

The Sabbath Recorder

FIVE DOLLARS

A Year for Three Years

From Each Member of our Churches

WILL BUILD

The Denominational Building

Some will want to give more

WHY NOT SEND IN SOME OF THOSE
LIBERTY BONDS

F. J. HUBBARD, Treas.
203 Park Avenue
Plainfield, N. J.

EXCELSIOR!

George Imbrie Sill

"I will not fail!" the young man cried,
When toiling up the mountain-side—
And from the top a voice replied:
"Excelsior!"

At last he reached that lofty height,
When lo! another meets his sight—
Again he heeds the call to fight:
"Excelsior!"

And when among the cloud-capt peaks,
Yet still a higher one he seeks—
To him that spirit ever speaks:
"Excelsior!"

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-23, 1925.

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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.

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(INCORPORATED, 1916)

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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.

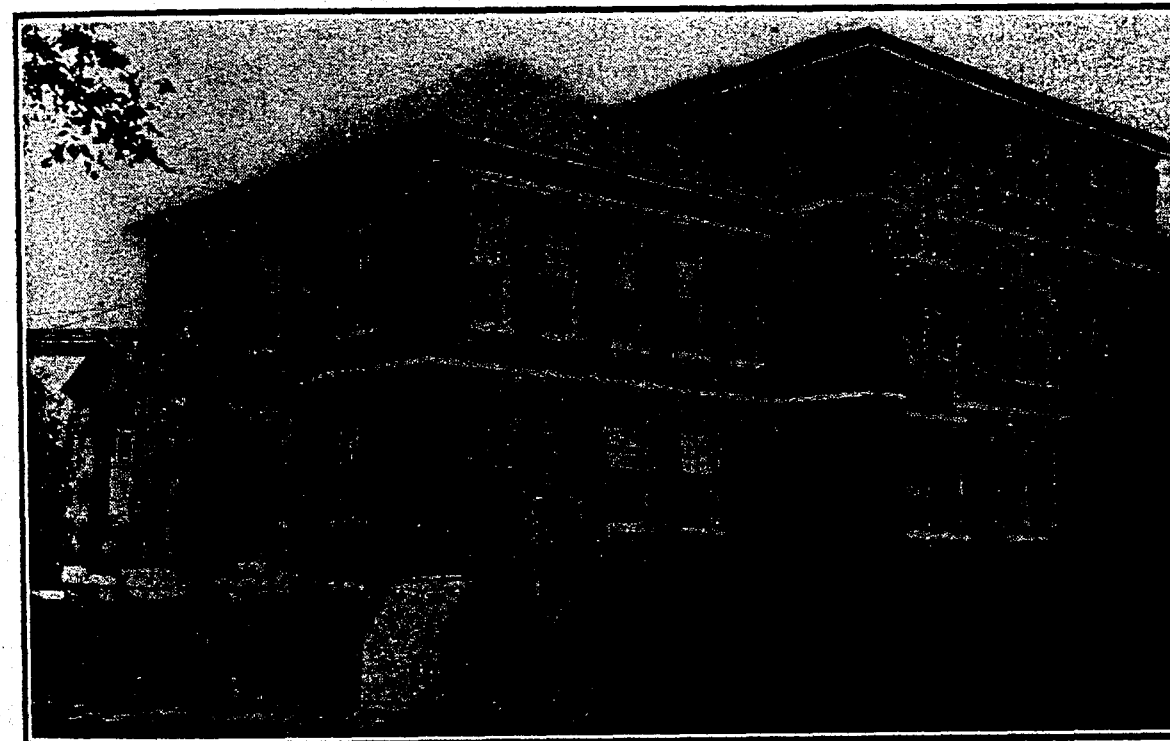
VOL. 97, No. 20 PLAINFIELD, N. J., NOVEMBER 17, 1924 WHOLE No. 4,159

Newport's Suggestive Relics of Other Days The Historical Society of Newport has a fine building for its good work of preserving relics of early American life, and its rooms are well filled with interesting and suggestive antiques. I say "suggestive" because no thoughtful person can go through such a museum with his eyes open, without receiving suggestions and information regarding conditions of historic New England such as he can find nowhere else. And every such suggestion should strengthen in a Seventh Day Baptist the determination to become more worthy of the goodly heritage bequeathed to him by his worthy fathers.

These two ladies seemed as much interested in the success of our meeting as they could have been if the meeting had been their own. And when our congregation had gone, they seemed very much pleased that the meeting had been so satisfactory. It is a real pleasure to find in such a place, secretaries and officials who greet you with such a cordial welcome that you can not help feeling at home, and who assure you that it is really a pleasure for them to serve you.

When the Historical Society purchased our old house of worship and joined it close to the rear of its own building, so the front door of the old church opened into the main

back room of the building, and then fairly "canned" the old relic in a fine, smooth, clean brick wall to preserve it from the elements, it then and there secured its most precious antique — its most valuable historic relic of Newport's colonial days. The church stands out clear and complete, snuggled up close to the rear of its protector. The inside is in a perfect state of preservation, exactly



Newport Historical Society's Building

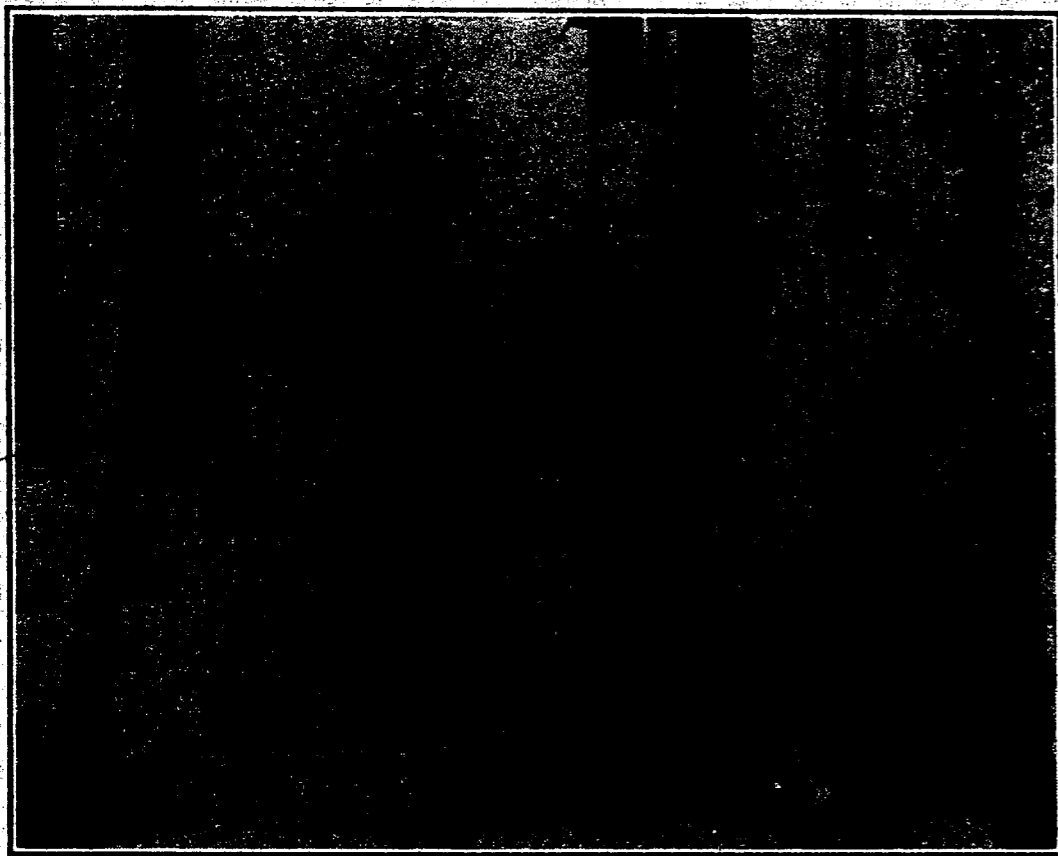
The attendants in charge of this interesting place are always glad to assist any one in search of historic data, or to direct the visitor to any specimens of special historic interest. We give here a cut of the two lady secretaries who spared no pains in their efforts to assist Corliss Randolph in his preparation for the annual gathering in the old Seventh Day Baptist church, which is now the largest and most interesting exhibit belonging to the society.

Mr. Randolph, Mrs. Gertrude Ehrhardt Elliott, assistant librarian, and Miss Burn, her assistant, stepped out of the office and my kodak caught them on the front steps.

as of old excepting the removal of the old box pews, which have been replaced by chairs. The house did not have to be turned around when moved across Barney Street, so it faces the same point of the compass as when it was built nearly two hundred years ago.

What a flood of thoughts almost overwhelm one who visits this old room with its galleries, its elevated pulpit, its old-time sounding-board, and its painstaking carpenter work! One can not help thinking of the story it tells.

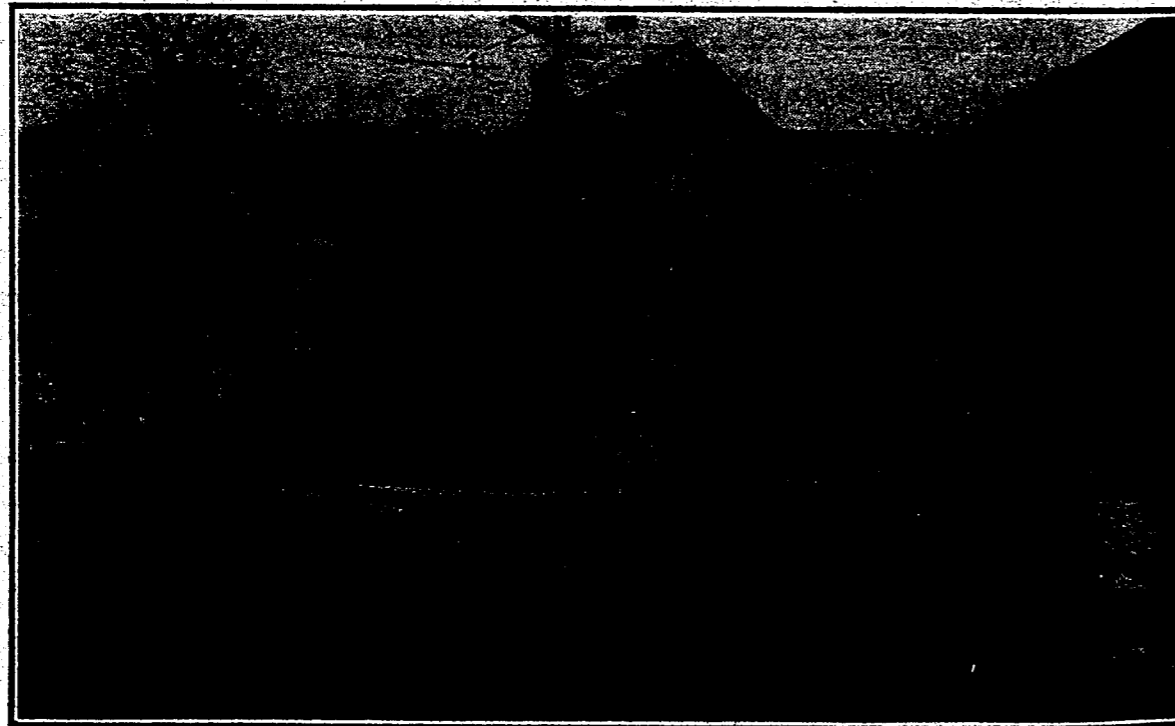
When Stephen Mumford came to America keeping God's holy Sabbath in 1664, and



Mrs. Elliott, Mr. Randolph, and Miss Burn

began to make converts, it was more than a hundred years before our nation was born. When in 1671, Old Style, seven God-fearing men and women united to organize this first Seventh Day Baptist Church in America it was a hundred thirty-one years before the General Conference was organized. And this church had struggled on in its primitive, pioneer life, harassed by Indians, and dogged by heresy hunters, holding its meetings in private homes and in some earlier house of worship, more than half a century before this beautiful meeting room was built. The lot on Barney Street, where still stands the old parsonage, was owned by the church a number of years before this house came into being.

During those years, aside from the *religious* persecutions, the church endured the hardships caused by King Phillip's War, the Pequot War, and all the privations of pioneer life. They lived in the days when the "Antinomians," as they were called, were banished from Massachusetts, when Quakers



First Seventh Day Baptist Parsonage in America—Newport, R. I.

were expelled, their books burned, and four of them were executed for their religion, and during the trying times in which Providence plantations were being secured to test the principles of religious liberty.

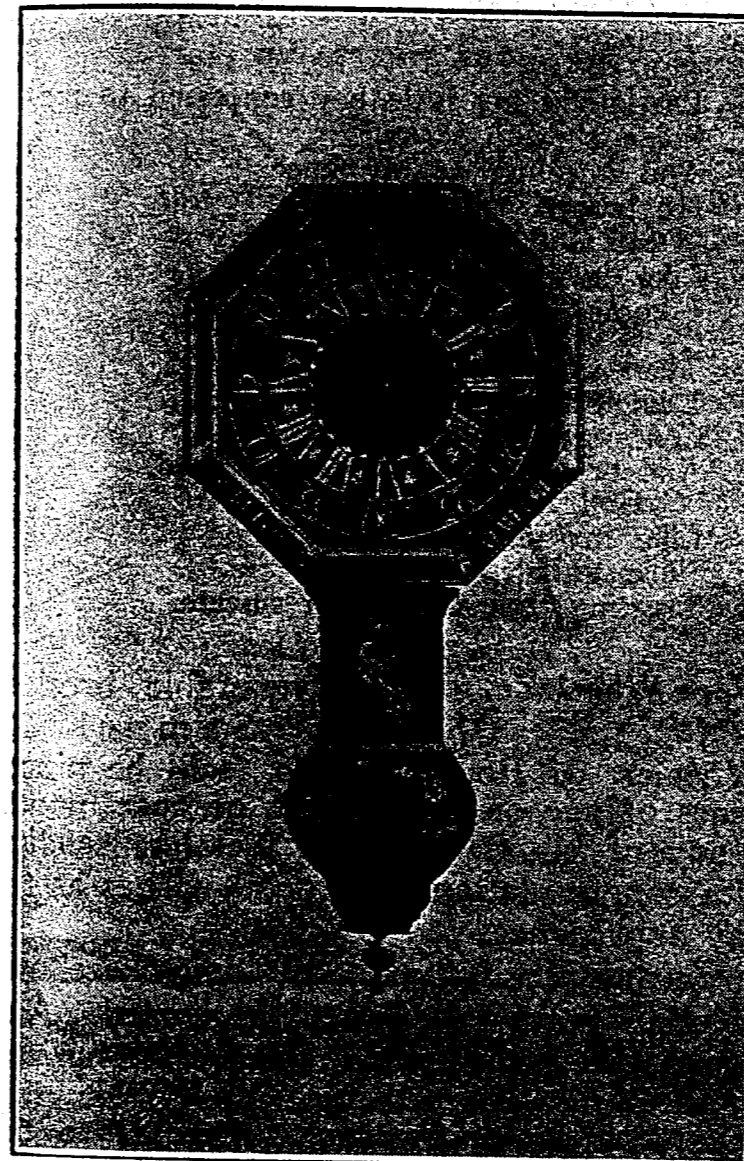
Who can look upon that old weather-beaten, shingled dwelling on the corner of Spring and Barney Streets, probably the very first Seventh Day Baptist parsonage in America, without a feeling of reverence for those who toiled amid privations and hardships to secure a home "for the use of the minister forever"? The men who placed their church on that lot near the parsonage

were men who loved the highest type of religious liberty, and who asked for no protection for their religion but that which they were willing to secure for others.

Everything inside this old church suggests something of the sterling worth of the heroic men who built it. Some of their portraits hang upon its walls. The tables of the law, given the church by Deacon John Tanner, the communion set presented to the church by Hannah Martin, are all reminders of men and women who loved God's law, and who appreciated the work of him who gave himself a ransom for many.

Then there hangs the same old clock,

made by William Clagget, which marked the time for our fathers nearly two centuries ago, still ticking away the seconds for the people of our day—just as faithful and true as in days of old. It measured off the three score years and ten for the thousands sleeping in yonder cemetery, and is just as busy performing a like service for us today.



The old clock still ticking off the time

Look at the excellent carpenter work, so evident on every hand! The wonderful work on pulpit stairs, in decoration and carving, with every joint and seam on gallery-front or wall made perfect—every little thing revealing the skill, the devotion to duty, the untiring faithfulness of workmen whose day of service closed two hundred years ago, who sleep with "the forefathers of the hamlet," but whose works abide.

The soul must be dead who can visit these scenes and think of the faithful ones who lived and wrought here for the Sabbath truth without feeling a deeper devotion to the Sabbath cause.

Go with me now, if you will, from their

old place of worship to yonder city of the dead where many of them were laid to rest. Who can study the names on the stones there—names as familiar as household words to Seventh Day Baptists, without a deeper feeling of respect for the faith of our fathers? There is the last resting place of heroic men who suffered and sacrificed for the rights of conscience; men who stood four-square for the right of private interpretation of the Scriptures; men "who through faith subdued kingdoms, wrought righteousness, obtained promises, . . . escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, . . . who had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment"; and yet who endured unto the end for the truths of God.

Seventh Day Baptist Our readers will be **Co-workers With** interested in an article **Roger Williams** on "Religious Freedom in the Rhode Island Colony," by Corliss F. Randolph, on another page of this RECORDER. There is plenty of evidence that members of the old Seventh Day Baptist Church of Newport had much to do with securing religious liberty in that colony.

How could it be otherwise after John Crandall, John Clarke, and Obadiah Holmes had been dragged from a preaching service by constables and taken to Boston where they were imprisoned, fined, and one of them whipped, for administering communion to a sick member of Newport Church who lived across the border in Massachusetts?

Mr. Crandall was son-in-law of Samuel Gorton, who was also "persecuted, imprisoned and probably whipped" for his religion. Mr. Gorton, like Roger Williams, was a decided conscientious advocate of religious liberty. He was quite as instrumental in securing *religious* freedom as was Mr. Williams.

Men of today bearing the name Crandall, Clarke, Holmes, Hubbard, Gorton, and others of our faith, have as much reason to be proud of their ancestors regarding the matter of religious liberty as have those bearing the name of Williams. There was a noble, heroic band of Seventh Day Baptist pioneers in the movement for religious liberty against the heresy-hating Puritans,

whose children should rise up and call them blessed.

**Lone Sabbath Keepers
Are Deeply Interested
For This We Are Thankful**

The growing and widespread interest among the scattered ones of our people in the denominational building fund, becomes more and more apparent as the weeks go by.

Here is a letter from a man who can meet with his home church only once in a great while, and yet who remains true to the faith of our fathers and loyal to the good causes we so much love:

MR. F. J. HUBBARD, *Treasurer,*
Plainfield, N. J.

MY DEAR SIR:

I am pleased to enclose my check for twenty-five dollars, (\$25) toward the denominational building fund. It is gratifying to note the number of voluntary contributions toward the building. My prayer is that they may multiply rapidly, in order that the much-needed building can be started before very many months pass by.

Very truly yours,

We are glad to say that the fund is beginning to grow. It now amounts to \$306.50. Whatever is given for this purpose is to be kept intact for the new building only.

It is gratifying to see so many of the scattered ones taking a deep interest in this good movement.

**Good Thoughts
For
Father and Son Day**

One of the blessed new movements of recent years is that of "Father and Son Day." Great good has come from the celebration of Mother's Day, and Children's Day, and many have urged a Father's Day. I can not help feeling that this Father and Son Day, is quite as important as either of the others. The lack of loving comradeship between fathers and sons, has had much to do with causing the wayward, wicked life in the younger generation so much lamented today.

If fathers could realize how much their little boys find in them the ideal heroes of their young lives, and how certain the boy is to walk in father's footsteps, I am sure that many a father would try to become like a little child in his ways with his boy; and I am just as certain that many a boy would long to be more like father as the years come and go. There is nobody like a good

father to mold the life of a bright, young boy. And when the father learns the full meaning of Christ's words, "Except ye become as little children," he will appreciate more fully his golden opportunity to lead his son in the way of noble manhood!

"The Two Prayers," is a poem of two stanzas by Rev. Andrew Gillies, which every one should learn by heart before Father and Son Day is here:

THE TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like daddy—wise and strong;
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head,
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting thee with faith sincere."

Elder Wheeler's Ninetieth Birthday Our venerable brother, Rev. Samuel R. Wheeler, of Boulder, Colo., will be ninety years of age on the twelfth of next month. Many of his friends will feel like sending him congratulations and good wishes as the day approaches.

He has lived to see all his yokefellows of other years called to their reward. And now as the sun of his day nears the horizon he seems like one sitting in the golden glow of sunset looking across the river to the shores of eternal day, where he hopes to see his Pilot face to face when he too has crossed the bar. He feels that his "good night" to earth, will be but a glorious "good morning" on the other shore,—just the beginning of an eternal day that shall know no sorrow, sickness or sin, and where the weary are at rest.

There is a story of a woman who lived in a village where the people were very poor. She planted a flower garden in front of her house, and gave the neighbors seeds, helped them to dig and plant, gave them advice and encouraged them to send flowers to the county fair. She changed the tone of the whole village through her flower bed.

**RELIGIOUS FREEDOM IN RHODE ISLAND
COLONY**

CORLISS F. RANDOLPH

The ease with which certain traditions persist, and continue in the popular mind long after their validity has been conclusively proved to be false, or, at best, only half true, is well illustrated in the instance of religious freedom in Rhode Island. In the popular mind, Roger Williams was not only the great apostle of civil and religious freedom in New England, and in Rhode Island in particular; but he is thus recognized as its author and founder, despite the fact that for more than half a century this claim has been successfully disputed by eminent authorities whose testimony is gathered together in *The History of Rhode Island and Providence Plantations*, by Thomas Williams Bicknell, LL. D., and published in 1920 by the American Historical Society. Chapter XXIV (Vol. II) of this work discusses, at some length, with citations, "The Royal Charter of 1663, The Final Guaranty of Civil and Religious Freedom in America." Therein it is shown conclusively that the charter of 1644, obtained by Roger Williams while in England, and formally adopted by the United Colony of Portsmouth, Newport, and Warwick, besides Providence, in 1647, contained no reference to religious freedom.

Under the commonwealth this charter was nullified; whereupon Roger Williams and Doctor John Clarke, the latter representing Newport and Portsmouth, and the former Providence and Warwick, were sent to England in 1651 to obtain the restoration of the charter. Aided by the influence of Sir Harry Vane and John Milton, both friends of religious liberty, this mission was successful in 1652. Two years afterward, in 1654, Roger Williams returned to America, while Doctor John Clarke remained in England to protect the interests of the reunited colony.

As early as 1640, the towns of Newport and Portsmouth published a declaration of a democracy of religious freedom written by Doctor John Clarke, who, besides being a physician of enviable reputation, was a clergyman and pastor of the First Baptist Church, now known as the John Clarke Memorial Church, of Newport, the church from which sprang the Seventh Day Baptist Church of Newport. This declaration

was a worthy precursor of the letter addressed to the throne under Charles II, in 1662, as a declaration "as to rights of conscience in religious concerns," and made bold to quote from the famous Declaration of Breda, of Charles II, under date of April, 1660, to the effect "that no Man shall be disquieted or called in question for differences of opinion in matters of religion which do not disturb the peace of the kingdom." The petition received favorable consideration, and not only were its prayers fully answered the following year, 1663, but additional rights were granted to the extent that, "On so broad a platform of constitutional rights, the Colony of Rhode Island stood the freest commonwealth in principle and practice on the face of the earth." So declares Bicknell, who quotes from the *Centennial Historical Address at Newport, July 4, 1876*, by Hon. William P. Sheffield, as follows:

"This charter was the fruit of twelve years of toil of Dr. John Clarke in England, during which time he had expended all of his available funds, and had mortgaged his private property to promote the object he had in hand. But the object of his mission was attained; this charter was secure and the title to be known as the greatest benefactor of the colony was fully earned."

Further citations made by Bicknell follow:

From Arnold, the well-known authority on the history of Rhode Island, who, writing of Doctor John Clarke's charter, says:

"Under it the state was an absolute sovereignty with powers to make its own laws, religious freedom was guaranteed, and no oath of allegiance required."

From Rev. Doctor S. Adlam, in an address before the Newport Historical Society, in 1871:

"The charter obtained by Clarke had for its central principle FREEDOM, ESPECIALLY * * * FREEDOM SECURED BY FUNDAMENTAL LAW * * * Roger Williams had nothing to do with procuring that charter. It was by the skill, energy, and perseverance of Clarke that that priceless gift was obtained."

From Henry Cabot Lodge's *History of English Colonies in America*:

"Clarke's charter * * * was drawn in the most liberal terms possible—establishing a purely popular elective government—while it bore marks of its author in its provision that no one should be molested for any religious opinion, if the peace was kept."

From Bancroft, who, in speaking of Clarke, says:

"Never did a young commonwealth possess a more faithful friend * * * the modest and virtuous Clarke, the persevering and disinterested envoy," who "parted with his little means for the public good"; and "left a name on which no one can cast a shade."

Bicknell concludes by saying, himself:

"Had Dr. John Clarke of Newport no other claim to the first place among the founders of American colonies, the Royal Charter of 1663 would confer that honor."

Professor Albert R. Crandall, then of Alfred University, now of Milton College, in his manuscript entitled, *Descendants of Elder John Crandall, of Newport, R. I., Through Elder Joseph and Deborah Burdick Crandall*, says:

"It was finally by the concerted action of this band through their representative, John Clarke, that a liberal charter was obtained from the king, and real religious liberty planted in New England."

In a work soon to be published, treating of the descendants of Elder John Crandall, by Thomas Eugene Crandall, Esq., of Pasadena, Calif., to the manuscript of which the present writer has had access, the views of Bicknell are clearly accepted.

It is with no thought of depreciating or discounting the honor due Roger Williams as a leader in religious freedom that this contribution is presented here. That he wrought valiantly and successfully in that cause is established beyond the cavil of a doubt. But it is equally true that others wrought equally as devotedly and as successfully; and that due recognition of that fact should be made and that the record should be made full and correct, is ample justification for this correction of the common impression existing, already referred to.

It is also of interest to the readers of the SABBATH RECORDER that this service was performed by one who was the religious leader and spiritual adviser of those who, a few years later, established the Seventh Day Baptist Church in Newport, a concrete example of the privileges of religious freedom guaranteed by the hand of Charles II, *Rex*, in the charter granted Doctor John Clarke.

QUARTERLY MEETING OF CHICAGO AND SOUTHERN WISCONSIN CHURCHES

On October 17-19, the Chicago and Southern Wisconsin Seventh Day Baptist Churches held their quarterly meeting with the church at Milton, Wis., with a program as follows:

Friday evening, 7.30, Young People's Society of Christian Endeavor program, led by Merton Sayre.

Sabbath morning, 10.30, it being a beautiful summer day, the church was filled with an audience appreciative of the splendid music furnished by Milton's large choir; and the forceful sermon given by Pastor L. D. Seager, of Albion, on text found in 1 Corinthians 2:2. After service the large crowd partook of Milton's bounties in the way of a dinner in the church basement.

At 2 o'clock p. m., a program was furnished by Pastor Erlo Sutton. Topic: The Church and the Bible. After the usual opening exercises, Pastor Sutton gave a short talk in line with the topic on Evangelism. Then a talk by Leland Shaw on the Opportunities of the Bible School; a paper by Professor John Daland on the Teaching Pulpit; a solo by Miss Gladys Hulett; a paper by Professor J. Fred Whitford on Vacation Bible Schools, and a paper by Miss Ethel Butterfield on The Religious Day School.

Sabbath evening, 7.45, business meeting, followed by a sermon by Rev. E. A. Witter and devotionals by Mrs. Metta Babcock.

Sunday, 10 a. m., a meeting for those interested in denominational affairs, at which several took part in discussion on the Forward Movement Program, Evangelistic Meeting, Church Discipline, and kindred subjects.

At this meeting it was voted that the quarterly meeting draw from its fund \$50, to be sent to Doctors Palmberg and Crandall to help replace their personal effects lost in the war.

SECRETARY.

He maketh me to lie down in green pastures. Psalm 23:2.

Not one pasture, but many are supplied, and they are all green. He doesn't feed us on the stale bread of past experiences, but he gives us fresh supplies every day, like the morning dew and the morning light.—*A. B. Simpson.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
510 Watchung Avenue, Plainfield, N. J.

DENOMINATIONAL CALENDAR FOR 1925

For several weeks the Calendar Committee of the Tract Board has been securing and verifying material of the Seventh Day Baptist Calendar for next year. This relates to nearly every department of our activities,—the officers and dates of meetings of our various boards, associations, and the General Conference; the opening and the closing dates of our different schools; and the names and prices of our different publications. The pages are enlivened by nearly a score of pictures interesting to us, of which you will be glad to point out especially that one of the first Seventh Day Baptist parsonage in America, and the half dozen pictures of noted Seventh Day Baptists, most of whom lived years ago.

The calendar is a real time-saver to many of us, for we frequently wish to know the name of a particular officer in a board, association, or the time of a meeting, or the delegate from one association to another; and by turning to the calendar we can quickly get the information.

The calendar on your wall is a good witness of your interest in our cause, and the household and visitors should see it there.

This is the only holiday literature that we are issuing, and we expect to have them ready to send to the churches early in December, so that they can be sold before Christmas. Plan to buy one or more to give to others.

Last year orders came in for calendars after the supply had been exhausted. We do not plan to print many more than we did last year, so it is best for you to plan to get your supply as soon as they are issued. The price is the same as last year—fifteen cents each.

If you are in the vicinity of one of our churches, secure your calendars of the church, otherwise order direct from the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

THE DOCTRINAL TEACHINGS OF THE BIBLE

Many of us are not as familiar with the teachings of the Bible on the great doctrines held by the Christian Church as we ought to be. There is real danger of being satisfied with a fair understanding of the Bible teachings about the few doctrines that make us a separate people.

I have long felt that we, young and old, need to enter upon a careful study of the Bible truths that have had such leavening influences in the world in the past, and that hold out to individuals and society the promises of larger living and richer experiences and nobler service.

We need to have the "Spirit of the living God" write these truths in the "fleshy tables of the heart," not only that we may know what is *wrong* in God's sight, but that we may know what is *right*, and therefore always the best for us.

Another reason why we should study the doctrinal teachings of the Bible is that others are looking to us to give them accurate information about these beliefs that distinguish us from others. One of the gratifying things that I meet in my increasing correspondence with persons who are learning about Seventh Day Baptists, or who are uniting with us, is that they are often asking questions that show that they are anxious to find out what the teachings of the Bible are upon these doctrines that we hold.

Many others in our churches are feeling this need of studying these great Christian teachings, and are planning to offer, in some of the appointments of the church, opportunities for studying them together.

A recent letter from Rev. D. Burdett Coon, Boulder, Colo., says: "Some time before your letters or the word from Secretary William L. Burdick came, I had planned that we must in our church here this fall take up the study of the special doctrines that make us a separate people. I had already begun this line of work in our Friday night prayer meetings."

A few months ago I followed this course in our prayer meetings at New Market, and for weeks we studied together our *Exposé of Faith and Practice*. When we reached Article 9, "The Sabbath," we studied quite carefully the Bible passages that are referred to in our *Sabbath Catechism*. Fre-

quently those who were present told how they enjoyed these studies and were helped by them.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts for October, 1924

ONWARD MOVEMENT	
Adams Center	\$ 61.00
First Alfred	87.92
Second Alfred	31.10
First Brookfield	75.25
Second Brookfield	38.33
Chicago	51.00
Farina	109.42
Fouke	55.00
First Genesee	37.50
Gentry	6.00
Hartsville	5.00
Lost Creek	100.00
Little Prairie	13.00
Marlboro	50.00
Milton	236.22
Milton Junction	100.00
New York	24.01
Plainfield	95.85
Salem	301.00
First Verona	25.00
Waterford	72.00
Welton	50.00
	<hr/>
	\$1,624.60
FORWARD MOVEMENT	
North Loup	\$ 53.66
Salem	20.00
PARALLEL BUDGET	
De Ruyter	29.00
YOUNG PEOPLE'S BOARD	
Marlboro	10.00
Farina	10.00
GEORGETOWN CHAPEL	
Milton Junction	5.00
BOYS' SCHOOL, SHANGHAI	
Farina	2.50
GIRLS' SCHOOL, SHANGHAI	
Farina	2.50
MISSIONARY SOCIETY	
Farina	5.00
FOUKE WORK	
Milton Junction	5.00
WILLIAM C. WHITFORD, Treasurer.	
Alfred, N. Y., November 2, 1924.	

THE OLD BRICK MEETING HOUSE AND SHILOH ACADEMY

SALLIE B. DAVIS

[Interesting reminiscences revived by the movement to erect a memorial where once the building stood.—Ed.]

In 1771 a brick meeting house was built by the forefathers where they worshiped for many years. Then after the new church building was built the old edifice was turned over for a school about 1849. It was called

Shiloh Union Academy. The students came from all parts of New Jersey for a small tuition, this being the only school in South Jersey for a higher education. Each student furnished his or her books, slates and pencils, copybook, pen and ink. All were expected to do their duty by the school. Each was expected to study two hours every evening. At the morning roll call you answered yes or no. Perhaps some who did not study the two hours said "yes," yet we know many stood on their honor.

They had the French and Latin classes with the other studies of a high school. The elocution class was a large class; it can never be forgotten, as there were two critics chosen to catch all mistakes in reading. It would be rather embarrassing as one became interested in the item that had been given to read, when first you knew, up went the critic's hand. You stood while the critic made his remarks, but sometimes the teacher thought differently and asked you to finish the story. The old church gallery had been removed and five rooms made therein: recitation rooms, music and laboratory.

One winter five young men were not able to secure rooms, so they were given a room where they kept bachelor apartment. Again one of the most prominent teachers was married to a Plainfield lady—no vacant house, so they kept house in the music room, which was a large one, until there was a vacancy for them.

Let us stop for a moment and compare a little of the past and present. There were no automobiles nor school trucks, and it was many years before the steam cars came to Bridgeton. They came only as far as Woodbury, but the scholars got here. These were the good old horse and big covered wagon days and the wonderful sleigh with big and little bells on the horse, as sleighing lasted in those days for six weeks sometimes.

We had no spigots in the school room to get a drink of water. Two would be asked to go to the nearest neighbor's to bring a bucket of water, carrying it with a stick through the pail; everyone drank from a tin cup. Someone would be so thoughtful of those who carried it as to pour back the water in the bucket. Germs were not thought much about by some.

(Continued on page 633)

MISSIONS

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

AN EVANGELISTIC PROGRAM — EVERY CHURCH MUST FORMULATE ITS OWN PROGRAM

Various evangelistic programs have been outlined in the past weeks. These may be modified to suit the needs of any church. Every pastor together with his church must study the needs surrounding them and formulate a program of evangelistic endeavor adapted to their peculiar circumstances. If obstacles are in the way, they must be overcome. If one plan has been recently used, another may create new and greater interest. The Lord's work does not require that we keep in ruts.

The following letter from one of our pastors is an illustration of what is meant by modifying any of the outstanding forms of evangelistic endeavor. This church and pastor had carried through, with more or less success, evangelistic campaigns conducted in other ways; two years before they had put on a campaign that included only week-end services, and one year before they had put on a campaign in which another minister was called in to help and for which extensive preparation had been made several weeks before the beginning of the meetings. The secretary asked Pastor Simpson for a description of this campaign not alone because it illustrates how the leading types may be modified, but because it shows the true evangelistic spirit. It is hoped to follow this by other illustrations in weeks to come.

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

DEAR BROTHER:

In compliance with your request I am writing again concerning the evangelistic meetings which the Second Alfred Church held last April. The fact that only two were baptized after the meetings does not argue against the plan. Perhaps we should have worked the plan longer.

The primary principle upon which we worked is that the lives of the church members should commend the gospel of Jesus Christ to those who are not members. It is with these members that the converts are to live and work after conver-

sion; therefore, let the members win the converts. The Church should be evangelistic.

Five cottage prayer meetings were held at different homes, the five evenings preceding the meetings at the church. The interest was good. The topics were: "Personal Blessedness," "Prayer," "An Abiding Treasure," "Loaf or Stone," "Seeking Life." Except in two instances where bad roads interfered, these meetings were well attended. The people participated in the meetings. They were "everybody's meetings."

There were meetings at the church from Friday evening, April 11, until Sunday evening, April 20. The programs for these evenings were worked out in detail a long time in advance, and the topics were subdivided, the subtopics being assigned to different members, resident and non-resident, long enough in advance that every one could be prepared. Almost every one did prepare. Those who lived away sent their messages to be read. A good many appropriate poems were recited by members too young to prepare addresses. The topics for these meetings were: "Seeking the Lost," "Becoming acquainted with God," "Sin," "Who is Jesus Christ?" "Salvation," "Motives for leading a Christian Life," "The Church," "How may I serve my Master," "The Call to Service," and "The Gracious Invitation."

There was no show-music. Every hymn was chosen because its meaning fitted into its place in the development of the topic. (It does not require so many hymns to accomplish the purpose, if each hymn is chosen with a purpose and sung thoughtfully.) We used hymns from the *Hymnal for American Youth*, published by the Century Company.

The reading of the Bible received careful attention. From three to a dozen selections would be read every evening. Usually a group of young people would sit near the front of the church ready to read the selections as they were called upon.

At each meeting there was also opportunity for open discussion of the topic,—a kind of testimony meeting. These were usually interesting and helpful. If people did not feel like talking, we did not wait or exhort to "please occupy the time."

You see, we were trying to have evangelistic meetings without preaching: not that we are opposed to preaching, but we wished to demonstrate that there are other means which are being neglected. I am eager to try the plan again with some changes. I think I would let the church members do as much as possible, and besides I would preach a *short* sermon every evening. If there should be an artist in story telling, we might have an occasional story from the Bible, or Christian experience, or a mission story. And I remember hearing you say to the corresponding secretary of the Young People's Board that the pageant which they presented in the young people's program at Conference presented the message of the cross in a manner better than any sermon could do it. I would be glad to have an occasional such pageant, which is thoroughly evangelistic and which would not be too long or too difficult. Religious educators are more and more using the dramatic method. If a Bible, missionary, or evangelistic

play should be introduced, it ought to be played by Christian people who understand that they are not doing a humorous thing, but are presenting the message of Christ.

These are some of the changes that I would consider before beginning the plan again. And I would also like to have the evangelistic "campaign without meetings," outlined in the RECORDER of October 27, precede it. I would not take space in your department of the RECORDER for this, if it were not for the purpose of urging our people that *the whole Church should be evangelistic all the time* with all the resources at its command. Are churches and pastors too willing to be contented just to accept things as they are?

Yours,

WM. M. SIMPSON,

Alfred Station, N. Y., November 6, 1924.

DETROIT CHRISTIAN ENDEAVOR SOCIETY ENDORSES REVIVAL CAMPAIGN

The Detroit Seventh Day Baptist Christian Endeavor society has heartily endorsed the revival program recommended by the General Conference and the Missionary Board; and on Sabbath, November 1, Mr. Ralph Brooks, recording secretary of the society, entered the pulpit at the regular service and delivered a telling discourse in behalf of the effort to bring men to Christ. Mr. Brooks, who is a student of the Alfred Theological Seminary Extension Course, came to us not so long ago from a first day Baptist Church in Los Angeles, Calif.

At the Christian Endeavor service on October 30, it was decided to accept the invitation of the First Methodist Protestant society and attend the revival services in that church on Friday (Sabbath) evening, November 7.

Upon the evening in question, some twenty-two from the Seventh Day Baptist Christian Endeavor society, including a few friends not on the society's roll, visited the Methodist Protestant church and were given a hearty welcome by the genial pastor, Rev. J. L. Buckley. Pastor St. Clair, of the Seventh Day Baptist Church, was invited to the platform and led in the invocation.

Rev. Frank S. Hemingway, of Lapeer, Mich., an evangelist who is fearless and forceful in presenting the truths of God, and who has a consuming passion for winning men, women, and children to the cause of the world's Redeemer, was the preacher of the evening. His message on the realities of heaven was most inspiring. The

song service was in charge of Rev. Clyde Van Patten, of Detroit, and the spirited singing contributed much to make the occasion a success.

At the conclusion of the sermon, a number of young people and at least one adult, came forward to the altar to give their hearts to Jesus. The service closed with bright, ringing testimonies from those who had repented of their sins and received the witness of the Spirit of God to their adoption.

The Seventh Day Baptist visitors were much helped by the rousing revival hymns, sermon, prayers and testimonies.

On Monday, November 3, the Seventh Day Baptist Christian Endeavor society had once again the largest percentage of members present at the City Union's monthly convention; and thus once more the attendance honors came to it. This is about the sixth time in twelve months that the society has thus been at the top of the list of some fifty or sixty societies.

R. B. ST. C.

LETTER FROM SHANGHAI

MY DEAR DOCTOR BURDICK:

Your telegram, asking whether conditions justify the sailing of the Davises and Thorngates, was received yesterday morning, and I sent the reply in code to Mr. Davis last night. De-coded, the message should read:

"To the best of our judgment do not detain them. H. Eugene Davis and family can begin work at once; junior missionaries, a knowledge of the language is necessary, can be obtained locally. There is no apparent danger; buildings at Liuho badly damaged, property plundered."

I hope that no difficulty is experienced in de-coding the message, and that then the meaning is perfectly clear.

For the form of the message I am responsible; but at noon yesterday we had a meeting to decide what sort of an answer should be sent, and the proposal to send an affirmative one was passed. There was almost no discussion, though we had talked the question over before. We had also a meeting last week to consider sending a cablegram of news about the damage at Liuho and of reassurance about conditions at Shanghai; but we decided that since the consul general keeps

the government informed, and the newspapers keep the public informed, it was not necessary for us to do it.

Of course we realize that it is not always safe to trust the newspapers; but my son sent me what was in the *New York Times* of September 5, about the beginning of the fighting here, and it was so surprisingly full and accurate that we perhaps were led to think too highly of what news you get. Especially this is impressed on my mind as I learn from my paper this morning that "Reuter's" (the great English news agency) sent out a telegram from Peking saying that the arsenal at Shanghai had been captured, though nothing of the kind has taken place.

As to conditions here at present, it is difficult to be sure what to say; but it is not easy to believe that fighting can continue very long. Since Sungkiang seems to have been captured yesterday, it looks as though the troops of General Lu, holding Shanghai, can not hope to hold out much longer. Some people believe that he will attempt to hold the arsenal, which is only a mile away from our mission, and that serious fighting there would be dangerous for us. But I do not believe the foreign forces here will allow any serious fighting at the arsenal without taking a hand to protect the Settlements. Any bombardment there would be a danger not only to us who are near the arsenal but to all in the Foreign Settlements. I may be over-sanguine, but personally I do not believe we are in any serious danger in Shanghai.

As to Liuho probably the doctors will write to you in more detail, so I will only say that no foreigners have been allowed to go there for nearly a month. Reports of serious damage to the hospital as well as the dwelling, come from Chinese sources. They also tell us that it has been pretty thoroughly looted. I enclose a picture that I found in a photographer's in Shanghai. It shows the hospital from the north, but that side is less injured than the other, the doctors think. I was told that the photo was taken on September 26, and how much more damage has been done, of course, we do not know. But fighting in that sector has been less severe of late.

There are one or two matters of business of which I should write. In the first place, our cable address, "Sabbath Shanghai," is still registered in at least one of the cable

offices here and can be used in sending cablegrams if needed. Also, as our family includes all the Crofoots in Shanghai, a cablegram addressed to "Crofoot Shanghai" would be pretty sure to reach me, I think; though it might be delayed a little. (There is a "Cornfoot" here, whose mail has been known to be mixed with mine, and a "Kerfoot," whose name sounds like mine, but is not likely to be mistaken for it when written.) At any rate "Crofoot Missionary Shanghai" would be sure to get me in three words.

Second, in regard to the shipment of goods to our people in China; all boxes of freight must have three documents to go with them, in order to make sure of delivery here. There must be a bill of lading, a list of the *contents*, and a statement of the value. Let every one remember these three necessary things when shipping goods here.

There is plenty to do. Our school has about three-fourths of its usual number. Each six of the Shanghai members of our church are on the average supporting one member of the Liuho Church. All of the latter are refugees in Shanghai, I believe. Most of the women and children are staying in the chapel in the old city. They may have to come to the crowded Foreign Concession if looting should begin in Shanghai.

A friend of mine, who is a missionary in Nanking, told me the other day that high officials there had written to the older foreign residents asking them to take in the families of the officials if the fighting or looting should begin in Nanking! He said he gave a non-committal answer! If real trouble should come, while he would be glad to help his friends, it would be likely that the consul would require him to leave Nanking.

Yours faithfully,

J. W. CROFOOT.

Shanghai, China, October 10, 1924.

MONTHLY STATEMENT

S. H. DAVIS
in account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
October 1, 1924—November 1, 1924

Dr.

Balance on hand October 1, 1924	\$16,108.92
A Friend, Missionary Society	1.00
Mrs. A. S. Billins, home missions	6.60
A. S. Maxson, Liuho Hospital, automobile fund	10.00
Lucia M. Waldo, Java	2.00
New Auburn Church, Wisconsin, Mis-	

missionary Society	11.51	William Clayton, August-September salary	25.00
Mrs. M. C. White, Missionary Society	5.00	George Thorngate, freight and passport fee	219.77
Rev. D. Burdette Coon, rebate on expense account	4.49	Industrial Trust Co., China draft	10.00
Income Permanent Funds, General Fund	300.00	H. Eugene Davis, October-December salary and children's allowance	475.00
Dr. Victor Randolph, Liuho Hospital automobile fund	10.00	George Thorngate, October-December salary	400.00
Memorial Board, Eugene K. and Francis Burdick Fund	300.00	Montgomery Ward and Co., account H. Eugene Davis	18.32
Memorial Board, Delos C. Burdick bequest	64.51	American Sabbath Tract Society, 200 copies Conference reports	84.19
Memorial Board, Eugenia L. Babcock	105.56	Alfred Loan Association, account H. Eugene Davis	12.00
Memorial Board, Paul M. Green, Bequest	12.46	Treasurer's expenses	35.00
Mrs. Sheldon Young, Missionary Society	2.00		
S. Swenson, Liuho Hospital automobile fund	10.00	Balance on hand	\$ 2,424.26
G. E. Post, Liuho Hospital automobile fund	20.00		16,087.34
L. M. Babcock, Liuho Hospital automobile fund	10.00		\$18,511.60
Dr. W. H. Tassell, Liuho Hospital automobile fund	10.00	Bills payable in November, about	\$ 1,000.00
Income Permanent Funds, General Fund	1,000.00	Special funds referred to in last month's report now amount to \$18,758.53, bank balance \$16,087.34, net indebtedness \$2,671.19.	
Forward Movement, Georgetown Chapel54		
Forward Movement, Boys' School	1.91		
Forward Movement, Girls' School	1.91		
Forward Movement, Missionary Society	16.08		
Onward Movement, Missionary Society	458.68		
Parallel budget, Georgetown Chapel	1.08		
Parallel budget, Boys' School	4.86		
Parallel budget, Girls' School	5.15		
Parallel budget, Missionary Society	7.34		
Milton Junction Church, Georgetown Chapel	5.00		
Farina Church, Boys' School	2.50		
Farina Church, Girls' School	2.50		
Farina Church, Missionary Society	5.00		
Milton Junction Church, Fouke School	5.00		
	\$18,511.60		
<i>Cr.</i>			
T. L. M. Spencer, October salary	\$ 83.34		
R. J. Severance, September salary and traveling expenses	129.79		
Wm. L. Burdick, September salary, traveling expenses, clerk hire, postage, and stationery	209.03		
L. J. Branch, September salary	25.00		
C. C. Van Horn, September salary	41.67		
Ellis R. Lewis, September salary	50.00		
R. B. St. Clair, September salary	50.00		
Geo. W. Hills, September salary	41.67		
G. H. F. Randolph, September salary	25.00		
Angeline P. Allen, September salary	25.00		
D. Burdette Coon, September salary and traveling expenses	177.98		
H. Louie Mignott, September salary	35.00		
Secretary of State, certified copy of charter	1.50		
Rev. G. Velthuysen, August-September salary	175.00		
Charles W. Thorngate, August-September salary	50.00		
Mrs. Lena G. Crofoot, August-September salary	25.00		

William Clayton, August-September salary	25.00
George Thorngate, freight and passport fee	219.77
Industrial Trust Co., China draft	10.00
H. Eugene Davis, October-December salary and children's allowance	475.00
George Thorngate, October-December salary	400.00
Montgomery Ward and Co., account H. Eugene Davis	18.32
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	SAMUEL H. DAVIS,
	Treasurer.
E. & O. E.	

PRAYER

From Franklin's Speech in the Federal Convention, in favor of opening its sessions with prayer.

"I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow can not fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid, we shall succeed in this political building no better than the builders of Babel: we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war and conquest.

"I therefore beg leave to move, That henceforth prayers, imploring the assistance of heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business."—*Western Recorder.*

WOMAN'S WORK

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

DAY OF PRAYER FOR MISSIONS

FEBRUARY 27, 1925

The Day of Prayer for Missions is annually observed throughout the United States and Canada on the first Friday in Lent. This year that falls on February 27.

The program, "Even As Thou Wilt," by Mrs. E. C. Cronk, is ready for distribution. As one would expect, knowing the author, it is full of fresh and helpful suggestions. Antiphonal and liturgical in sections, it is pre-eminently a program of prayer, of thanksgiving and intercession, suitable for missionary or young people's groups or women's clubs. The Christian basis for world relations is emphasized.

As usual, a card for preliminary use, entitled "A Call to Prayer," has also been prepared. It is just the right size to enclose in an ordinary envelope, or carry in the purse or Bible. Ample space is provided for insertion of the leader's name and place and hour of meeting. Suggestions are given on the card as to what to do in definite preparation for the observance.

The card and program are published by the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions, and should be obtained from denominational headquarters. The program is priced at two cents each, \$1.50 per hundred. The card is distributed without charge by the denominational women's boards. The placing of orders for cards and programs at an early date is strongly urged. Each year a larger supply of both are printed, in the endeavor to meet the demand; and each year many placing delayed orders are disappointed because the editions are exhausted; and it too late to have reprints.

Ascertain whether your community is already planning for the observance. If no one has taken the initiative, see that the leaders are called together early in January to formulate plans. Interdenominational observance is recommended; if this

is not feasible, the individual church should plan to observe the day.

Do not miss any publicity opportunity. Announcements from the pulpit, insertion of notice in the church calendar and the daily press, posters on bulletin boards, telephone, verbal, and written invitations—all help. Make special effort to enlist interest and observance on the part of women's civic and social clubs. You may be surprised at the cordial reception your efforts receive on the part of these groups. Above all, do not, yourself, forget to use the mighty dynamic prayer. Participation of others is dependent upon your prayer and effort.

Place orders with Mrs. J. H. Babcock, Milton, Wis., before January 15, 1925.

A NEW BABY IS MORE WONDERFUL THAN ANYTHING ELSE IN THE WORLD

I saw a new baby last night—a baby so very new that it still had the mystery of heaven in its opening eyes, a baby whose six pounds seemed to be entirely made up of dimples and satin softness and adorable creases, the newest baby, almost, in the world.

Looking at that baby I thought of wonderful things—of wee little clouds at the earliest dawn time; of the tiniest of faintly pink rosebuds; of music so soft, so far away, that the murmur of it could scarcely be heard; of warm, wistful breezes, and dancing sunbeams and silver brooks laughing their way to some calm, blue sea; of prayers said, gently, by small, earnest children.

I stood above that baby's crib, looking down upon it as it lay swathed in blankets, sleeping in a nest of pink silk and white lace and satin ribbon, with one diminutive hand cuddled up against its round cheek. I gazed down at it, sleeping there—a new baby, only a few hours old. And I thought of the blessed miracle of birth, and my eyes filled with tears.

In the next room lay the baby's mother, resting; with the look on her face that one only sees upon the face of a mother who has heard the cry of her just born child; with the sort of smile that God's angels would envy, I think, upon her lips; with all of the tenderness of life crowded into her eyes. I love the baby's mother very much, indeed. That is why, for a second, it was

hard for me to see the face of the sleeping infant, why I brushed my hand, ever so hastily, across my eyes!

There are moments when doubts beset us, when the stoutest heart falters and fails in its faith, when the most steady hands grope blindly toward something that seems too distant for us to comprehend! There are hours of darkness, of despair. There are days when we walk among shadows.

We have all known times of bitterness. We have all climbed a steep hill, with the weight of a cross resting against our hearts. Those times come to everybody. But, unfortunately, there are some people in the world who have never known the blessed reaction that comes when the eyes rest upon a new baby's face, when the hand feels the touch of a new baby's groping fingers—the touch that is stronger than anything else on earth, because of its very helplessness.

For, at the sight of a new baby, doubts are swept away; and God's message is made suddenly and overwhelmingly plain. The reasons for living are no longer shrouded in mystery. They become the most natural things in the world. Miracles—they can happen, after all!

Standing over the baby's crib, last evening, I felt the spell of Easter—although it was autumn weather, although leaves and flowers were turning their faces from the wind, although frost was in the air; for that baby—so tiny, so dependent—was spring eternal. Its very *being* told the story that grows in the heart of every lily, that sings in the organ prelude to an Easter anthem.

And, too, I felt the spirit of Christmas. For the Christ was a little baby once, who lay in sleep, with his rose petal fist tucked cosily beside his dimpled cheek, with his eyes closed against the world; and another mother—leaning back against the hay and straw of a stable bed—must have smiled in the same way that I saw a mother smile, last night!

One doesn't pause to question—when looking at a new baby—what the future holds in store for it. One doesn't speculate—not while the wonder and the glory of just living are so close. Only gratitude wells up into the heart. Only praise sings from the secret places of the soul. There isn't room, in the whole of the world, for a question!

God makes the mountains and rivers and sky,
God makes the gales that go hurrying by,
God makes the earthquakes and high rushing seas,
Oh, God in his heart must grow tired of these!

And so I am sure that he makes, for his rest,
The wee, new born babies—God must love them
best!

He makes them of gentleness, tenderness, love,
And wraps them in peace from his heaven above.

Oh, God must grow weary of working with waves,

Of watching the wars that are filling sad graves,
From tempest and fire and harvests to reap,
He looks, with a smile, upon babies asleep!

He looks at each hand, like a pink petalled rose,
He looks at the lips, at each wee, funny nose—
He touches each eyelid . . . As God turns away,
I think that his angels kneel swiftly, and pray!

Perhaps that wee baby—who was born just a few hours ago—may do marvelous things in the future. Perhaps her name may be upon thousands of lips, one day. Perhaps she may do great things for her fellows. But last night I didn't think of any possibilities. It was quite enough to see the rise and fall of the tiny chest, to feel the touch of the blindly outstretched hand, to notice that the dark film of hair was inclined to curl and that the chubby elbows were dimpled!

I am afraid that this article is inclined to be incoherent. But new babies are bewildering. They take columns of well-ordered thoughts and send them scurrying. They take balanced words and turn those words into a sob. They fill sensible eyes with an astonishing amount of moisture, and fill sensible minds with verse! They make the heart to beat faster, and the pulses to thrill!

I fancy that there isn't a woman in the world who can stand unmoved beside a little baby's bed—or a man either, for that matter; for the smallest baby can, in some way, make the largest man stumble of his words, and grapple with an intense embarrassment. If kings and generals could have a new-born baby brought in, when they are planning the details of war, I'm not so sure that a good many armies wouldn't be out of work! I don't think that it would be possible to talk in terms of war in the same room with a sleeping infant, just fresh from the hands of God!

Last night, as I stood beside the baby's crib, I imagined that I could see a faint smile pass across the sleeping tiny face. And the white robed nurse—who had

paused beside me—spoke. Very softly, she spoke.

"Did you see that smile?" she questioned. And then—"Darling," she whispered to the baby, "the angels are talking about you!"

Oh, her words brought a picture to me. I could imagine heaven, almost, and the angels in their robes of spotless white, pausing as they went about their duties—for *happy angels must have duties*—pausing in little, cheery groups, to talk about the new arrival upon the earth below, to give that new arrival a blessing—such a glorious blessing that she could not help smiling in her sleep!

I saw a new baby last night—a baby so new that it still had the mystery of heaven in its opening eyes, a baby whose six pounds seemed to be entirely made up of satin softness and dimples and sweetness.

Is there anything more wonderful, in all of the world, than a new baby!—Margaret E. Sangster, in the *Christian Herald*.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met November 3 with Mrs. L. M. Babcock. Other members present were: Mrs. A. B. West, Mrs. W. C. Daland, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. J. L. Skaggs, Mrs. J. B. Morton, Mrs. E. E. Sutton, Mrs. Edwin Shaw, and Mrs. E. D. Coon, visitor.

Mrs. Daland read a portion of the twenty-seventh Psalm; and she and the others present offered prayers, in which special petitions were made for our missionaries enroute for China, and those who await them on the foreign field.

Minutes of the October meeting were read.

The treasurer read her monthly report, and the board voted to adopt it.

The corresponding secretary presented the following correspondence: Federation of Women's Boards of Foreign Missions; Committee of Reference and Counsel; Mrs. C. C. Van Horn, DeWitt, Ark.; Mrs. Verney Wilson, Birmingham, Ala. She reported replies to the two latter letters. She also reported that a society of Seventh Day Baptist women had been recently organized at Birmingham.

Mrs. Crosley read an advance notice of

the Day of Prayer, February 27, 1925. Program suggested is "Even as Thou Wilt." She read some very entertaining and enlightening letters from Miss Anna West, written October 11, 1924. We refrain from quoting from these letters as they are to appear in the SABBATH RECORDER.

Mrs. West read communications from the "Committee on Christian Literature for Women and Children," and the Near East Relief, and the Onward Movement director, Rev. W. D. Burdick.

Voted that the subscription to the *Missionary Review of the World*, for the use of the editor, be renewed.

Minutes of this meeting were read and corrected.

The board adjourned to meet with Mrs. Sutton in December.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

ZIG ZAGS

REV. GEORGE W. HILLS

II

The Pacific Coast "Roving Pastor" was hurried by his duties back westward. On the morning after the close of Conference, by going from Milton Junction, by way of Madison to Portage, Wis., he caught his train which runs direct to Seattle, Wash., without change.

When he reached the end of his run, he felt quite at home, although he was more than one thousand five hundred miles from his home. Seattle is an important station on his annual "up-the-coast" calling trips, which is usually visited from two to four times each year.

The trip across from Portage was made over the Milwaukee Road, (Chicago, Milwaukee and St. Paul Railroad). It was greatly to his advantage to take that road; as, in crossing the several intervening ranges of mountains with their numerous long tunnels, the trains are propelled by electricity, which makes travel much more pleasant and sanitary than the suffocating smoke and gas of the trans-continental steam drawn trains.

One of the great sources of pleasure to the "Roving Pastor" of the Pacific Coast is, that he finds so many acquaintances of

earlier days and eastern lands scattered over the field. More than half of these scattered ones upon whom he calls, belong to this class.

In the main, the people of his parish are holding true and faithful to their professions of faith in Jesus. He meets them once each year. The most of them do not see a Seventh Day Baptist between calls. It would be difficult for one whose home is within the bounds of a church society, to realize all that such calls mean to the scattered ones. Those meetings are surely blessed seasons.

It is a source of great pleasure to him, to meet these faithful followers of Jesus in their homes and talk over the scenes and experiences of earlier days in eastern homes. They study the Bible together, and catch new glimpses of Jesus, the God-Man of the cross, of the coming "perfect day," and of the coming "heavenly kingdom," for which Jesus asked his followers to pray (Matt. 6: 10). To these, our Bible calls our attention and teaches the way.

Many encouraging conditions are plainly evident on the field. Truly, "The harvest is great," and it is "white already to the harvest"; but it is today as it was in the days of our Lord, "the laborers are few." We are to pray that laborers may be raised up to "garner in the sheaves."

After a journey, and side trips, of fully eight thousand miles, we reached home. And to our great joy, and the joy of our little church, there were two young people awaiting the pastor's return, to be buried with Christ in baptism. That ordinance has been administered and our hearts are glad.

The hope was considerably dwelt upon, by some at Conference, that this Conference year might be a real revival year among us as a people. It is still hoped that every Seventh Day Baptist may not only hope that this may be realized, but that they all may pray with deepest earnestness, and work with the greatest zeal and faith, to bring about this longed for revival. Revivals do not come "ready made," without effort. They come as a result of great, earnest effort, and the prayers of faith answered by the coming of the ever-ready Holy Spirit into penitent hearts. Jesus sums up the results in a very brief statement, by saying to Nicodemus: "Ye must be born anew."

The first Pentecostal season after Jesus had gone up from the brow of Olivet, back to the Father, there was a revival in Jerusalem. It spread out over the world, and we, of today, share its blessings. We Seventh Day Baptists greatly need a Pentecostal revival.

One brother in Oregon, one year ago, wished to come out squarely and observe the Sabbath of Jehovah. But he was given to understand that if he did such a thing he would lose his job, which was a highly remunerative one. But later, by conditions over which he had no control, he lost his job. Instead of being disheartened and spending his time in nursing the blues, he at once thanked the kind Lord for his promised care, and hustled up another job, where he is permitted to observe the Sabbath.

He is now a happy man. His is a happy family. It was a great pleasure to spend a little time in that home this summer. He attends Sabbath school now, on the Sabbath, with his family. Really he is now the Sabbath school superintendent. The religious skies look bright and glorious to them. They are enjoying a real revival in their transformed home life. They think revivals pay, and the new joy and peace in the soul, and the daily presence of Jesus in loving companionship.

THE ONLY AVENUE TO PEACE

"There is only one avenue to peace. That is the settlement of actual differences and the removal of ill will. All else is talk, form and pretense. How are existing differences to be settled? One way is by institutions of justice, through which conflicting views and interests of the sort that may be dealt with by a judicial tribunal are disposed of in that way. It is to our interest not only to have our own controversies peacefully determined but to give our support to the established methods of judicial administration by which other nations may have their controversies determined. And wherever disputes exist that do not lend themselves to judicial decision, our interest is to aid in the development of such friendly relations between peoples that peaceful adjustment may be sought. Between friends any difficulty can be settled."—*Secretary Hughes.*

YOUNG PEOPLE'S WORK

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

JESUS AND FORGIVENESS

RUTH M. BABCOCK

Christian Endeavor Topic for Sabbath Day,
December 6, 1924

DAILY READINGS

Sunday—Forgiveness by grace (Luke 7: 40-50)
Monday—Forgiveness by blood (Matt. 26: 28)
Tuesday—Forgiveness through Christ (Luke 24: 45-48)
Wednesday—Duty to forgive (Matt. 6: 9-15)
Thursday—Unlimited forgiveness (Luke 17: 1-4)
Friday—Forgiving in his Name (John 20: 19-23)
Sabbath Day—Topic: In his steps. XII. What Jesus said about forgiveness. (Matt. 6: 14; 18: 21-35) (Consecration Meeting)

A day rarely passes in which we escape a slight, a wrong, or an injury; and we need to know how to lead a happy life regardless of these unpleasant experiences. We need Christ's lesson to guide us. Peter felt this need and asked Christ, "How oft shall my brother sin against me, and I forgive him?" The Jews placed the limit of forgiveness at three times, Peter tries to outstrip them by placing it at a greater extreme—seven. Jesus sweeps Peter's number away, answering, "Until seventy times seven"—490 times! Forgive, without end!

Often when Jesus had a big lesson to teach, he told a story; now he tells one of boundless forgiveness (Matt. 18: 21-35). A servant owed his king ten thousand talents, but when he was asked to pay the debt he had no money. The law required that a debtor must sell his home, his family, his property, and become a slave himself to pay for the debt. When the penalty is pronounced this debtor begs the king to have patience, till the debt is paid. The king's heart is filled with compassion, and he forgives, even blots out the debt.

How much was this debt? \$10,000,000! Shouldn't that servant have felt immensely grateful, very humble, very thoughtful of others? Does he? No. He meets a fellow-servant, his neighbor, who owes him one hundred pence, or \$16. He takes this poor man by the throat and requires pay-

ment. His debtor begs for mercy also, but receives none, and is cast into prison. The king hears of this and gives the ungrateful servant the full penalty of the law—because he refused to forgive.

What a contrast in the debts,—the first \$10,000,000, the other \$16! Our debt to God is ten million times greater than another's debt to us. God has forgiven that much! How much have we forgiven? Forgiving means complete forgetting. We can not harbor a grudge against anyone and be a true Christian. If we won't forgive, we have no right to expect forgiveness. Can we pray, "Our Father, forgive us our debts as we forgive our debtors," if we have not freely forgiven those who have wronged us? Christ says, "If ye forgive not men their trespasses neither will your Father forgive you." Again, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Forgive as often as forgiveness is asked. Just suppose God had set a limit for his forgiving—how many of us could ever hope to have eternal life?

The debt of sin for each one of us is so great that we can never settle with God; yet all our sins may be pardoned, cancelled, blotted from God's records and from his memory; for whoever believes on God is *not* condemned and shall not perish but have eternal life.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Brooding over a wrong that some one has done us harms us more than the person who did it. We develop a feeling of hatred, and as our feelings are reflected in our faces and actions, we thus make those around us unhappy. So, in the end, many people are affected by this spirit.

Jesus teaches that we should not hold a wrong against any person, but we should have the spirit of forgiveness. The true Christian will forgive those who wrong him, and in doing this he not only makes that person happy, but he also feels happy. Let us cultivate this spirit of forgiveness.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, DECEMBER 6, 1924

Speed up: No quitting. (Gal. 6: 9, 10; Rev. 2: 10) (Consecration meeting)

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SEVENTH DAY BAPTIST JUNIOR CHRISTIAN ENDEAVOR EFFICIENCY CHART

Credit two per cent for each division.
Points based on active membership only.
Credit to be taken only for work done during current Conference year.
Substitutions may be made with the consent of the denominational Junior superintendent.

*Society Organization***A. Expert Training.**

- 1—Each fifth of the members passing with at least seventy-five per cent on the Junior Text Book.
 - 2—Each fifth of the officers and chairmen studying thoroughly their own efficiency leaflet.
- B. Business and Devotional Meetings.**
- 1—Regular business meetings at least once in two months, conducted by the juniors.
 - 2—Written reports from all officers and chairmen at each meeting.
 - 3—Regular weekly devotional meetings conducted by the juniors.
 - 4—Special method of conducting devotional meetings at least once in two months.
 - 5—Holding regular consecration service.

C. Officers.

- 1—President.
 - a. Preside at business meetings.
 - b. Oversight of committee work.
- 2—Vice President.
 - a. Work in absence of president.
 - b. Assist president with work.
- 3—Secretary.
 - a. Keep minutes of business meetings.
 - b. Keep list of active and trial members.
- 4—Treasurer.
 - a. Keep record of money received and spent.
 - b. Assist superintendent with budget.

D. Regular Committees.

- 1—Lookout.
 - a. Conduct annual canvass for new members.
 - b. Keep record of members' attendance and participation at meetings.
 - c. One fifth increase in active membership each year.
- 2—Prayer Meeting
 - a. Arrange and post list of leaders at least two weeks in advance.
 - b. Help superintendent plan meetings.
- 3—Missionary
 - a. Have charge of all missionary meetings.
 - b. Arrange for mission study class or reading circle.
- 4—Social
 - a. Hold at least four socials a year.
 - b. Welcome strangers at meetings.

- c. At every social have a devotional period.
- E. Special Committees**
- 1—Music
 - a. Arrange and post list of music leaders.
 - b. Plan special music for various meetings.
 - 2—Birthday and Sunshine
 - a. Keep list of birthdays of juniors and shut-ins, and recognize in some way.
 - b. Do helpful, cheerful deeds for others.
 - 3—Good Literature and Temperance
 - a. Interest members in reading good books and magazines.
 - b. Have charge of temperance meetings and interest members in temperance.
 - 4—Information and Scrap Book
 - a. Present interesting news items and ideas at meetings.
 - b. Help in keeping scrap books for society.

*Individual Training***A. Church Attendance and Membership**

- 1—Each fifth of the members attending church regularly.
 - 2—Each tenth of the members joining the church.
- B. Attendance and Participation in Junior meetings**
- 1—Each fifth of the members attending Junior meetings.
 - 2—Each tenth giving testimonies and prayers regularly.
- C. Quiet Hour and Tenth Legion**
- 1—Each tenth of members joining the Child's Quiet Hour.
 - 2—Each fifth of members joining the Tenth Legion.

D. Missions

- 1—Each tenth of members attending at least two mission study classes each year.
- 2—Each fifth of the members giving at least twenty cents through the society for missionary work.

E. Memory Work

- 1—Each tenth learning at least fifty Bible verses a year.
- 2—Each fifth learning the Junior pledge.
- 3—Each fifth learning names of books of Bible with general knowledge of each book.
- 4—Each fifth learning at least two hymns each year.

YOUNG PEOPLE'S PROGRAM AT QUARTERLY MEETING

The young people of the Southern Wisconsin and Chicago Churches had an interesting program presented to them on Friday evening, October 17, under the able leadership of Maurice C. Sayre of Albion. A large audience had assembled at 7.45, a considerable number of which were young people. The topic was: "My Denomination." The program was as follows:

Song Service.....led by Miss Bertrice Baxter
Prayer

"What Our Denomination Stands For"
Miss Harriet Belland of Walworth
"The Benefit of The General Conference"

Miss Dorothy Larkin of Chicago
Vocal Solo Prof. L. H. Stringer

"The Benefit of the Association to Our Denomination" Miss Myrtle McCarthy of Albion
"The Benefit of the Church to Our Denomination" Miss Lura Burdick of Milton Junction
"The Benefit of the Individual to Our Denomination" Mr. O. T. Babcock of North Loup

Song

Address by Rev. Erlo E. Sutton of Milton Junction

Announcements

Dismissed by Rev. James L. Skaggs

Adams Center, N. Y.

It has been some time since you heard from the Adams Center Christian Endeavor society.

Several from our church attended the General Conference at Milton, Wis. Six were members of the Christian Endeavor society. Those who went by auto had a very interesting trip and the meetings were helpful and inspiring.

Last spring we purchased a moving picture machine and have given an entertainment every two weeks all summer. The pictures have been mostly religious and educational and many others have been helpful and entertaining. The Adams Center orchestra furnished music several times.

While Pastor Hurley and family were on their vacation, during a part of July and August, the Endeavor society had charge of the prayer meetings a part of the time. The Flower and Sunshine committees have taken flowers to the sick and shut-ins through the summer months.

Anna Scriven invited the Christian Endeavor to her home for one meeting during the summer. Nellie Parker, chairman of the Flower and Sunshine Committee, invited the Christian Endeavor to her home on the evening of October 19. Games of various kinds were played and refreshments, consisting of popcorn, candy, and apples, were served. Before leaving for our homes, we had our usual devotional exercises. A very pleasant evening was enjoyed by all. The Bible School Convention held its annual meeting at our church, Tuesday, October 28; and our Christian Endeavor society served a banquet supper at six o'clock. About twenty-four dollars was realized from the supper.

Yours in the Master's Service,
MRS. LEPKA HOVEY,
Recorder Correspondent.

A RECORDER SUBSCRIPTION CONTEST

DEAR ENDEAVORERS:

The Committee on Young People's Work at Conference recommend that special emphasis be given this year to a RECORDER Subscription Drive. Our ideal for many years has been "The RECORDER in every home." Let's realize it by the end of this Conference year.

Each society reporting the RECORDER in

CHRISTIAN ENDEAVOR NEWS NOTES**An Indian Social at Farina**

On the evening of October 27, the Farina Christian Endeavor Society held an Indian social. The members, gay in war paint, blankets and feathers, assembled at the parsonage where the monthly business meeting was held. At the conclusion of this they went to the church where everybody had a good time taking part in "Follow the Leader," "On the Warpath," and other stunts planned by the committee. Apparently Pastor Hill and the committee had a secret understanding; for, at an invitation from him, the company left the church and went to two waiting cars which carried them to an orchard at the home of C. E. Persels, near town. When the cars stopped the crowd was soon out, trailing along in the dark in true Indian fashion. In the course of the journey it was necessary to cross a creek on a plank, a feat which brought such terror to the hearts of some of the Indian maids that it was only by dint of much encouragement on the part of the braves that all were finally across.

Soon a blazing fire made a fine opportunity for roasting wieners. The brush pile donated by Mr. Persels made such a big bonfire that we wished all the Young People's Board might be there to enjoy it. As the embers died down, all joined in singing "Blest Be the Tie," Pastor Hill offered a closing prayer, and soon the crowd were on their homeward way, singing, "C. E. Will Shine Tonight."

REPORTER.

every home represented in its church will receive a copy of the *Christian Endeavor Manual* by Dr. Francis E. Clark. This book is full of interesting history and helpful plans for every department of Christian Endeavor work, and is a valuable addition to any Christian Endeavor library.

The Tract Society is very anxious that all the new subscriptions, including the free ones that were obtained last year, may be renewed this year; and of course they want renewals of all the subscriptions. Each society reporting renewals of all the subscriptions in its church will receive the Christian Endeavor Pocket Library, six booklets of helpful society plans. It is not necessary for the Christian Endeavor society to send in all of the renewals themselves, just make sure they are sent in.

If the victorious societies already have either of these awards in their libraries, they may choose something of equal value from the catalog of United Society of Christian Endeavor.

The Tract Society renews its offer of one free subscription for every three new ones secured. Be sure to mark all subscriptions claiming this offer "Contest," and send the name and address of the one who is to receive the free subscription at the same time you send in your new subscriptions.

We would suggest that a superintendent or a committee be appointed to look after the subscription drive. You will find enclosed a list of subscribers in your church. This list may not be quite correct, as some of your members may have different addresses. Will you please check this list and send us as soon as possible the actual number of subscribers in your church. We would like to have also the name and address of the chairman of your RECORDER Subscription Committee. Enclosed please find a card for this information.

This contest is one in which everyone may win, so let's work at it earnestly, knowing that each subscription won, will increase denominational interest and loyalty.

Yours sincerely,

RUBY C. BABCOCK,
MARJORIE WILLIS,
IVAN O. TAPPAN.

Battle Creek, Mich.

"If you complain of lack of opportunities you'll miss what you have."

CHARACTER

A Compilation

"Character building is not a special trade known to a few, but the common occupation of us all."

"True character is like the sap in the stem of the growing tree, it is unseen, but vital; part of the true life."

"Jesus was an absolute and unreserved believer in character, and was never weary of insisting that a man's soul was more than his environment and that he must be judged, not by what he held and had, but by what he was and did."

"Character is made up of small duties faithfully performed, of denial, of self-sacrifice, of kindly acts of love and duty. The backbone of character is laid at home; and, whether the constitutional tendencies be good or bad, home influences will, as a rule, fan them into activity. Kindness begets kindness and truth, and truth and trust will bear a rich harvest of truth and trust. There are many trivial acts of kindness which teach us more about a man's character than many vague phrases."

"Our character is the image and super-scription which we cut upon our life. I say cut; for, however much happens to us and bears upon us from outside, causes beyond our control, it is true in the last analysis, that we determine our own character. We hold the tools which cut legends on our life; we grave the die; we incise the seal. What are the tools with which we cut characters upon, ourselves? The tools are thoughts. 'As a man thinketh so is he.'"

"A strong character will have beauty and winsomeness, as well as energy."

"Genuine character holds promise of length of days; it can not fail of enough to answer life's great end."

"We must be right before we can do right. Our own condition then is of most importance. 'After character comes conduct.' Most people think that conduct makes character. It is not true. Character makes conduct. Jesus Christ offers himself as our life; and having thus accepted him, it is but a simple matter for him to rule our conduct. Billy Sunday says the Church has lost the possessive case; the people say *the* Savior, not *my* Savior."

"Human character is never found to en-

ter into its glory except through the ordeal of affliction."

"Trials, temptations, disappointments, all these are helpers instead of hindrances, if one use them rightly. They not only test the fiber of character, but strengthen it. Every conquered temptation represents a new fund of moral energy. Every trial endured, if weathered in the right spirit, makes a soul nobler and stronger than it was before."

"Following the line of least resistance is what makes rivers and men crooked."

"There is no aristocracy but aristocracy of character, purpose, and industry."

"In these days of reconstruction, the world's great need is the timber of character which will endure the stress and strain. Only Christian character can meet the tests of such a time as this. Only the power of Christ in the life, only the grace of God in the heart, can make men like Moses, who can bear up under the crushing load of responsibility, and resist the allurements of pleasure and gain; and men like Paul, who amidst the distractions of life, can concentrate upon the one purpose of highest importance, and unite mind and heart and will in a supreme effort to bring the kingdom of God upon earth."

"What we need in these days is not so much better circumstances and conditions in the world, but men and women of greater moral strength to meet the conditions now existing. Real, true, conscientious moral force is at low ebb in the world today."

MRS. L. A. WING.

ARTHUR A. THAYER

Arthur A., son of Davis Douglass, and Jemima Couch Thayer, was born January 14, 1848, at Verona Mills, N. Y. The first six years of his life were spent in that village, after which the family moved to the farm where the rest of his days were spent, he having purchased the old home farm, his five brothers and sisters forming homes elsewhere.

The active and vigorous boy was a promise of the virile manhood which developed with the years. In his twenty-eighth year he was baptized by Elder D. H. Davis, later joining the First Verona Seventh Day Baptist Church. He was ordained deacon of this church in 1909. He was a leader in

every movement for the betterment of the community of which he was a part. For many years he was superintendent of the Sabbath school of this church, and afterwards up to the time of his last sickness was the beloved teacher of one of the adult classes. For some time he was active in leadership and support of Sunday schools at Higginsville and Stacy Basin.

Besides these activities which tended to the development of a strong religious character, he was a teacher of recognized ability of the public schools in the community where his life was spent. Positions of honor and trust were faithfully filled by this servant of the people in his neighborhood. He was loyal in the highest degree to the truth as he saw it, and his sense of right was keenly developed. He always had the courage of his convictions and stood for them like a good soldier of Jesus Christ. He was a lover of the beautiful and pure in literature, and the Bible was to him indeed the Book of books.

A faithful and sympathetic friend and helpmeet in the early years of his manhood was Lola Berry, of North Brookfield, to whom he was married in 1878. She was taken from her labors with him in 1883, leaving a little daughter, Edith, four years of age, now Mrs. James Woodcock of Rome.

On April 20, 1886, he was married to Ida Warner, who stood faithfully with him in his active labors until the end.

With almost unabated vigor he went on with his work on the farm until a fall from a load of hay started him into a rapid decline. He submitted to this misfortune with the patience worthy of his past fortitude for hardships. The best of medical skill could not stay the failing of the powers, and at two o'clock on the morning of October tenth he quietly fell asleep.

The tender affection of the home circle which included the faithful wife, two daughters, and a son, was shared by those who joined it as the years passed. These were Mr. James Woodcock, Mrs. Beatrice Thayer, Mr. William Vierow, and two granddaughters, Lola and Jean. An older brother, Charles, of Rome, is all that is left of the original family.

Illustrative of Deacon Thayer's confidence in his Savior whom he loved and served, he had marked in his Bible the

(Continued on page 638)

CHILDREN'S PAGE

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

REVERENCE

Junior Christian Endeavor Topic for Sabbath Day,
December 6, 1924

DAILY READINGS

Sunday—Reverence for God (Exod. 3: 4-6)
Monday—Reverence for God's house (Lev. 19: 30)
Tuesday—Isaiah's reverence (Isa. 6:1-8)
Wednesday—Reverent silence (Eccl. 5: 1, 2)
Thursday—Loving reverence (Ezra 7: 27, 28)
Friday—Reverent behavior (I Tim. 3: 15)
Sabbath Day—Topic: Reverence in God's house
(Hab. 2: 20; Matt. 21: 12, 13; Ps. 29: 2) (Consecration meeting)

MARJORIE BURDICK

Superintendent of the New Market, N. J., Society

Boys and girls, let's get our Bibles and look up a verse about God's house. Churches are God's houses, and are places where people should go to worship him.

Turn to Isaiah 56:7. You find that the last of the verse says: "My house shall be called a house of prayer for all people."

Did you ever hear people say they were going to church to hear the minister? We like to hear our minister preach a good sermon, but that should not be the only reason why we go to church.

God wants us to worship him in prayer. He also wants us to worship him in our songs and our thoughts. Before and after the church services we should remember that we are in God's house. We should be quiet and do only those things that would please him.

Next Sabbath when we go to church, let's go to worship him. Let's all remember too, that God wants his house to be a "house of prayer."

If we do these things we will have reverence for God's house.

Dunellen, N. J.

WAITING

We don't need any calendar,
To tell us what's the date;
We boys hang round the door and smell
And wonder, can we wait?

There's roasty smells from grandma's stove,
And there's a spicy whiff;

It makes us wrinkle up our nose,
And take a good, long sniff.

I tell you what, we're nearly starved!
Each second we get thinner.
But grandma says it's ready now—
Our fine Thanksgiving dinner!

—Selected.

MY THANKSGIVING TRIP

(An original story, partly true, written by Ruth Fitz Randolph, of Alfred, N. Y., at the age of ten years.)

"Over the river and through the woods,
To grandmother's house I go."

It was a cold, snowy morning when papa stamped into the house; he popped his head around the door and tossed a small letter at me. Of course, I was very eager to open it; our family weren't going to have a large dinner for Thanksgiving, and this was the Sunday before Thanksgiving Day that the letter came. The letter contained an invitation to spend Thanksgiving week at grandma's in Ashaway, R. I.

My things were packed and I was put on the train, in the care of a very kind conductor, who often sat beside me, when he had time, telling me about the places we went through and his own little girl at home. At last we stopped at Westerly, and there was uncle waiting to take me on the trolley to Ashaway.

When we arrived, grandma and auntie were waiting at the trolley for us. We trudged up the hill with my hand in grandma's. "I'm here, at last," I thought. The next two days two little friends and I had great fun dressing up and playing all sorts of games. Thanksgiving came and brought a grand dinner of turkey and all that goes with it, including pies and candies. When my two friends and I had finished our dinner, a big sleigh was standing outside and we hustled into our things and jumped in.

Away we went through the Cutter Wood. About half way through something very exciting happened. This was the way it was: As we came to the white birch stump we heard a crackling. Nothing happened for a quarter of a mile or so and we almost forgot about it. Then, as we drew near the tall tree, we heard the crackling louder and soon saw a creeping red flame moving along swiftly. The driver started the horses faster so as to escape the fire. But a little way brought us into more and more smoke. By another turn or two we were in a very

smoky valley. It kept coming, swirling all around us. We held our breath; the horses were panting hard; but, oh glory! the Fawn River was before us. It seemed a long time before we got to the other side. Uncle said, "Look, girls, there is a sight you may never see again." We looked down into the water and we saw animals swimming all around; and the woods on all sides were on fire.

When we drove on, we came to the "Corner," as the people of Rhode Island call it, because it is the place where you turn and the Atlantic Ocean comes before your eyes. How good it did seem to see the ocean again, for I had not seen it for three years. It was snowing when we arrived in grandpa's yard at the beach. The snow was mixed with the sand and the waves were high and foamy. It looked very wintry and I didn't feel quite like going in bathing. We jumped out of the sleigh and walked around a while, then we started back with one last look at the blue, blue water.

In an hour or more we arrived at grandma's and went inside, feeling warm for such a long ride—ten miles. Everyone had a story to tell, with jolly laughter all the time. Then we took uncle out of the room and asked him to tell the story of the fire, for none of us had said anything about it. He told it so funny that we almost forgot the danger. When he had finished, grandma brought in some cocoa and crackers, for we were hungry. We had more stories and jokes until it was time for my friends to go home.

That night I was tired and fell asleep most as soon as I snuggled down in my feather-bed; grandma always had me sleep in a feather bed when I was there.

I had grand times all the days I was there, for I stayed a week after Thanksgiving Day. When it was time for me to go home I was put on the train again, and all the way home I thought of the happy times I had had.

INFORMATION

Among recent schoolboy examination "howlers" we choose the following: *mortuis nil nisi bonum* produces an English version, "There's nothing but bones of the dead."

Ne plus ultra, "There's nothing beyond Ulster."

"Things which are equal to the same thing are equal to anything else."

"A grass widow is the wife of a dead vegetarian."

"Oceania is the continent which contains no land."

"A vacuum is a large empty space where the pope lives."

"In India a man out of a cask may not marry a woman out of another cask."

"Parallel lines are the same distance all the way, and do not meet unless you bend them."

"Gravitation is that which if there were none we should all fly away."

"Louis XVI was gelatined during the French Revolution."

"Horse-power is the distance one horse can carry a pound of water in an hour."

"Guerrilla warfare is where men ride on guerrillas."

"Letters in sloping print are hysterics."

—Selected.

GOD HAD NOT GONE

"You mean, hateful, ugly thing! Why don't you look where you are going, and not run into people? You are a horrid, horrid boy, and I hate you!"

Little Belva was so angry that she scarcely knew what she said. Just then her father opened the gate and looked very sorrowfully at her. Belva was very ashamed, and said, "I thought you had gone, father."

"Did you think God had gone, too, Belva? Remember, he can hear you when I can not, and it grieves him to hear you speak so."—*Sunshine*.

MY GRANDMA USED TO SAY

"Lazy folks take the most pains." Ask your grandma what she thinks my grandma meant.

H. C. V. H.

"One day in school the teacher said: 'Mickey, give me a definition of salt.'

"'Shure,' Mickey responded; 'it's the stuff that makes potatoes taste bad when you boil 'em and don't put any in.'"

This anecdote reminds me of a definition given in our primary Sabbath school not long ago. I asked who could tell me what a "promise" is. A little girl made this reply: "A promise is when mother asks you to get something at the store and you forget, that isn't a promise; but if you bring what she tells you to, then that's a promise."

R. M. C.

Lone Sabbath Keeper's Page

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

DEAR FRIEND:

I was more pleased than ever with your last letter, because you sounded what seems of late almost a lost chord in the ascending scale of spiritual tones. I feel we old people need the prayers of the young and strong to help us along our uphill road, which seems to grow more and more steep as we slowly ascend the shining path that leads to perfect day. There is such a thing as younger Christians helping older Christians by praying for them.

When the heart is young and strong, trouble touches it lightly, and often a night's sleep will erase the hurts that bowed the head in anguish the day before; but not so when age weakens the heart and sleep refuses to heal those wounds. It is hard, too, to lay aside long cherished plans from sheer weakness; this is what usually happens to persons who have over-lived their three-score-and-ten years. And so we need your prayers to help loosen our grip on the things of this world, and to strengthen our grip on the unseen realities that await us. St. Paul believed that he and Timothy were delivered from a great death, partly on account of the supplications of those saints to whom his second letter to the Corinthians was addressed.

A few blackened leaves tell us that winter is coming this way. Some of our crops did about as well as usual, though corn fell short. When October comes, I dislike to think of the Christian Endeavor societies that will observe as one of their standard socials, the Halloween festival, which has been borrowed from Rome. I feel like I am living in one of the most Sabbathless places to be found. Saturday is the busiest day of all and Sunday is a day for sports. To introduce a Bible subject in conversation is to find oneself alone in the room very quickly, so I have taken to spending my time mostly in my own room both Sabbaths and Sundays. But two letters received this week

disclose that one young preacher has this place in mind, and if circumstances would permit, would come and labor among us.

I am anxious for some one to come in the power of the Holy Spirit and preach as St. Paul did when he shunned not to declare all the counsel of God—one who is willing to "endure hardness as a good soldier of Jesus Christ," because there are only six of us in this county who are trying to keep holy the seventh day of the week, besides the adventists, who have an organized church. I should enjoy seeing something on the Lone Sabbath Keepers' Page every week, and I have written to some that I know could give us good letters if they would, to "come over and help us" to raise to the Sabbath and all it stands for, those who are in danger of becoming Sabbathless.

Yours for the preaching of the gospel of the kingdom.

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE SOUTH

DEAR FRIEND:

What closer tie of fellowship could there be between the old and the young, than that they pray for each other: the aged seeking that an increased measure of divine Power be visited upon the young; the young seeking that the eternal visions and the everlasting arms of the Infinite be more clearly evident to the aged each day. Thus might the efforts of youth, in harmony with the counsels of the aged, combine to spread the gospel of the heavenly kingdom.

It is not strange that you find Sabbathless conditions where you are, for I suspect it is the same the world over. I read there are more automobiles in existence than there are telephones, and it takes a Sabbath conscience of peculiar strength to resist the lure of pleasure rides on the day ordained for the re-creation of toil-worn humanity. The physical body may be refreshed by a ride, or may be only excited; but the most valuable part of humanity, its living soul, can not escape being warped by seeking its re-creation in the society evident upon public highways.

The numbers of autos on the highways on Sundays are appalling, because of the accidents, and because the present gener-

ation of children are given an atmosphere of turbulence, which is, and will be, difficult to restrain. A young woman from a near-by manufacturing city told me she was acquainted with six girls, working in a department store, who had formed a compact to take turns systematically robbing the cash register, each shielding the other. We read of cases of shocking juvenile crime, but they seem more shocking when met face to face.

As I look at it, the automobile keeps people "on the go" and leaves them little time for quiet instruction in righteousness. When young men and women form hold-up gangs, it is not strange they are Sabbathless; and when their domestic life is Sabbathless, it is not surprising they break other commandments in the Decalogue, and form lawless gangs.

I remember feeling very impatient at the Halloween socials that were held here. I detested such amusements in the church, but still I felt sort of left out in the cold in not participating. Now that I realize such amusements are an effect of disintegration, more than a cause of disintegration, I rejoice that God provides new receptacles for his Power. While the Church is spending its energies in frivolous, and even degenerating pastimes, worldly societies are taking up the helpful ministrations that Christ's true followers should delight to perform. Two churches near here are building immense edifices to provide room for all sorts of amusements; but the sick and afflicted, the ignorant and criminal are being cared for by municipal and state authorities.

We may feel like saying, "These things ought not so to be"; but it is perhaps the divine way of bringing to naught the power that has rejected his Sabbath. If we who love that day, indulge in the diversions Rome borrowed from paganism, we shall also likewise perish.

We are having a most delightful harvest time, with a heavy crop of apples throughout the countryside, bringing pressing duties and anxieties. I, too, would enjoy seeing the Lone Sabbath Keepers' Page filled with a helpful message each week; and perhaps our desire will materialize later, for others have expressed themselves similarly.

As ever,
YOUR FRIEND IN THE NORTH.

THE OLD BRICK MEETING HOUSE

(Continued from page 616)

The yearly anniversaries were of high character. The recitations and compositions were of natural ability. The sweet songs were by voices of talent. Many who went from this hall of learning became preachers, doctors, teachers. They founded homes all over the United States. One consecrated her life work to China. In her mild, persuasive way she taught them the cruelty of foot binding, which now is a thing of the past. The memory of Dr. Ellen Frances Swinney will ever be cherished among the Chinese as well as in the home land of her birth.

Good works and deeds do follow.

ORIGIN OF THE PLAN FOR A MONUMENT

Some twelve years ago Mrs. Loisanna Tomlinson Stanton, of Alfred, N. Y., was visiting her cousin, Dr. Sophie A. Tomlinson, of Shiloh. They felt they owed so much to old Union Academy that they originated the plan of raising funds to erect a memorial to the school by the loyal students who were scattered far and wide. They felt the need of help in this great undertaking so they asked Winfield S. Bonham to assist, which he did in a masterful way, with good results.

Deacon John B. Hoffman also a loyal student, became very much interested in this work. During the World War this work came to a standstill. Then, as these had laid down the work and passed on to the great beyond, others took it up, with a determination to see it finished. It meant time, mind, money, with quite a struggle; but then the checks came in for \$25, \$10, or \$5 with the expression, "Yes, to be sure I want to give, for this memorial, for my happiest days and most profitable days were spent at Union Academy." Others, "Yes, indeed I do. There I received my diploma and certificate to teach school."

This was very encouraging and made the solicitors feel like pressing on to the finish. Yes, there is a proud feeling astir to know that a monument has been placed on the spot where the old brick meeting house stood, a memorial erected in loving remembrance by friends.

"Do not wonder if you will fail, but think how you are going to succeed."

OUR WEEKLY SERMON

"HE MUST INCREASE"

REV. ROLLA J. SEVERANCE

(Conference address, Milton, Wis., August 22, 1924)

Text: John 3:30—"He must increase." To get the connection, perhaps we should read the verses preceding this, beginning with the twenty-sixth verse.

We have expressed in this strikingly simple statement, "He must increase," the suggestion of how God purposed to bring sinful man back into harmony with himself. It pictures to us the potent principle which a loving Father has established for the salvation of a lost world. By placing the emphasis upon the different words our minds are led in turn to three phases of the redemptive plan.

"He must increase." Not the Church that must increase; not some particular denomination that must increase; not a local organization; not the pope, nor a bishop, nor any other ecclesiastic. It matters not what exalted ideas these may have concerning their importance or their place in the economy of God, the salvation of the world does not depend upon their increase; but rather upon the increase of him who was with God in the beginning, he who is the Son of God, the Savior of the world, "He must increase."

If the world is to be saved, "He must increase"; there is no alternative. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."—Acts 4:12. "He must increase"; it is the plan of God and he has provided no other. "He must increase"; the world is in dire distress and Christ gave his life to redeem it from that dreadful dilemma. "He must increase," else he would be untrue to himself and to his mission.

But to accomplish this predetermined purpose of the Master, "He must increase." The ever increasing need for the saving grace of Christ requires an ever increasing Savior. The divine work of yesterday will not suffice for today and there will be a still greater need tomorrow. If the king-

dom of heaven is to accomplish its purpose, it must increase.

To get the full meaning of this statement, however, we must place emphasis upon all three words, "He must increase."

I. The question naturally arises: To what does this language refer? Certainly not to his Godhead, which admits neither depreciation nor enlargement. "Jesus Christ is the same yesterday and today, yea and forever."—Heb. 13:8. If, therefore, we look for growth in the Master, it must be in regard to his character as mediator. In this respect he may be said to increase:

1. In the spread of the knowledge concerning him. The Son of God came to earth and took upon himself the form of man; he went about healing the sick, making the lame to walk, the blind to see, and the deaf to hear. These deeds of mercy are sufficient to convince the most skeptical that Jesus had great compassion for the afflicted. But underneath it all there was even a deeper feeling than sympathy: it was a burning desire that people might know him, the Savior of the world. Speaking to the woman at the well he said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."—John 4:10. What lost men need today, as in every age, is to know Jesus Christ—"Whom to know aright is life everlasting."

In his farewell prayer, the Master poured out his soul to the Father in these words: "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."—John 17:3.

The Church may spend its thousands in building houses of worship with recreation features, furnish entertainment and amusement for its young people; she may erect and equip splendid hospitals to relieve suffering; but if we make these an end in themselves, we fail. We should never forget that they are to be used as a means to the one great end—increasing the knowledge of Christ among men.

In the nineteen hundred years since our Savior instructed the few followers in the principles of his kingdom, there has been some increase in knowledge concerning him. But dare we say that the Church has performed her full duty? I am not un-

mindful of the great work that has been done and is still going forward under the wise leadership of the vast army of missionary heroes who are giving their lives in self-sacrificing service. But there are untold millions still in ignorance who need to be taught the love of God—the saving grace of Christ.

I can not close my eyes to the dying agonies of men going out to meet their God unprepared. Can you? Dare we close our ears to the cries of lost souls pleading for the message of hope which has been long delayed?

"Is it nothing to you, O ye Christians,
That millions of beings today,
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And 'fourteen hundred every hour
Are sinking to Christless graves.'
Is it nothing to you, O ye Christians,
Can you say you have naught to do?
Millions in China are dying unsaved!
And is it nothing to you?"

"Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Savior's hand?
They are groping and trying to find him,
And although he is ready to save,
Eight hundred precious souls each hour
Sink into Christless graves.
Is it nothing to you, O ye Christians,
Can you say you have naught to do?
Millions in India dying unsaved!
And is it nothing to you?"

"Is it nothing to you, O ye Christians,
That Africa walks in the night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From a broken-hearted race of slaves,
And seven hundred every hour
Sink into Christless graves.
Is it nothing to you, O ye Christians?
Will ye say ye have naught to do?
Millions in Africa dying unsaved!
And is it nothing to you?"

2. But again, Jesus Christ must also increase in the enlarged spiritual life of his followers. The promise, "I came that they may have life, and may have it abundantly" (John 10:10), is for his disciples in all ages. It is my conviction that multitudes of Christians today are living far beneath their privileges. As a result of this dwarfed spiritual life the Church of Christ is not moving forward as it should in accomplishing its divinely appointed task of making

disciples of all the nations. We have failed to do all that we should do, because we have not come into possession of our own—the indwelling of the Holy Spirit. Paul calls it "the law of the Spirit of life." God sent his Son, an offering for sin, that we might "walk not after the flesh, but after the Spirit." What shall we say, then, when we know that the time, the energy, the money, of many professing believers in Jesus Christ are being lavished upon the pleasures of this world? The law of God is, "Thou shalt love me with all thy heart, and thy neighbor as thyself." The mind of the flesh is, "I will love myself and its will first and most." The Word says, "If ye live after the flesh, ye must die." Can it be possible that among the redeemed of the Lord there are those who are actually committing spiritual suicide? If so, it must be that the allurements of society or the desires for temporal gain, have turned their heads that "they know not what they do." Oh, that the message of Paul to the Romans might be broadcast from every station on the globe, "If Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. . . . if so be the Spirit of God dwelleth in you." We need to experience the reality of the divine mystery, "I in Christ and Christ in me." With some of us, perhaps this union is as bewildering as it was to the colored brother whose pastor had tried to explain how Christ was in those who were in Christ Jesus. The old saint pondered over the thought and it troubled him. He was thus meditating one cold day as he sat by the open grate. The fire burned low and the old brother took the poker and began poking away, arranging the logs so they would burn better. As he drew the poker from the fire he noticed it was red hot. "Now I have it," he said, "the poker am in the fire and the fire am in the poker." Perhaps he spoke better than he knew. I would the followers of our Lord and Master might "dwell in him," might "abide with him," might "continue with him," until they are on fire with a burning desire to live the Christ life, to live it at all times and under all circumstance. Do we not need a more consistent Christian living, a more thorough devotion, a deeper consecration? In a word, Christ must increase in us, giving us an enlarged spiritual conception of the

power of God that is possible for us. Then truly will the requirements of the law be fulfilled in us "who walk not after the flesh, but after the Spirit."

II. "He must increase." What proof have we that John was moved by the Holy Spirit to make this assertion?

1. It is in accord with the promise of the Father. "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."—Isa. 9:7. This is a revelation of God in that overflow of love for a lost world. The Messiah must increase; Jehovah has given his word through the prophet Ezekiel. "Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. 33:11. God set Ezekiel a watchman over the house of Israel; in like manner he sets us as watchmen today. Not only to give the warning that "the wages of sin is death," but to tell lost souls that it is "your Father's good pleasure to give you the kingdom."

2. The Master has taught us to pray for his increase. In the model prayer, the very first petition is, "Thy kingdom come." Surely he does not ask us to make petition for the impossible, and we have the assurance that "if we ask anything according to his will, he heareth us." The Church of Christ today should be on her knees before God, interceding for lost men, praying for the increase of the government of peace.

3. We have still another proof that "he must increase." He has power; all power is given to him; heaven or earth can not prevail against him. His friends, his opposers are alike under his control. This power is resident in himself as coexistent with God. This power is to be exercised through the all pervading Spirit. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."—Zech. 4:6.

4. There remains another proof that "he must increase." He has complied with the conditions—obedience, suffering, death. He came not to do his own will but the will of him that sent him. "He humbled him-

self, becoming obedient even unto death, yea, the death of the cross."—Phil. 2:8. How truly it was written concerning him: "The things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled."—Acts 3:18.

But this is not all; death did not end all. His opposers thought so; his friends believed as much; but both classes were mistaken. The full plan of God did not find its culmination in the placing of Jesus in the tomb. The Messiah could not remain bound by the fetters of death. He had power over the grave and he came forth in that resurrection life, the pledge of our life in him.

III. Are not these proofs sufficient to convince us that the statement of John is in accord with the will of God, the plan of God, the purpose of God? If this be true and we admit there is need in this day for an increase in the knowledge of Christ and a need for an enlarged spiritual life among believers, what influence should this declaration, "He must increase," have upon us?

1. It should render us active in advancing the kingdom of God on earth. We need to remind ourselves of the plan of God for bringing about this increase. Jesus came to this sinful world that the world might be saved by him. After spending those few years going about doing good, making disciples, calling out and training the "twelve," we hear him saying to the Father: "I glorified thee on the earth, having accomplished the work which thou hast given me to do.

. . . I am no more in the world, and these are in the world. . . Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world." God's plan for the salvation of the world today is that the disciples of Jesus Christ shall be the heralds of the gospel. The knowledge of Christ which is to save men must be spread far and near. "He must increase." Souls are dying by the million, "having no hope and without God in the world." Our Master has told us to go and make disciples. He is depending upon us and if we fail—Christian friends, we *must* not fail, we can not fail, not if we are in Christ and Christ in us. Paul says, "It is God who worketh in you both to will and to work for his good

pleasure." The summons comes ringing down to us today, "Be ye stedfast, unmovable, always abounding in the work of the Lord." We should be willing to spend and be spent that those sitting in darkness may see the light. The poet has put the thought in these lines:

"There is a spendthrift, though prodigal,
Is wise. Not he who goes from home astray
And wanders in far lands in sinful way;
But he, who prodigal of self, like Paul,
Gives labor, wisdom, love, devotion, all,
To bring mankind unto the better day.
He gives, though men love less, and even say
The unkind word. He gives, though others fall.
He gives and does not hold regretful hand
Upon his gift. He gives, he loves, he lifts,
He gives himself for souls, not land and gold.
He gives to God as sowers to the land
Give seed; and, as wise men of old bought gifts,
Invests in that which fails not nor grows old."

2. "He must increase." If we know that God is working with us to this end, it should inspire us with great confidence in the divine blessing on our efforts. "If God be for us, who is against us." If we are truly "God's fellow workers," we should have abounding hope. We have no right to become discouraged and give up, even when those for whom we labor do not appear interested in the gospel message. We must be patient and long-suffering in our service. This is possible only as we remember that God has promised that his Word will not return unto him void. We long for the visible results from our labors; but when they do not appear let us not murmur or complain, remembering that one may plant, another water, but "God giveth the increase." "He must increase."

In concluding, allow me to emphasize again the great need for a Savior. Not only in China and India and Africa, but in every other nation including our own fair land. If the lost are to be won to Christ, we, his disciples, must increase—*increase in knowledge, in power, in devotion, in consecration, in activity, in trust, in hope—in these we must increase for, "He must increase."*

A prayerless day never can be anything but a day of loss and failure. It may not seem so. Business may be prosperous as ever. The table may be bountifully spread. But however bright and happy a day may seem to be, if it lacks heaven's benediction it is a sad day.—*J. R. Miller.*

RESOLUTIONS AND CHANGE OF NAME

DEAR SABBATH RECORDER:

At the Semi-annual Meeting of the Michigan Seventh Day Baptist Churches which was held in White Cloud, September 26-28, it was voted to change the name of the meeting to Semi-annual Meeting of the Michigan-Ohio Seventh Day Baptist Churches; thus bringing the Ohio churches into this organization.

Also the enclosed resolutions were adopted.

NETTIE FOWLER,
Secretary.

*White Cloud, Mich.,
October 22, 1924.*

MR. PRESIDENT:

Your Committee on Resolutions desires to report as follows:

Resolved:

(1) That we, as members of the Michigan-Ohio Seventh Day Baptist Semi-annual Meeting, affirm our unqualified adherence to the faith of historic Christianity, held by the Seventh Day Baptist churches for centuries past, including a firm belief in the divine creation of man, the Sabbath of creation (Genesis 2), the inspiration of the Bible, the Virgin birth of Jesus, the miracles of the Old and New Testaments, the physical resurrection of Jesus, the second coming of Jesus Christ (General Conference resolution, 1886) and all other principles enunciated in the Seventh Day Baptist *Exposé of Faith*;

(2) We reassert our belief in the essential oneness of the human race and renew our promise to proclaim more widely the Fatherhood of God and the brotherhood of all men, everywhere, realizing that one is our Master, even Christ, and that all we are brethren;

(3) We rejoice in the door opened to us in the great Commonwealth of Australia, and we feel sure that the Missionary Board will enter that field at the earliest possible moment;

(4) We are sobered by the thought of the great responsibility coming to us in the calls from the United Provinces of India, also from Burma, the Punjab, South India, Ceylon, Esthonia, Costa Rica, Trinidad, Jamaica, and elsewhere. We believe that work of some description should be started in India and, as soon

as possible, in other needy fields, and we request that a solemn day of prayer be appointed in each of our churches in order that these and other calls may be placed before the Throne of Divine Grace;

(5) We commend the heroic stand of Miss Susie M. Burdick and Dr. Grace I. Crandall, Seventh Day Baptist missionaries, in their refusal to leave the mission station and hospital at Liuho, China, until the Christian converts and patients were assured of safe conduct. Our prayers and sympathy, in this time of great peril, go out in behalf of our good missionaries at Shanghai, China.

(6) We commend the praiseworthy efforts of the Michigan Public School Defense League, and of its executive president, Mr. James Hamilton, to secure for the youth of this state an education free from sectarian bias.

(7) We reaffirm our demand that the Federal Prohibition Law be rigidly enforced without fear or favor, and we also urge that our people constantly witness against the evils of the tobacco and drug habits.

(8) We urge upon our people the need of a more faithful presentation of the **Principles of Sabbath reform.**

(9) In so far as it applies to the churches of this district, we desire to record our hearty endorsement of the Onward Movement program.

(10) We wish to express our deep appreciation for the royal entertainment provided by the splendid people of White Cloud. The visiting delegates had learned by previous experiences, to expect nothing less. We extend to Pastor E. D. Van Horn, his good wife and family, also to the efficient Reception Committee, and to all others who have participated in the successful effort to make this occasion profitable from both a spiritual and

a social standpoint; our very hearty and sincere thanks.

Respectfully submitted,
R. B. ST. CLAIR,
Chairman.

ADELBERT BRANCH,
RUBY COON BABCOCK.
Committee on Resolutions.

ARTHUR A. THAYER

(Continued from page 629)

words, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

The ladies of the church had the room where he loved to worship appropriately decorated with autumn leaves and a profusion of beautiful floral offerings, and the overflowing church where the farewell services were held attested the esteem with which our brother was regarded.

T. J. V. H.

"Sunset and evening star,
And one clear call for me
And may there be no moaning bar,
When I put out to sea."

"But moving tides asleep
Too full for sound and foam,
When that which drew from out the deep
Turns again to its home."

"Twilight and evening bell,
And after that the dark.
And may there be no sad farewell
When I at last embark."

"For tho' from time and space
The flood may bear me far,
I hope to see my Pilot's face
When I have crossed the bar."

It should be the policy of United America to administer to the wants of other nations without being engaged in their quarrels.—
Washington.



DEATHS

THAYER.—Arthur A., son of David Douglass and Jemima Couch Thayer, was born January 14, 1848, at Verona Mills, N. Y., and died at his home in Stacy Basin, October 10, 1924. A more extended notice elsewhere in this paper.
T. J. V. H.

HULL.—Richard Enos Hull, second child of Rev. Hamilton and Julia Whitmore Hull, was born at Dakota, Wis., January 11, 1852, and died at his home in Milton Wis., October 28, 1924, at the age of 72 years, 9 months and 17 days.

Mr. Hull was of sturdy Pilgrim stock and his life was characteristic of the line from which he came. He was always true to the ideals for which his forefathers stood and endeavored to exemplify his faith in God and the Bible. In the spring of 1867, he was baptized by the late Rev. Joshua Clark and united with the Albion Seventh Day Baptist Church. After his marriage, he and his wife united with the Rock River Seventh Day Baptist Church. Later they transferred their membership to the church of the same faith in Milton Junction, where he remained a faithful member until his death. During the last months of his life he often talked with his pastor and friends of his going for he realized that his days were few. Because of the intense suffering and a feeling of readiness to go he was anxious to hear the call.

While living in Jackson Center, Ohio, where his father was pastor, he became acquainted with

Miss Jennie Buirley. The family having returned to Wisconsin, he went back to Jackson Center, where on March 16, 1874, they were united in marriage. To this union were born seven children, four boys and three girls: Hattie, the late Mrs. Fred Garthwaite; Grace M., now Mrs. Oakley; Richard Loyal; Glenberta, Mrs. Faye B. Coon; Frank Clifton; Lester Wallace; and Mark Hamilton. The mother and all the children but Mrs. Garthwaite who died in the summer of 1923, are in the vicinity and were with their father much during his long illness.

On the sixteenth day of last March, Mr. and Mrs. Hull celebrated their golden wedding, at which time a large number of relatives and friends joined with them in making the day one of rejoicing.

Farewell services were held in the home Thursday afternoon, October 30, conducted by his pastor, Erlo E. Sutton, who used as texts, Rev. 21: 4 and 22: 5. The pastor was assisted in the service by Rev. M. G. Stillman, retired, who was baptized and received into the church with Mr. Hull. Pastor James L. Skaggs of the Milton Seventh Day Baptist Church offered prayer. At their father's request, the four sons were bearers. Burial was in the Milton Junction cemetery.

E. E. S.

RHODES.—Milton A. Rhodes was born in St. Lawrence County, N. Y., April 11, 1852, and died at his home in Wasioja, Minn., November 2, 1924, aged 72 years, 6 months, 21 days.

September 6, 1872, he was united in marriage with Naomi Hame, who is still living. This marriage resulted in the birth of one child, George, of Crosley, Minn.

In 1878, the deceased removed from his New York home and located at Meriden, Minn., where he resided for five years, when he located in

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Wasioja, where he resided till the end of life. He leaves to mourn their loss, his wife, a son, a grandson, a sister, and a large number of more distant relatives and friends.

Funeral services were conducted on November 4, from the Baptist church of Wasioja, by Rev. E. H. Socwell, and were attended by a large concourse of sympathizing friends and neighbors, and the body was laid to rest in the beautiful Wildwood Cemetery that overlooks the scenic Zumbro River. E. H. S.

GILBERT.—Lucinia Gilbert was the daughter of Zina and Prudence Fuller Gilbert, and was born at Richburg, Allegany County, N. Y., November 30, 1827, and died in Milton Junction, Wis., Monday forenoon, October 27, aged 96 years, 10 months and 27 days.

She was the oldest of nine children and was the last survivor of the family. The family came to Wisconsin in 1848, and for a year or so lived near Lima. They then located in Dane County or in the vicinity of Utica. For many years she kept house for her brother, Philo, who never married. In about 1881 he sold his farm in Utica and he and Lucinia located in Milton Junction, where she has since lived.

Several years ago she fell and since then has been unable to get about but little, and has been cared for by relatives and friends. During all these years she was patient and appreciated the love and care rendered her. She exemplified qualities characteristic of her life,—faith and courage, and a disposition to be content with her place and task.

She was received into membership in the Richburg Seventh Day Baptist Church early in life. At the organization of the Christiana, later called the Utica Seventh Day Baptist Church, January 22, 1850, she became a constituent member and remained a member of this church until it was disbanded in 1901, when she united with the Milton Junction Seventh Day Baptist Church of which she remained a faithful member until death. She loved the Bible and after being unable to longer read it herself, on account of failing sight, always kept it in easy reach that she might have it read when the pastor or other friends called.

She retained her faculties until almost the last day of her life and could tell of events that took place some two generations ago as clearly as if they had been events of recent date. Having come to the state the year it was admitted to the Union, it was of great interest to hear her tell of the wonderful growth of past years.

Her relatives, friends and the church have seen to it since her injury that the comforts of life have been provided, and as her sight failed loving hands have always been ready to aid her. But the last human act of kindness has been rendered, and the sheaf, ready for the harvest, has been garnered, but the memory of Aunt Lucinia will long be cherished by her many relatives and friends.

The funeral service was held in the Milton Junction Seventh Day Baptist church, conducted by her pastor, Erlo E. Sutton; and the temple of clay from which, after nearly a hundred years, the spirit had taken its flight, was laid to rest in the cemetery at Milton Junction. E. E. S.

THE SABBATH RECORDER

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L. H. North, Business Manager

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Sabbath School. Lesson IX.—Nov. 29, 1924

THE GOOD SAMARITAN. Luke 10: 25-37.

Golden Text.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27.

DAILY READINGS

Nov. 23—The Good Samaritan. Luke 10: 25-37.

Nov. 24—David and Jonathan. 1 Sam. 19: 1-8.

Nov. 25—Love. 1 Cor. 13.

Nov. 26—Jesus Teaches about Forgiveness. Matt. 18: 15-22.

Nov. 27—"A cup of cold water." Matt. 10: 40-42.

Nov. 28—The Master's Command. Matt. 5: 43-48.

Nov. 29—Brotherly Love. 1 John 4: 7-21.

(For Lesson Notes, see *Helping Hand*)

There is an atheism of the pocketbook which is quite as real and deadly as any form of doubt or denial. Our practice in the matter of giving and receiving is one of the most accurate tests of our religion.

—*Ozora S. Davis.*

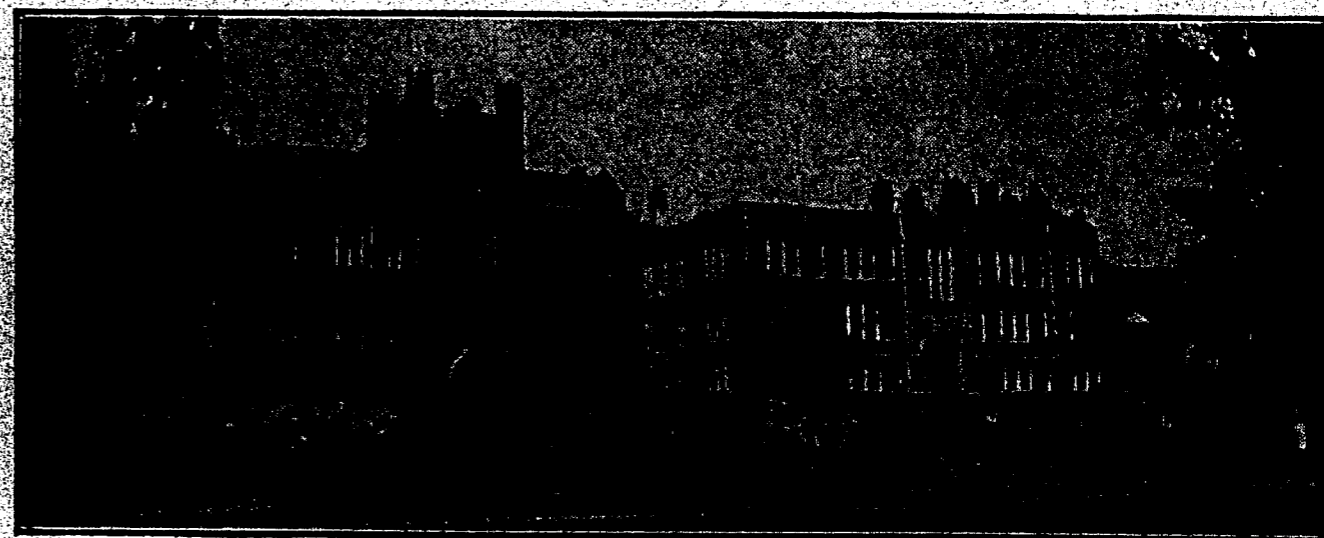
If we read the Book aright, we read a book that teaches us to go forth and do the work of the Lord in the world as we find it; to try to make things better in the world, even if only a little better, because we have lived in it.—*Theodore Roosevelt.*

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Not alone for mighty empire,
Stretching far o'er land and sea;
Not alone for bounteous harvests
Lift we up our hearts to thee;
On this day of glad thanksgiving,
In thy light of truth serene,
We, the people of this nation,
Praise thee most for things unseen.

For the glory that illumines
Washington's and Lincoln's name—
Glory of unselfish service,
Far beyond a conqueror's fame;
For our prophets and apostles,
Loyal to the living word;
For our heroes of the spirit,
Give we thanks to thee, O Lord.

Not for battleship and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to thee, O Lord;
For the priceless gift of freedom,
For the home, the church, the school;
For the open door to manhood
In a land the people rule.

God of justice, save the people
From the war of race and creed,
From the strife of class and faction;
Make our nation free indeed.
Keep her faith in simple manhood
Strong as when her life began,
Till it find its full fruition
In the brotherhood of man.
—William Pierson Merrill.

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