lord nineteen hundred eighteen, and on out into the future, that path no doubt will be deflected one way or the other if we seriously contemplate our Lord's claim to our life's allegiance. The important question therefore is, What is our relation to him who so many years ago was born King of the Jews, and who today lives and reigns over all the world?

As we follow the Wise Men in doing homage to the world's King shall we return by the same old road of pleasure and pride, or shall we like them, "return another way." The star did not guide the Wise Men as definitely as we have sometimes reckoned, for they went by way of Jerusalem, the capital of the Jews, and inquired, as a matter of course, of the ruler who reigned there. It is a beautiful tradition which General Lew Wallace weaves into the early chapters of his "Tale of the Christ," but it isn't likely that all the movements of the Wise

Men were on the magic plane there described. They felt their way with some uncertainty, and tried the voices that offered them counsel. They came bowing to royalty, and seeking guidance from earthly potentates, but "they returned to their own country another way"—the way of heavenly counsel, and of the quiet conference together of kindred spirits. And their experience thus interpreted is symbolic of the experience of men who come face to face with the Master.

The shepherds watching their sheep, dull-eyed and listless, were aroused by the heavenly apparition, and doubtless moved through curiosity, visited the stable to which they had been directed, but they returned with wonder-open eyes, full of joy and praise. They may have returned to their shepherding by the same route, but in a more important sense they returned "another way"—the way of joy and hope.

As the fishermen were sitting in their boats mending their nets, they saw no inspiring prospect ahead. No doubt they were bent on being successful fishermen, and devoted themselves to the development of the trade, but they saw nothing beyond a business success, and a comfortable competence in material things. But there passes by a fellow-Galilean with a spring in his step and a gleam in his eye and with a tone of authority in his voice that never was before; and these young men left their father in the boat with the hired servants and followed Jesus. Morning after morning they had come out to the lake and their work, and every evening they had returned by the way of the market, to their comfortable homes and the bed on the roof. But today they went "another way." In the companionship of him who had nowhere to lay his head they walked out into a new world and a new life: a world of service and a life of blessing and joy.

One day as Jesus sat by the well weary, there came a woman, a despised Samaritan woman, to draw water. The conversation seemed commonplace enough at first, but soon it was driving straight toward the blackened life of the woman. She saw the course it was taking and did not welcome it, but sought to divert its practical trend by arguing traditional points of religion which separated Jews from Samaritans. This is not the last time that sin has tried to hide

itself in a religious disputation. But this was no common Jew, for he tore away tradition and went straight to the heart of the woman, leading her to a penitent confession of her sin. No doubt she went back to the village by the same path over which she had come, but with a new hope and a new joy, a new sense of salvation and forgiveness of sins. She went home "another way," and to live a different life. For ought I know it was still necessary for her to make her daily visit to the well to draw water. Her feet may have become weary and her arms may have ached on many a day following this memorable conversation with Jesus. But her conscience was clear and her heart was light, and she daily lived in the refreshing satisfaction which comes from drinking freely and constantly of the water of life.

Not every life that came in contact with the Master during his earth ministry was helped thereby. We may carry such a spirit into the Christmas season that the pathway of our life shall diverge farther from the way of peace and holiness. Herod could not answer the question of those who inquired as to where the King should be born, but he became concerned at once, and was troubled, and all Jerusalem with him. His sinful self-seeking, and his fear of a rival, blinded him to the beauty and innocence of the Bethlehem Babe, and to the glory that shone in the world on that first Christmas day. The knowledge that a King was born but provoked him to more wicked deeds, and confirmed him in his sinful life. So we can not go through this Christmas time and be the same. Either we will go out into the new year in closer companionship with the Master, and sweetened in life through fellowship with his spirit, or we will be driven farther away from him as we seek our own selfish ends.

Near the end of the Master's earth ministry we have the case of the young man who came running, eager and hopeful, but who went away sorrowful. He is one to admire, and as he unaffectedly rehearses his past faithfulness in keeping the commandments, Jesus looked upon him and loved him. But Jesus is on his way to Jerusalem for the last time. He is in need of companions who, after his death, will become apostles, missionaries of the cross. What an opportunity lay before this clean, obe-

dient and manly youth. No wonder someone has named this incident, "The Great Refusal." Jesus made him the offer, but he did not accept it. He held too near his eyes the things he was asked to give up, and could not see the greatness of the offer held out to him in the invitation to follow Jesus. He went away sorrowful. Sorrowful, but he went away. And the offer was never repeated, for Jesus never passed that way again.

The power of Jesus to direct the course of men's lives was not lessened at his death; rather, was it made more potent. An early and conspicuous illustration of the potency of his resurrected life is found in the experience of Paul on his way to Damascus. Armed with the necessary authority and spurred by the zeal of a conscientious but misguided religionist, breathing out threatenings against the followers of Jesus, Paul was on his way to Damascus to apprehend and to kill all that might be found in that city who were of the new Way. But the risen Lord whom Paul persecuted met him on that Syrian road and changed the course of his whole life. Paul was on his way to Damascus carrying death and destruction, but he came back "another way," and became the chief of the apostles and the daring and faithful missionary. Him whom he had hated he now loved with a holy passion, and the gospel which he had despised he now preached with eloquence and power.

Time would fail me to speak of Augustine, Francis of Assisi, Martin Luther, John Wesley, and Samuel and Tacy Hubbard, and all the saints of ancient and modern times who have gone to "their own country another way," having seen the Christ.

We have heard a good deal about "morale" during this war. The one thing necessary to maintain morale, or morals, among men is motive. There may be artificial motives provided, or motives that are genuine but temporary, all of which may serve a good purpose. But the only all-impelling, all-inclusive, enduring motive is the Christian motive. Only personal contact with Jesus can give that. I gave one day's service in the early autumn to the county draft board. At the end of the forenoon's examinations the registrants who had passed the physical examination were assembled to hear a lecture by one of the physicians.

His speech was in the nature of a warning against social vice, and especially against a certain race-destroying disease. The motive which he emphasized was that of fear, fear of being found out. It was good enough as far it went. I was glad to know, and to have the young men who were about to be inducted into army service to know, just what measures the Government was taking to ferret out and stamp out this curse to the race. But to stop where he did seemed to me to be an insult to the integrity and purity of the great majority of the young men addressed. I wanted to supplement the doctor's speech by an appeal to higher motives, and I am sure such an appeal would have met with a response. Personal allegiance to Jesus Christ will carry our boys all the way through the war, and through the peculiarly trying days of a slow demobilization. Private Coral Davis told me this week that the morale of the soldiers in camp broke when the armistice was signed. The motive had been removed, and the boys were working hard to keep out of work, and would hide behind a pine tree six inches in diameter to dodge it. Captain Davis writes from France that sick calls are frequent from boys who try to avoid drill; boys who when the fight was on would march till they dropped, and then get up and "carry on." I do not mean, and these men did not mean, that the boys are going to pieces. But the great incentive to drill and maneuver and march having been removed, it is but natural that there should be a tendency to ease up and let down. My point is that if a life is to be held steady to any course there must be motive. And the only thing that will keep men morally true and spiritually strong is a life intelligently loyal to Jesus Christ and heartily devoted to the Christian cause.

Captain Swiger tells of an experience in Camp Sherman before he went across, when a southern negro was up before a military court. It seems he was a bad negro, and several of the colored soldiers had assembled their razors and joined forces, and had slashed him up pretty badly. The first question asked the darkey on trial was, "What is your name?" To which he responded, "Down in Oklahoma I am 'Bad Bill,' but here I am going to be 'Sweet William.'" It was an apt and fetching answer no doubt. But it will take something else than a court

martial to send Bad Bill back to his own country another way. The spirit of Christ can do that, and no doubt is doing that for many of our soldiers. In the trenches or over the top, facing reality, they have seen Jesus, and will return to their country "another way."

What is true of individuals is true also of institutions, communities and nations. When in the white light of the Master the hideousness of a public evil is revealed, the forces of righteousness are organized to eradicate it from the body politic. A case in point is the passing of human slavery. Slavery was doomed when Jesus came, for there was set going those principles of brotherhood, the spread of which meant death to slavery. But long years went by before the public conscience was sufficiently aroused and the Church awakened to the fact that slavery was a constant denial of brotherhood. When the truth was made evident chattel slavery was wiped from the face of the earth.

Intemperance has outlived slavery because it is entrenched not only in the avarice but in the appetites of men. But our great country is going "another way" and next Wednesday morning we shall witness the last Christmas sun rising over a licensed American saloon.

War, too, is taking its place on the dump-heap of discarded diabolical inventions of the devil, dubbed a god by the Germans. You may wonder why I speak with such confidence when the world is even now only resting under an armistice, following the most destructive and diabolical war of all history. I bank much upon a league of nations. But a league of nations will be but a result, a logical effect of a compelling cause. That cause is the dominating spirit of Christianity that dwells in the heart of the victors, and moves in the councils which shall determine the terms of peace. Never before has war looked so hideous to the eyes of the world. It has always been a frightful and cruel monster in the eyes of those who have the viewpoint of the Master, but never before has the inconsistency of war with Christianity been so evident. It had never occurred to the world before that the Church should prevent war. There have always been those who were willing to accept the responsibility for beginning war, and to glory in it. Not so in this

war. The very fact that the Church has been held responsible for war is the most hopeful sign of the end. In this war the power of the Church has been illustrated, its spirit has been revealed; yea, its life has been developed and its mission broadened, until today Christianity stands before the world vindicated and trusted. My hope is not in President Wilson, who has broken another precedent and crossed the ocean to sit with others who gather about the peace table, except as I believe his ideals and principles represent the enlightened conscience not only of Christian America, but of the Allies as well.

Someone has said that the *bulk* of the argument was against the President's going to Europe, but that the *weight* of the argument was for it. However that may be, I have no patience with the argument from precedent. We want to get away from the past and go "another way." Repeatedly Lloyd-George has counseled his countrymen not to hark back to the pre-war conditions. "What we want," he says, "is a different world." And we must divest ourselves of the easy-going notion that matters will right themselves unaided, and that by the guidance of some magic hand humanity will be steered in a right future course. It will require thought and study and prayer, it will call for work and energy and effort. Already the constitutionally reactionary, and those who have selfish ends to serve, are crying, "Business as before," and are seeking to order social and economic relations after the same selfish purposes. It will require the organized and consecrated efforts of all who believe in the brotherhood of man, to stem these counter currents that are rising to the surface of society at the first prospect of peace.

Great issues are upon us. Trends are being given to human relationships that will lead far out into the future. This is not the time to seek an easy life. Neither is it a time for discouragement or despondency. The future is before us, big with possibility and promising in rewards for faithful service; the rewards of accomplishment in a worth-while cause. Many who would have been helpful in the reconstruction of a waiting world gave their brave lives to usher in this fateful day. Let us consecrate ourselves to the holy task which their sacrifice has placed upon us.

(Continued on page 825)

MISSIONS

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

NEWS FROM JAMAICA

The following are extracts from recent letters received from Secretary William L. Burdick and Dr. C. A. Hansen from Kingston, Jamaica.

December second Dr. Hansen writes:

"Here's another call for literature. We need five hundred 'Religious Beliefs of Seventh Day Baptists,' a few Sabbath Catechisms, and a few others such as you feel you can spare. I shall be delighted to have a few copies of the SABBATH RECORDER.

They would be read and re-read, every line.

Well, today has been an eventful day. Yesterday (Sabbath) we had service all day long with the Free Seventh Day Adventist Church in Kingston, but today it passed in as a Seventh Day Baptist Church. The president, H. L. Mignott, has fully identified himself with us, and his congregation voted today in a regular business meeting to accept our covenant, church name, and constitution, all with slight changes. Over fifty names came in on first vote, and quite a number were not present who are coming our way."

On December 7, Dr. Hansen also wrote:

"This finds Brother Burdick and me at Kingston for a few hours' rest, after a hard run to Bath, where a church of forty members united with us, and Font Hill where about sixteen followed the same course."

Writing of their next trip, he says, "We shall carry our own food on the trip this time. We are planning to be gone four days, then leave out the rest and spend some strength on an effort in Kingston City, the last week before leaving for home. We are hoping to get away by December 22, reaching New York about December 27."

Secretary Burdick writes:

"We have just returned from a long trip to Bath and Font Hill. We tried all of Monday and Tuesday and yesterday (Wednesday) forenoon to get a car at a reasonable price, but failed. Yesterday we started at 3 p. m. for Bath on a truck with fifteen

others. We were five hours making the fifty miles, and did not arrive till 8 o'clock; but the people were waiting. We had a two-hour meeting, at the closing of which the church voted to join the Seventh Day Baptists. We got a car and driver at Bath at sixteen cents a mile and went to Font Hill, where we had another meeting, and the church voted to join us. We were all sick last night, and have been poorly today. The occasion was some bread that we bought on the way.

"We plan two more trips out of Kingston, which will take a week; then we want one more week of meetings here in Kingston, and plan to sail for home the twenty-second, on the United Fruit Company's steamship."

Before Dr. Hansen and Secretary Burdick reached Jamaica word had been sent to us that two little churches had organized as Seventh Day Baptist churches.

We have sent several packages of tracts, SABBATH RECORDERS, and Sabbath school helps to the island.

Urgent calls have come to us that we send them some secondhand singing books. If interested friends would like to send them singing books—from ten to fifty copies, write to the undersigned for directions about sending them.

WILLARD D. BURDICK.

425 Center Street,
Dunellen, N. J.

THE CHRISTIAN MISSIONARY MESSAGE

II

THE BIRTH FROM ABOVE AND BROTHERLINESS

III. The third item of paramount importance in the Christian missionary's message is that man "must be born from above."

There has been a good deal of stumbling over this, but it was plainly taught by Christ and is very important. Nicodemus stumbled over it and teachers have since. The confusion has come partly because some who discuss it have not been born from above and therefore can not understand it; and partly because of the way the doctrine has been explained.

The whole matter rests upon the fact that man has two natures, a lower and a higher nature. The lower nature prompts him to do those things that are wrong and the higher those that are right; or in other

words the lower nature prompts him to follow the things of sin and selfishness, the higher would lead him to follow Christ and the things of righteousness. This is according to the Word, to psychology, and to experience. Paul tells us, in speaking of this matter, "When I would do good evil is present with me." "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." You know that this conflict is going on in your own soul, that when you would do good evil is present with you; that there is a temptation to get the best of your fellowmen in some way, while the higher nature prompts you to lead an unselfish life; you are tempted to yield to ill temper, while the higher life pleads for the life of patience and love; a temptation to yield to passions and appetites, while the higher nature pleads for a life of purity. The lower nature would lead to sin and shame, the higher protests, and would lead to a life of nobility and Christlikeness. This battle is constantly being fought in every heart.

In the birth from above man decides to follow the good and resist the evil now and forevermore; or in other words to follow Christ and resist the evil, to make the higher nature supreme and to crush the lower out. It is a complete facing about; it is the rejecting of every form of evil at all times. It is the doing of what Christ would have one do in everything and at all times. Paul describes this when he says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

This decision, with the resultant change, may come in the first hours of self-conscienceness or at any time thereafter, but when it comes it marks the birth from above. This decision is the beginning of the Christian life. It may come gradually or it may come suddenly. It may come so early in life that one does not remember it, but when it comes it is the birth from above. "Ye must be born again."

Though in being born from above one makes a decision to follow the right, that does not mean that the lower nature will no longer appeal to one to do evil. It will appeal to one, and here is where temptation and the fight for character comes in. It is a constant fight till the evil nature is entirely crushed.

To get men to make the decision to follow the right and to continue to do so after they have made the decision is the work of missions, the church, the ministry, and all Christians. All efforts and all institutions should be made to contribute to this end.

This is but one side of the birth from above. The other is God's side. In the first item of our message we said that God is love. Love is that attribute in God by which he is eternally moved to communicate himself and all that is his to his creatures. When man has sinned he needs forgiveness. God's love prompts him to forgive man when he turns away from sin and to bestow his favor, or approval, upon man. God's love makes him long to forgive men and to bestow his favor.

Before man turns away from his sin, God through Christ is wooing him away from sin and pleading with him to come and be forgiven. God never leaves man to himself till man has forever closed his soul to God.

After man has made the decision, the Father's help is his in the matter of holding to his purpose, conquering evil and making the fight for character. God's presence and help is offered man in the way of directing his life. Man may have the guidance of God every step if he will. The Father is present to enter into everything that pertains to those who trust him.

This then is the message of the gospel that man must turn from evil, come to the Father's house and abide there, and that the Father will forgive him, bestow upon him his approval, and sustain, guide and help him every step of the way.

The Christian's missionary message should constantly emphasize the truth that men having accepted Christ ought to live loving and Godly lives, enter into the world's work and the work of Christianizing all nations and producing a universal brotherhood completely good. In other words, the Christian missionary's message must be such as to nurture the believers and lead them to brotherly living.

Next to the love and the Fatherhood of God, and based upon it, stands the brotherhood of all men. This is at the heart of the Christian message. The brotherhood of all men rests upon the fact that God is Father of all. The tie that binds people together in families is a common parentage; the tie that binds all men into a universal brotherhood completely good is a common

Father and God. Christianity proclaims the brotherhood of all men and this has been one of its strongest points and greatest glory. The world has advanced a long way toward this ideal, but the journey has only just commenced. The unkind, cruel and unbrotherly things still practiced in the most advanced communities are appalling. There is still so little regard for the feelings of others, and often for the rights, that the heart grows sick at the thought of them. The Christian missionary's message is that all men should be brotherly as Christ was brotherly to all men and to all races.

This spirit and principle of brotherliness is at the basis of Christian missions. It is only those who do not have a brotherly spirit that do not care for missions. They live and care for themselves, but the man with a heart of love longs to bring to all men the things he enjoys as a follower of Christ. Therefore the Christian missionary's message is a constant appeal that the disciples of Christ enter into the world's work advance every worthy reform and Christianize the whole world in their day.

HISTORY OF THE WEST EDMESTON SEVENTH DAY BAPTIST CHURCH

GENE C. ROGERS

(Read at the Brookfield Centennial)

The records of the West Edmeston Church were burned in a fire that consumed the Stillman harness shop in West Edmeston on September 24, 1879.

Rev. J. B. Clarke, Deacon Ransom T. Stillman, Morell Coon and Charles Stillman were a committee to restore such records and the comparatively complete records of the establishment and early history of the church which we now have is the result of much careful, thorough and persistent labor on the part of the loyal, scholarly and saintly pastor and faithful Christian brothers of that committee.

The church was constituted September 28, 1823, as the Third Seventh Day Baptist Church of Brookfield.

The first "meeting house" which had been built sometime before was located about one half mile north of South Brookfield on the east side of Beaver Creek.

The original members of the new church had been members of the First and Second Brookfield churches who believed that not

only their convenience, but the interest of God's cause as well, required the formation of another church. They called a council the members of which were Elders William B. Maxson, Henry Clarke, Deacons William Utter, Ethan Clarke, of the First Church; Elder Eli S. Bailey and Deacons Saunders, Langworthy and Silas Spencer, of the Second Church. Elder Matthew Stillman, of Rhode Island, being present also sat in the council by invitation.

Elder Eli S. Bailey was made moderator of the council and Deacon Silas Spencer, clerk.

After hearing the reasons advanced by the advocates of the new church, and studying the proposed articles of faith and covenant, the council approved of the movement and proceeded with the ordination services.

Elder Henry Clarke gave the right hand of fellowship for the council and Elder Daniel Coon received the same in behalf of the new church.

The first officers of this Third Seventh Day Baptist Church of Brookfield were: Pastor, Daniel Coon; deacons, Joshua Maxson and Samuel P. Burdick; clerk, Adin Burdick.

Eighty persons enrolled as original members of the church. Among them the names Burdick, Coon, Crandall, Maxson, Stillman and Clarke predominate.

During the following twenty years many of the members located at or near the village of West Edmeston and at a meeting held at the schoolhouse in that village in the evening of April 22, 1843, "for the purpose of organizing a society and electing trustees to build a Seventh Day Baptist meeting house," Elijah H. Coon was chosen moderator and Enoch K. Crandall secretary.

A resolution was adopted providing that the society should be called the "West Edmeston Seventh Day Baptist Society." Ephraim Maxson, Elijah H. Coon, Ezra Coon, John S. Coon and Alexander M. Covey were elected trustees.

At a meeting of the trustees held at the house of Ephraim Maxson on April 8, 1844 a resolution was adopted providing that the new meeting house should be dedicated on the twenty-fifth day of the same month and that "Elder Eli S. Bailey be invited to preach the dedicating discourse, and in case that he can not come, that Elder Giles M.

Langworthy be invited to supply his place." It was further resolved that Elder Crandall be invited to attend the dedication.

For ten years thereafter, from 1844 to 1854, Sabbath services were held alternately at the old meeting house near South Brookfield and at the new meeting house at West Edmeston.

In 1854 the old meeting house was abandoned, services were held regularly at West Edmeston from that time on, and a little later the name of the church was changed from the Third Seventh Day Baptist Church of Brookfield to the West Edmeston Seventh Day Baptist Church.

The terms of service of the preachers who served the church prior to 1841 can not be stated definitely.

Daniel Coon, the first pastor, served several years. He was succeeded by Samuel B. Crandall who also served several years. He was succeeded by Varnum Hull who served one year.

In 1841 Elder Eli S. Bailey, a resident minister and physician of Brookfield became pastor and served until 1844.

Elder Bailey was succeeded by Elder Giles M. Langworthy who served one year.

Elder Samuel B. Crandall again became pastor in 1845 and served until 1850, the year of his death.

Elder Eli S. Bailey again became pastor in 1850 and served five years, until 1855.

Elder Lebbeus M. Cottrell was the next pastor after Elder Bailey's second term of service and served three years, until 1860.

Elder John P. Hunting was pastor from April 1, 1860, to 1863.

Elder Alexander Campbell was pastor from 1863 to 1866.

Elder J. B. Clarke became pastor of the church on April 1, 1866, and for nineteen years he gave the best years of his life and the best of himself in every way to the service of the church and the community.

Elder Clayton A. Burdick became pastor in June, 1885, and served until April 1, 1889.

Elder A. Lawrence became pastor in April, 1889, and served four years.

Martin Sindall, then a student at Alfred Theological Seminary, became pastor in July, 1893, and his ordination to the gospel ministry was with this church on the twenty-fifth day of the same month. He was pastor until September, 1895, when he resigned to accept a call from the First and

Second Verona churches and the Utica people to become their pastor.

Rev. C. A. Burdick, of the Second Brookfield Church, and Rev. J. A. Platts, of the First Brookfield Church, supplied the desk of this church on alternate Sabbaths for one year until September, 1896.

Rev. Madison Harry, from Independence, N. Y., became pastor in September, 1896, and served four years.

In April, 1900, Mr. Ira J. Ordway, of Chicago, wrote Brother Orson Champlin recommending Dr. Arnold C. Davis, Jr., who was then just completing a course of training for the practice of medicine in Chicago, explaining that Dr. Davis would accept the pastorate of a small church and undertake the duties of that position in connection with the practice of medicine.

The ministerial committee communicated with Dr. Davis with the result that he became pastor in September, 1900.

From the very beginning of his work he was a power for good in the community. His earnest preaching which had the charm and force of a friend speaking from the fullness of a loving heart personally to each member of his congregation, his skillful ministrations to the sick, and above all his loving Christlike character, endeared him to every person in the community. His tragic death on May 24, 1908, brought a sense of personal grief and loss to everybody. The blessings to humanity from his brief life of love and service can not be measured by human comprehension but we know that each soul that came within the influence of his personality was charged with a spirit of love and charity that can never grow old or die.

Esle Randolph served as pastor during the summer of 1908.

Rev. Riley G. Davis succeeded Brother Randolph and served nearly three years.

Herbert Lewis Polan became pastor on August 3, 1912, and served three months.

Rev. Edgar D. Van Horn who was then pastor of the New York City Church, spent his vacation in the summer of 1914 in West Edmeston and acted as pastor of the church.

Rev. John T. Davis succeeded Rev. Edgar D. Van Horn and was pastor nearly two years.

Rev. Alonzo G. Crofoot became pastor on December 5, 1914, and served until June

(Continued on page 825)

WOMAN'S WORK

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

BEHOLD! A STAR!

On many a silent hill, through earth's wide spaces,
Stands many an eager watcher uplifting wistful eyes:

For each expectant one a star is rising,
And lo, its fair appearing illumines all the skies.

Some there be grown old in years of waiting,
And some there be with wondering eyes of youth,

For whom the splendor bursts with sudden glory
And in its light they glimpse domains of Truth.

But be they wisemen honored in high places,
Or shepherd-folk upon some friendly hill,
The star proclaims for them a wondrous message
Of coming peace that all the earth shall fill.

Out on the night there sounds a heavenly music:
"Peace on earth," they hear the angels sing,
And in their hearts the music finds an echo,
They rise to give their offerings to the King.

And meeting humbly at the Christ-Child's manger,
From East or West, from palace or sheep-fold,
It matters not from whence or how they gather
They find in Him the Peace so long foretold.

Rise up, O sons of men! Seek out thy hilltops.
Behold the Star that shines out in the night.
Go forth towards the manger of the Christ-Child
And follow on, to find in Him the Light.

Thus shall the peace that passeth understanding
Fill all our hearts, and war and hatred cease,
Thus shall the Christ be born anew within you
And usher in the golden age of peace.

—The Woman's Press.

A DAY IN TOKIO

SUSIE M. BURDICK

I promised myself—and others—to write of the day in Tokio, Japan, on my return trip from America, last February. I have been slow about fulfilling my promise.

Two of my Yokohama friends met me, were at the wharf before the steamer was alongside. They were going "up to Tokio." (It is never *down* to Tokio.) And I was to go with them. My especial companion was Kido Jun San, a teacher for many years in the Woman's Bible school of the Woman's Union Mission of Yokohama. This was a trip of about one hour by train.

We reached there a little before noon

and Miss Kido said we were to lunch at the "Wannamaker Department Store of Tokio." Doubtless there never was a store in America stocked with such piles and piles of gorgeously colored fabrics and ready-made garments. Evidently it was all for the Japanese. I seemed to be the only foreigner in the crowd—and it *was* crowded. It was with difficulty that we found seats in either of the two large dining rooms.

As the people came in and seated themselves before each party was placed a tray with a teapot of tea and cups and after a short delay a covered laquered box was brought to each one with a new pair of chop sticks wrapped in oiled paper. Opening the box it was found to contain hot, boiled rice, one-half of the top covered with chopped meat and the other half with hard-boiled egg, minced fine, and in the center an arrangement of sea-weed and other relish. 'Twas very good only to my unaccustomed taste sweetened meat was a bit strange. After this came a preparation of egg, bamboo and fish and some sandwiches—the last concession to me, a foreigner.

After dinner there was a visit to a famous temple. The best part of that was, as we were resting a bit under a tree back of the temple, suddenly we heard singing, Miss Kido laid her hand on my arm with, "Hear that! Singing! Christians! It's the song that goes with the story of the Prodigal Son." To my ears it sounded like the Swanee River. Soon we saw them, two men and a woman. "I must speak to her," said Miss Kido and away the tiny woman went making her way through the crowd. I saw them meet. Much low bowing, a few words, more bowing and Miss Kido was back again. "I told her my name, where I live and that I am also a Christian. She told me her name, where she lives and that their object here is to sell Bibles. I told her that it is a good work they are doing and I wished them well." It was a dear little incident showing that I am getting back to mission lands. What land should not be a mission land, I wonder!

After this came what seemed to be the real object of the visit to Tokio—a visit to a Christian book store and the buying of books for herself and for the school she represented. It was getting rather late in the afternoon but Miss Kido said, "I no-

ticed, when we were in the restaurant, that you have a white ribbon on your dress and I thought you might like to go to the W. C. T. U. headquarters." I certainly was glad to go there. After a short walk we came to what seemed a rather small residence with the Woman's Christian Temperance Union sign in Chinese characters. Once inside the door and before stepping up on the floor we did what we had done in the store, Miss Kido stepped out of her street sandals and put on some clean straw ones for the house while some cloth covers were given me with which to cover my shoes.

Two young women were working in the office and very quickly tea and cakes were brought. There was much conversation in a, to me, unknown tongue and evidently not all was happy. I could hear, "Osaka" and again "Osaka" and knew they were discussing the national convention to be held in that city in April which Miss Kido had joyfully told me was to be attended by Miss Anna Gordon, the world's president. A cablegram was put in my hands and the sadness explained. Miss Gordon would not be able to come.

It grew upon me rather slowly that this spot in which I found myself and where evidently much that was worth-while was being done was the national headquarters and that upstairs in that very house Madam Kaji Yajima was lying on her sick-bed.

This remarkable woman, ninety years old, has had a wonderful record. For years she was a force in the educational world of Japan. Growing more and more interested in temperance and other reforms she became the national president of the Woman's Christian Temperance Union. In 1920, in her eighty-eighth year, she went to London to attend the World's Convention of the W. C. T. U. and since her return she has been to America in the interest of world peace. This seems to have been too much for her and ever since her return she has been frail and ill but alive to the questions of the day and interested in them, feeling that God still has work for her to do.

I was told that she would see me. Such a glorified face! She stretched out her arms to me, took my hand and kissed it. We could only converse with our eyes. She directed that a little scroll written by her own hand be given me. "Consider the birds of the air," was the text when translated and you may know I treasure it. I was

in the room but a moment but it glorified the day and the memory of it still gladdens me.

The foregoing letter was written months ago but for some reason not finished and sent on. Then, the first of September, came the terrible earthquake in Japan. This letter seemed to become ancient history and entirely out of place. Last week Mrs. Katherine Willard Eddy, of the Y. W. C. A., came again to speak to our girls. She was in Tokio at the time of the great catastrophe and I eagerly asked her about Madam Kaji Yujima and the places I had visited. The "Wannamaker Shop of Tokio" with all its beautiful merchandise, was in ashes; the temple still stands while all about it is in ruins and right there was great loss of life. Mrs. Eddy said that when they saw that the temple had escaped the general destruction they supposed the Japanese would at once claim it as an evidence of the superiority of Buddhism. "What do you suppose they said? They said, "The idol saved himself but he saved no one else."

The National W. C. T. U. headquarters was destroyed but Madam Kaji Yujima was not injured. Loving hands rescued her and carried her on her bed far out of the city and there she is still interested in every thing.

Mrs. Eddy said that the W. C. T. U. has a fine name in Japan and representatives of that organization have been, and are active in relief work. "Just hear what a beautiful thing they did," and she told how in a certain part of Tokio was located the red-light district, in which there were four thousand registered women. Out of the ruins one thousand bodies were recovered. Where the others met their fate or were wandering no one knew. Said the women of the W. C. T. U., "Who will remember these poor creatures if we do not?" On a certain day they gathered at the place and held a service of prayer for them.

In the new Tokio they are hoping to do away with this infamous, segregated district. They made, some time ago, a fruitless effort to this end. They long for the prayers of people who pray that a better Tokio may arise from what is now in ashes.

November 8, 1923.

WORKER'S EXCHANGE

Farina, Ill.

The Farina Seventh Day Baptist Church is rejoicing at this time over the many church activities that are being entered into, causing them to be a success. The yearly meeting held in October in our church was not attended by a large delegation from Stone Fort, on account of muddy roads, but Elder Ellis Lewis brought us an inspiring sermon on Sabbath morning, and we appreciated his presence at each service and his daughter's as well. The ladies of the church under the leadership of the president of the Ladies' Aid with the help of some from outside, held a bazaar December 6, which netted over \$100. The Sabbath school, under the direction of Pastor Hutchins, and his worthy helpers, is working on a cantata, "The Guest of Bethlehem," to be given at Christmas time.

We all appreciated a visit from Elder Seager, a former pastor, who on December 1 gave us a wonderful message from the pulpit, and during his stay here, helped to officiate at the funeral of one of our oldest and dearly beloved members, Mrs. Hewitt. He also sang one of his beautiful and touching songs.

Ever so many members of the Sabbath school gathered together and sent to one of the teachers in the Fouke School, who is a member of our church, a box of pretty and useful gifts showing our appreciation of her work and reminding her of her friends in the home church. The annual canvass of the society was taken November 4. The society made free will offerings recently of \$150, paying for the piano that was placed in our church last year. There are many other things of interest that I would be glad to write about, but time and space forbid more at this time.

LETTIE C. FERRILL.

December 12, 1923.

"Remember that time is money," said Benjamin Franklin in his "Advice to a Young Tradesman." Just as truly it may be said, time is knowledge and wisdom, time is opportunity and power, time is skill and achievement. It may be all these, and more, as it is carefully conserved and used to advantage in these or other realms.—
The Baptist.

HISTORY OF THE WEST EDMESTON SEVENTH DAY BAPTIST CHURCH

(Continued from page 822)

1917, when he resigned to become pastor of the Marlboro Church in New Jersey.

Rev. Leon D. Burdick became pastor in July, 1917, and served until June 1, 1919.

Mrs. Lena G. Crofoot has been pastor since November 1, 1919.

The first deacons of the church were Joshua Maxson and Samuel P. Burdick.

Deacon Ephraim Maxson who held the office many years, died on April 5, 1873.

Deacon Ransom T. Stillman who also served many years, died at his home in Brookfield July 22, 1898, having moved from West Edmeston to that place several years before.

Deacon William H. Burdick moved to Leonardsville and transferred his membership to the church there March 31, 1888.

Thomas T. Burdick and Halsey H. Williams were ordained to the office of deacon August 14, 1888.

On November 14, 1901, after the death of Deacon Williams and the removal of Deacon Thomas T. Burdick to Alfred, Laurentine Stephens and Frederick H. White were ordained to the office of deacon.

"ANOTHER WAY"

(Continued from page 818)

As we come into the presence of the Prince of Peace at this Christmas time, during the world armistice, let us determine by the help of God, and so far as our power goes, to convert the armistice into a peace genuine and lasting. When we have offered here our gifts to the King let us return to our homes and out into the future "another way," the way of consecration and service, the way of the holy guidance and blessed companionship of the Son of Mary, God's Christmas gift to the world.

THE JAMAICA FUND

As Reported to the Sabbath Recorder to December 20, 1923

"I was at Battle Creek".....	\$30.00
"I was not at Battle Creek".....	66.00
Total.....	\$96.00

Make all remittances to F. J. Hubbard, Plainfield, N. J., or to S. H. Davis, Westerly, R. I.

YOUNG PEOPLE'S WORK

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

DO BETTER STILL

EXECUTIVE COMMITTEE OF THE MILTON
CHRISTIAN ENDEAVOR SOCIETY
Christian Endeavor Topic for Sabbath Day,
January 5, 1924

DAILY READINGS

Sunday—Better praying (Luke 18: 9-14)
Monday—Better giving (Matt. 6: 1-4)
Tuesday—Better service (Luke 16: 1-13)
Wednesday—Better friendship (1 Sam. 18: 1-4)
Thursday—Better reading (Josh. 1: 1-8)
Friday—Better living (1 Pet. 3: 13-17)
Sabbath Day—Topic: Do Better Still. (Phil. 3: 12-14). (Consecration meeting)

We are all making resolutions at this time of the year, and what two words could make a resolution as simple and yet as large in its meaning as "Better Still"; "Better Still" in our praying, our giving, our service, our friendships, our reading and in all our living. This brings us a large program, yet not too large, is it?

The following suggestions, some new and some old, are sent in by the Executive Committee of the Milton Christian Endeavor and they come with the hope that they will help in a little way to help you to make this a "Better Still" year in your work.

TO THE PRESIDENT

In most societies the president is called upon to almost force his committees to work. In a few societies the members of the executive committee to do their work faithfully and well. They are anxious to make the society a success and to keep the members interested. The president, of course, should be ready to help the officers along if they get sluggish. He should be ready and willing to help at any time that he is called upon. In the meetings I believe he is *better* if he is *still*. By this I mean that some presidents think that they must speak every time there is a pause in the meeting. A president can not make a "Better Still" society without the help and co-operation of the other officers and members.

TO THE CORRESPONDING SECRETARY

Did you ever keep a card index which

included all reports, lists of officers and members of the society; a record of all pledges and the date of their payment; a list of the Tenth Legioners, the Comrades of the Quiet Hour, the Efficiency rating; a list of the Life Work Recruits, the non-residents,—all important data received from the board? Try it and see if it does not help you to make your work "Better Still." You know that only by co-operation on the part of the individuals can we make our society "Better Still."

TO THE TREASURER

Every treasurer should have and use a budget. Monthly or weekly pledges will help greatly in securing money for society expenses. If the society is to do and be "Better Still," the treasurer must do his share. He should think of new ways of taking the offerings, if he does not depend upon the pledge system. Possibly a self-denial week would help the finances. A dime or a quarter offering also should bring results. Advertise it! The finance committee might co-operate with the social committee for a social which will leave a surplus in the treasury.

TO THE PRAYER MEETING COMMITTEE

The prayer meeting committee, while it should always be on the lookout for new plans and interesting ways of holding meetings, should always remember to emphasize prayer. Whenever a group of persons or a whole society gets the real spirit of prayer, a great blessing is bound to result, and "Better Still" attainments can not help but follow. Since the attitude of prayer is largely personal, personal work is necessary to cultivate it in a society.

Let the prayer meeting committee emphasize prayer.

TO THE LOOKOUT COMMITTEE

The responsibility of inviting all young people, eligible for membership in the society is a great one and one in which not only the committee, but the whole society have some responsibility. Furthermore, this committee should be sure that all visitors are given a real welcome and made to feel acquainted as far as possible. The most effective work of this kind, and the work which will make a "Better Still" society is done by the whole society, with the lookout committee leading and suggesting. What Christian Endeavor society will fail to succeed if each member extends the

hand of Christian fellowship and imparts enthusiasm to all its activities.

TO THE MISSIONARY COMMITTEE

Someone says that missionary meetings are dry; but they are so only when the leader has not prepared his lesson. Supposing you stop for just five minutes some day, at least two weeks before you lead, and find out the subject for discussion. Then keeping it in mind, read the papers and magazines as usual and you will be surprised by the number of facts concerning the topic which you will find. A "Better Still" leader of a missionary meeting is thoroughly prepared. "He has," as one of our professors in college says, "read himself full," and is ready now to give it to you. "Better Still," get your members to work for you and each will receive the good. By way of suggestion, have you ever used stereopticon or motion pictures as a means of supplementing the lesson material? Try it!

FOR THE QUIET HOUR

We are all more or less familiar with the radio and its fundamental principles. We know that if we wish to receive a message, or hear music, we must "tune in" until our machine receives from the sending station that which we wish to hear.

A comparison might be drawn between this sending station of the radio, and the wonderful power house of our heavenly Father. Before we receive the help and inspiration which we need and before we can enjoy true happiness we must "tune in" and adjust ourselves to certain conditions which are necessary to be fulfilled. Christ and his teachings are our spiritual power houses, and we must prepare ourselves to receive the marvelous messages through prayer and quiet communion with the Master. We need prayer and prayer-life! In what better way can a "Better Still" Christian Endeavor be attained than through the quiet, helpful attitude of prayer?

FOR THE PASTORS

The wide-awake pastor who has regard for his calling as shepherd of young people and for the progress of the church and kingdom will be glad for the timely appearance of the topic, *Better Still*. He will eagerly and tactfully watch and co-operate with the young people to see that the suggestions and inspiration of the topic become a vital part of their plans, work, loyalty,

prayers, religious life and spirituality. It seems unthinkable that a pastor would permit the possibilities bound up in the young people to go undeveloped or partially used.

If the pastor believes deeply that the young people of today are to be the leaders and workers of tomorrow then with all his genius of leadership and soul will he lay himself out to:

B-ack them,
E-ncourage them,
T-rust them,
T-each them,
E-mploy them,
R-eward them.

One result alone will obtain in such a society—a *better* group of earnest, devoted workers pulling for Christ and the Church.

A SUGGESTION FOR THE MEETING

Why not let this meeting take the form of a model executive committee meeting. Let each officer and committee chairman tell his plans for future work. (Tell him about it beforehand, so that he will be sure to be prepared.) Give opportunity for general participation by following each talk with an open discussion of the work of that office or committee, and by closing the meeting with a discussion of ways in which the society as a whole, can be made "Better Still."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One thing which we need as individuals and as societies is better praying. No doubt many of you feel as I sometimes do, that you do not know what you should pray for. Perhaps you feel that your prayers are too formal, and are not sincere. I have been in churches where it seemed as if the prayers offered were merely a repetition of words, with no feeling expressed in them. But in our praying, as in singing, we should pray from our hearts, in other words really *feel* what we say, and let our words be the expression of our heart's desires. Then we shall get results, and God will answer our prayers, for, "The effectual, fervent, prayer of a righteous man availeth much."

Along with better praying we need better service. We need more consecrated workers if our cause is to go forward. New fields are opening for Seventh Day Baptists, where men and women are asking for

our help. Where are the workers who will render this *better* service for the Master? "Pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

A contest for new members could be carried out by dividing the society into two sides, the Suns and the Moons, with two members of the Lookout Committee as captains. On a large sheet of cardboard write the names of the members of both sides and rule the rest off for the record to be kept each week for three months, or as long as the contest lasts. Stars, moons, and suns, can be cut from gilt paper. Each Junior who brings a visitor has a star placed by his name, no matter which side he belongs to. When a Junior succeeds, with the consent of the superintendent, in gaining a new member whether trial or active (and nearly all should be placed on the trial list until they become accustomed to the work of the society or reach the age of seven years, or whatever age your constitution requires) he should be given a star or a moon, depending on which side he belongs to, in the space by his name. The stars are to count one point and the suns and moons five points. At the end of the contest the winning side can be given a social by the losing side.

A MISSIONARY READING CIRCLE CONTEST

MRS. A. L. DAVIS

Missionary Committee Chairman

The Ashaway Christian Endeavor society, through its Missionary Committee has organized a Missionary Reading Circle Contest, which is proving very interesting as well as instructive. The books used are: *Brother Van, Up From Slavery, The Black Bearded Barbarian, and the White Queen of Okoyong.*

The whole society is divided into two groups—the boys on one side and the girls on the other. The purpose is to get as many people as possible to read these books, not only Christian Endeavorers, but others as well. Each book read counts one point. Outsiders reading the books count as much as Endeavorers, the points going to the side

securing the readers. The losing side is to give an entertainment to the winning side. The contest is to close January 1, 1924. It is lots of fun.

CO-OPERATION AS A FACTOR IN SERVICE

MAURICE SAYRE

Co-operation means everything to us as workers for Christ. Without team work we can do practically nothing. It is the power of numbers that makes the gain. A football game may be won or lost by the playing of one man. It takes the co-operation of exactly eleven men to win the game. One man failing to run interference for his partner may spoil the chance for a touchdown by letting an opposing man in to stop the runner. This is a very good example of what co-operation means to the Christian world. It may not be so apparent as in football, but one person who is failing to do his work may be utterly ignorant of the fact that he is influencing someone else; causing the failure of possibly two or three people who have been following his example. We need to work together, side by side, doing everything in our power to influence others in the right way. We can not expect to do good in this world if we are not living the right kind of life. A person who pretends to be living a good life, and is not, does much harm. The hypocrite is our greatest menace. If we all show by our daily life the Christian spirit in everything that we do, we will have a powerful influence on the people with whom we come in contact. The life that we live every day is the one that shows our very innermost attitude toward Christ.

But let us remember that perfect co-operation, perfect team work in well organized effort in Christian Endeavor work, may bring success without any real dependence on God, exactly as is the case where you have perfect co-operation and team work in a football team.

So, while we are emphasizing the importance and the worth of co-operation among ourselves in our Christian Endeavor work, let us not forget that the most important thing in each and every case is co-operation with God, perfect and complete reliance upon his guiding hand, perfect and complete dependence upon the directions which he has given us in his Word.

Albion, Wis.

CHILDREN'S PAGE

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

THAT WONDROUS NIGHT

Did the stars more brightly shine
On that night so far away
When the angel's song divine
Woke the first glad Christmas Day?

Did the winds more softly blow
'Mong the olive trees afar,
While above the stable low
Hung that glowing, guiding star?

O'er that lowly manger-bed,
Was there only cloudless blue,
As the night, its wings outspread,
Held the earth in slumber true?

Wondrous night! Then to the earth
Came the babe in manger small,
Love and Peace then had their birth
As a deathless gift to all.
—Normal Instructor-Primary Plans.

NEW YEAR PLANS

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
January 5, 1924

DAILY READINGS

Sunday—God in our plans (Jas. 4: 15)
Monday—Plans for praying (Ps. 5: 1-3)
Tuesday—For church attendance (Heb. 10: 25)
Wednesday—For giving (Acts 20: 35)
Thursday—For helpfulness (Isa. 41: 6)
Friday—For benevolence (Acts 9: 36)
Sabbath Day—Topic, Our Plans for the New
Year (2 Pet. 1: 1-8) Consecration
meeting.

Our Conference year begins with July and at that time new plans were made for our Junior work for this year and these were sent your superintendent. I hope all of the superintendents are trying to carry out at least some of the plans, but they can't make a success of them unless you Juniors work with all your might. So now I am going to mention several plans that we should carry out for the rest of our Conference year. If you are already doing them try this new year to do them just a little better each time; if you are not doing them, now is a good time to begin, and if you work doubly hard you can catch up with the others.

Attend every meeting, business meeting and social and do your part of the work. Be there on time and remember that you go to God's house to worship him and learn about him and not to romp and play and attract other Junior's minds from the lesson. Look up the lesson in the RECORDER and the *Junior Christian Endeavor World* before you go to Junior so as to have something ready to say for the testimony meetings. Join the Quiet Hour, it only takes five minutes every day and if you are a member try harder to keep your pledge. Join the Tenth Legion and give at least one-tenth of your money for Jesus' work—part of this money this year can go to help fill the Chinese shoe you are soon to receive. Learn the memory work each week. Try to get other boys and girls interested in becoming members. Join the mission study class. And above all try to live as Jesus wants you to live. Give your hearts to him, be baptized and join the church. Juniors, the best way to start this new year right is by giving your hearts to Jesus. How many will? How happy you will make Jesus, yourself, and everyone else.

Let's everyone learn this beautiful piece of poetry and try to live up to its teaching all through the year and if we do when 1925 comes around we will be even better and happier than we are now.

WHAT I WOULD BE

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and
lift. —Howard Arnold Walter.

This year all the topics on this page are to be for Juniors and all helps for the superintendents will be on the Young People's page. The best part of it all, too, is that these articles are to be written by the Junior superintendents and friends of the Juniors. Some splendid ones have already come in, boys and girls, and the others will be just as good, I know, and you'll enjoy reading each one.

This tells what the Marlboro society is doing. "Sometimes we play a game. A child is sent to the blackboard, he thinks

of some Bible character and tells several things about whom he is thinking. The children have turns in guessing each letter of the name. The society is divided into two groups, each with a captain. Five points are gained by each member each week for attendance, punctuality, Bible brought, answering with a verse at roll call, good behavior. When five hundred points are gained by one side a social is held. We have Bible drills every week, most all know the books of the Bible. Money has been given to the Young People's Board, the church, and to help support a Chinese girl."

THE BOYHOOD OF JESUS

Lesson Seven.—On the Hillside

Text—1 Samuel 17:39-49

The five little folks were eagerly waiting for Miss Alice to begin. Miss Alice looked at each smiling face and then said softly, "Every little head bowed, every little hand folded and every little eye shut tight.

Heavenly Father, ever loving,
Hear thy children as we pray,
Fill our hearts with love and kindness,
Guard and keep us through the day.
Amen."

REVIEW

"Jimmie, when Jesus was just about as big as you, what did he like to do in the evening?"

"He liked to sit on the roof of his house," Jimmie answered.

"What kind of a roof did his house have, Helen?"

"It was a flat roof, with a wall around it."

"Richard, what could they see when he and his mother sat on this roof?"

"They could see the hills, way off," Helen said.

"When he began to get sleepy, what did he ask his mother for, Esther?"

"A story."

"Did you remember to ask mother to tell you the story of Jesus' grandfather, Hilda?"

"Yes, Miss Alice."

"Who can tell me what the grandfather's name was?"

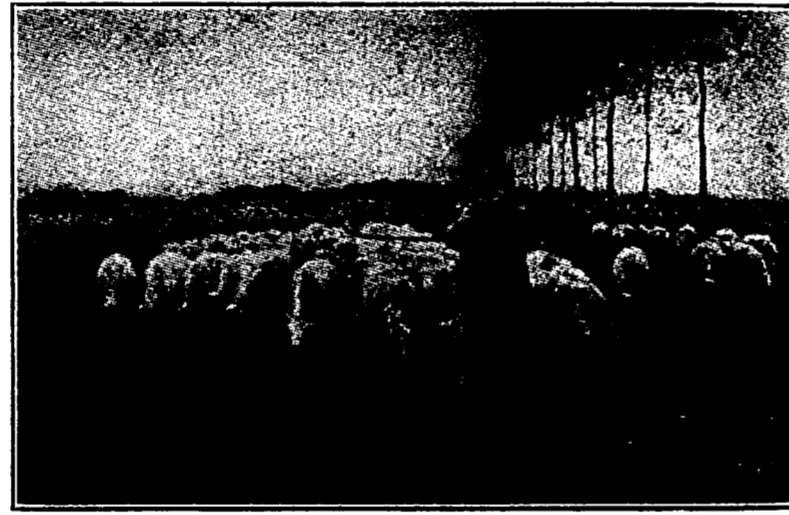
"I can, Miss Alice," spoke up Richard, "it was David."

THE STORY

Out on the hillsides near Jesus' home were many, many sheep and little lambs. There were shepherds to care for the sheep

so that they wouldn't get lost in the bushes or caught by hungry wolves and lions.

Jesus loved the sheep and many a sunny afternoon, I am sure, he would run up on the hills to play with them and talk to the shepherds. And then, one afternoon when the sun was particularly warm, I can imagine Jesus climbed the hill and found the sheep and shepherds resting in the shade of some big trees. Jesus was pretty warm and doubtless glad to rest with them. Like other boys, he began to ask questions and wish he, too, could watch the sheep. And can't you hear one of the old shepherds say to him, "My boy, you will have to grow to be a big man before you can watch sheep. You see you could not protect the sheep from the wild animals, unless you are large and strong."



And Jesus answered, "But I know about a boy who took wonderful care of the sheep once and even killed a lion and a bear, and he wasn't *much* bigger than I am."

"Tell us about this boy," the shepherds asked.

"Well, he was one of my great, great grandfathers. My mother told me the story last night as we sat on the roof watching the stars. My grandfather's name was David and he was a strong, well boy. Mother said it made him strong to live out of doors so much and that is why she sends me out here so often.

"David's father had lots and lots of sheep and he made all his boys (he had seven) help care for them and David was always around, too.

"Then there came a big war and all David's big brothers had to go and help fight. David was not old enough to go to war so he stayed at home and took care of the sheep. Every day he would lead his flock out to the places where the greenest

grass grew and where the freshest water ran in the brooks, and when the sheep were tired, he would lead them to the shady places to rest just as you are doing now.

"Mother says that David loved his sheep and was gentle with them. They loved him too, and knew that he would take the best of care of them. The sheep all knew his voice and when he called 'B-a-a, b-a-a' they would come to him just as quickly as they could. Mother says, she wishes little boys and girls would always mind as quickly as the sheep do.

"Then when night came David used to drive or lead the sheep to the safe fold. Do you have a fold for your sheep? I have never seen one but mother says it is just a field with a high fence around to keep out the wolves and lions.

"David always had a sling with him and while he was tending sheep he used to practice shooting and he got so he was a fine shot. Once he killed a lion and a bear. That was because God helped him.

"One day David's father asked him to carry some food to his brothers who were in the army. David was tickled to go because he had heard that the captain of the enemy was a great big giant and he wanted to see him. And he did see him! But when the giant saw David he laughed at him because he was such a small lad. David was brave, though, and he said, 'God helped me kill a lion and a bear, and he will help me kill you.' Then David took a stone and put it in his sling and took very careful aim, slung his stone, and what do you think! God did help David again and that little stone hit the giant right in the forehead and he toppled over—dead! Oh, I wish I had been there!

"Mother says, everybody was proud of David then and she wants me to grow up to be brave, too. I am going to try to be that kind of a man when I am big," and Jesus drew a big sigh as he finished his story.

"I am sure you will grow to be a good man, my boy," the shepherds said, "but it is time you ran home to mother now for it is beginning to grow dark."

Jesus ran down the hill to his home and told his mother what a good time he had talking with the shepherds.

When Miss Alice finished the story, every child was sitting tense with interest. Before the children could lose the spell of her

story she began to sing a little song about lambs.

Little lambs, so white and fair
Are the shepherd's constant care;
Now he leads their tender feet,
Into pastures green and sweet.

Now they listen and obey,
Following where he leads the way;
Heavenly Father, may we be
Thus obedient unto thee.

BUSY WORK

Turning briskly to her Surprise Basket, Miss Alice drew forth sheets of paper with the word "David" written thereon as large as possible. After passing a sheet to each child, she took from the basket both pins and colored pencils and let the children choose one or the other. By skillful conversation Miss Alice succeeded in getting the little ones to tell the story back to her. When the busy work was done and laid on the table, she once more suggested, "Every little head bowed, every little hand folded, and every little eye shut tight. Our dear Father, help us to be brave as David was brave. Amen." R. M. C.

UNDER THE MISTLETOE

My papa's coming in the door;
What fun; he does not know
That I am hiding in the hall,
Under the mistletoe!
It's hung so high in all the rooms
He might not notice me,
I'd be so little under it—
'Tis high as any tree,
And so I hold a little piece,
Just for a new surprise;
My papa'll laugh and look at me
With twinkles in his eyes,
Of course I'd get a kiss without,
But Christmas eve, you know,
It's much more fun to have it come
Under the mistletoe!—Primary Plans.

CHRISTMAS SECRETS

Secrets big and secrets small
On the eve of Christmas.
Such keen ears has every wall,
That we whisper, one and all,
On the eve of Christmas.
Secrets upstairs, secrets down,
On the eve of Christmas.
Papa brings them from the town,
Wrapped in papers, stiff and brown,
On the eve of Christmas.
But the secret best of all,
On the eve of Christmas,
Steals right down the chimney tall,
Fills our stockings, one and all,
On the eve of Christmas.
—Normal Instructor-Primary Plans.

DEATHS

SHERWOOD.—J. R. Sherwood was born July 29, 1850, in the town of Liberty, McKean County, Pa., and died December 3, 1923, at the home of his son, W. E. Sherwood, near Cuba, N. Y.

He was married to Miss Anna Lewis, February 22, 1873, who died March 21, 1902. To them were born fifteen children, eight of whom survive him. He was baptized by Elder G. P. Kenyon and united with the Seventh Day Baptist Church of Hebron Center, Pa., September 21, 1901, of which he remained a member until his death.

G. P. K.

HEWITT.—Antionette Victoria Brown was the daughter of Orin and Hannah Brown. She was born at Berlin, N. Y., April 1, 1839, and died at her late home in Farina, Ill., November 18, 1923, at the age of 84 years, 7 months and 17 days.

In this family besides herself there were two brothers and two sisters, only one of whom, Mrs. Emma Satterlee of Farina remains.

On November 28, 1859, she was united in marriage to Myron D. Hewitt at Berlin, N. Y. To this union two children were born, Otis B. and Fred E., both of whom with their families reside at Farina. Had Mrs. Hewitt lived a few days longer she and her husband would have celebrated their sixty-fourth wedding anniversary.

In the early days of this community, immediately at the close of the Civil War, Mr. and Mrs. Hewitt came west and settled on a homestead near Farina. They were called upon to endure many trials and hardships along with other pioneers. Through it all Mrs. Hewitt was a real "Good Samaritan" neighbor as there were times when the sick were so numerous that there were scarcely any to care for them; to such our sister ministered faithfully and there are many today who remember with gratitude her loving service. Her home was always a home to which her neighbors loved to come, and even to the end she wanted to make her callers happy.

Born of that plain, sturdy and clean living, God fearing old New England stock, she held fast to the faith in which she was reared. When but a girl she was baptized into the faith of the Berlin Seventh Day Baptist Church by Rev. L. C. Rogers. When she came west she became one of the charter members of the Farina Church, in which she has continued a long and faithful membership.

Farewell services were held at the church conducted by Pastor J. E. Hutchins and a former Pastor Rev. L. D. Seager.

J. E. H.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

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

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

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

Advertising rates furnished on request.

Sabbath School. Lesson I.—January 5, 1924

A CHOSEN LEADER AND A CHOSEN LAND. Gen. 12: 1—25: 10.

Golden Text.—"In thee shall all the families of the earth be blessed." Gen. 12: 3.

DAILY READINGS

Dec. 30—A Chosen Leader. Gen. 12: 1-9; 18: 17-19.

Dec. 31—A Chosen Land. Gen. 13: 12-18.

Jan. 1—Abram and Melchizedek. Gen. 14: 17-24.

Jan. 2—The Covenant Confirmed. Gen. 15: 7-18.

Jan. 3—Abraham the Intercessor. Gen. 18: 23-33.

Jan. 4—God Tries Abraham. Gen. 22: 1-14.

Jan. 5—The Lord our Leader. Psalm 23.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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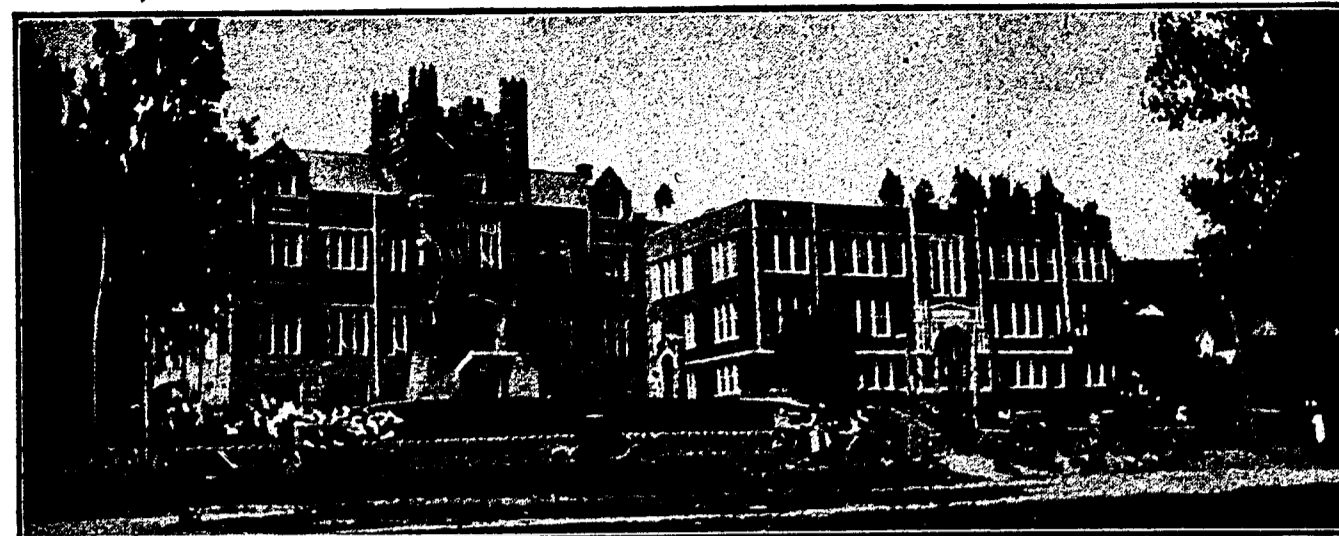
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The Sabbath Recorder

NEW FORWARD MOVEMENT

The first half of the last year of
our five year period ends
December 31, 1923

PAY-UP MONTH
DECEMBER

WORDS OF STRENGTH

There are three lessons I would write,
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but has its morn.

Have faith. Where'er thy bark is driven,
The calm's disport, the tempest's mirth—
Know this—God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man as man thy brother call,
And scatter like the circling sun
Thy charities on all.

Thus 'grave these lessons on thy soul,
Hope, Faith and Love, and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Frederick Schiller.

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