

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.

"WE YET CAN TRIUMPH"

We yet can triumph. We have tried and fail'd
And tried again and fail'd again and tried.
Many a time I've wished that I had died
Before I saw the light. But though I quail'd,
Yet have I stubbornly my fate assail'd
With dazed determination, dignified
With prayer and gratitude, and always cried
Thy will be done, O God! And God prevail'd.
We can not always choose: it were not best:
God knows; and if we trust all will be well.
I pray it with shut eyes and open mind:
I want, be it with all my soul attest,
Nothing that will not ultimately tell
To the eternal good of all mankind!

—Paul Shivell.

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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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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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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.

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PLAINFIELD, N. J., DECEMBER 1, 1924

WHOLE No. 4,161

Practice What You Preach The one who does not exemplify his preaching is badly handicapped in his efforts to lead others in right ways of living. No matter how spiritual may be the instruction and exhortations from the Pulpit, the Pew will always be thinking of the spirit and behavior of the preacher as the days between Sabbaths go by. The difference between seeing a thing done and merely hearing about how it should be done, is nicely brought out in these verses, entitled, "My Preference." The author is unknown; but the truth he sets forth is well worth remembering:

I'd rather see a sermon than hear one any day;
I'd rather one would walk with me than merely tell the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but examples always clear,

The best of all the preachers are the men who live their creeds,

For to see good put in action is what everybody needs.

I soon can learn to do it, if you'll let me see it done.

I can watch your hands in action, but your tongue too fast may run.

The lectures you deliver may be very wise and true,

But I'd rather get my lessons by observing what you do.

I may not understand the high advice you give;

But there's no misunderstanding how you act and how you live.

Modernness of the Decalogue

The *Western Recorder*, Baptist paper of the South, publishes this item entitled "The Ten Commandments."

"The remarkable fact about the Decalogue is its modernness. These ancient laws, two and a half millenniums old, are as if written yesterday; there is no archaic note in them. This can be said of no other code of ancient laws; we recognize them all instantly as not of our time. The truth is that our time has grown out of these laws given through Moses; indeed, was created by them. What wonder that the Decalogue should seem modern!"

One of the worst stumbling blocks that ever comes to me, a hindrance that sometimes seems almost insurmountable, is the glaring and persistent inconsistency of Christian teachers who accept the Bible as their *only rule* of life; who affirm with great emphasis the binding force of the Ten Commandments; who go so far as to say the Bible is the word of God from Genesis to Revelation; and, after all this, they go back upon the central command of the ten—the only commandment that tells what God made that law—and insist on a man-made Sabbath for which their Bible gives them no word of authority! These truthful words, quoted above from the *Western Recorder*, must be utterly *meaningless*, bearing the marks of a strange insincerity, when uttered by men who violate the Sabbath enjoined therein—men who fight every effort to have it enthroned in human hearts today; who clamor for civil laws to compel people to keep another day—and that, too, when their Savior kept the seventh day all his life, and gave no hint of any change to be made from Sabbath to Sunday, in all his teachings!

What can the world, unsaved, think of such inconsistency? They know very well that all this talk about Sunday as the Sabbath, is contrary to the very Book the teachers claim as their "infallible rule of life." And when these same advocates of Sunday publish such strong words for the *modernness* of the Decalogue how can men outside the church believe they are sincere words?

What an added power the Christian Church of today would have over the unchurched world, if it could only see and accept the Sabbath their Bible teaches. A great pentecost would follow.

Memories of Grandfather Prompt the Giving A friend in Orleans, Neb., — a lone Sabbath Keeper's Letter

keeper — sends her gift of five dollars to the New Building Fund, and writes as follows:

Editor, Sabbath Recorder,

DEAR SIR:

I am another lone Sabbath keeper, descendant of some of those familiar old names, you have mentioned lately; as my grandfather was Ephraim Stillman Babcock, his wife was Amy Crandall, sister to Lucius Crandall, and my mother was their daughter, Eunice Stillman Babcock, wife of Leonard Woolworth. She used to be known to RECORDER readers as "Eunice", by her writings.

I am sending you five dollars to be used on the Building Fund, and only wish it were much more.

AN OLD RECORDER FRIEND.

There must be several thousand persons scattered throughout the land, bearing the revered names of men and women who labored for the causes we love, whose hearts will be touched by this appeal for a memorial building in honor of their forefathers, who pledged their gifts for a publishing house more than seventy years ago.

These scattered ones may not all be keeping the Sabbath of their fathers today, but may still so cherish the memory of loved ones gone, that they, too, would be glad to join with the number who are giving for this good work.

Lowering Prices Did Not Discount the Check Two or three weeks ago a lone Sabbath keeper in the far West promised twenty dollars for the New Building Fund as soon as his harvest of beans was disposed of. This morning Mr. Hubbard hands me the following letter which is especially cheering because it shows such a loyal spirit on the part of one who, though disappointed in the price of his produce, still took great pleasure in giving the full amount of his pledge.

This friend bears the Seventh Day Baptist name that appears more than a dozen times on that old subscription list for a publishing house made seventy-one years ago last month. More and more as the weeks go by does the hope prevail that many scattered ones bearing those old family names will gladly respond to the call for help in the cause their fathers loved.

DEAR MR. HUBBARD:

Am enclosing cashier's check for twenty dollars, as I promised you some two or three weeks ago. Bean prices went down very badly, but I take more pleasure in paying this pledge than I do my note at the bank, as this is of personal interest.

Yours for a little speed for the denominational building.

November 14, 1924.

Our Home Society For Christian Work Responds The following letter from the treasurer of Plainfield Women's Society for Christian Work brought good cheer in regard to the Denominational Building Fund.

DEAR DR. GARDINER:

At the last meeting of the Women's Society for Christian Work it was voted that twenty-five dollars be given through you to the Denominational Building Fund. Am enclosing a check for that amount.

Very sincerely,
MILDRED T. VARS, Treasurer.

Thus little by little the fund grows by gifts from far and near that show the growing and wide-spread interest in the proposed memorial building.

Messages from lone Sabbath keepers widely separated from their old home altars, show that their writers do still cherish the memory of other days, and that the welfare of their old home people and the faith of their fathers still have a warm place in their hearts.

What this generation does in this line will stand in generations to come as a witness of our loyalty to the causes our fathers loved.

When the scattered ones, far away, and the home societies near at hand, unite heart and hand in so good a work, the unifying tendency is very strong, and the inspiring uplift among all the people is most helpful. Such a tie binds all hearts together for every other line of work looking toward our future success.

What the denomination needs is some *one undertaking* that belongs to the *entire people* to which they all may put their hands with the feeling of a common interest. This feeling of a common interest well established will tend to make us stronger in all lines of our Onward Movement.

Federal Council of Churches In Session at Atlanta, Ga. When this RECORDER reaches its readers the quadrennial session of the Federal Council will be in session at Atlanta, Ga. Great preparations have been made for the entertainment of delegates; and an elaborate program for six days, morning, afternoon, and evening, has been prepared. Three noon-day meetings are also in the program consisting in a series of special addresses, devotional services, and the call to personal religion.

Our people will be represented there by Dean Arthur E. Main, of Alfred, N. Y., and Rev. Ahva J. C. Bond, pastor of the Plainfield Church, and member of the Tract Board.

At some time during the meetings there will be held the annual meeting of the Editorial Council of the Religious Press.

The leaders are expecting this Atlanta meeting to be the most significant quadrennial session the council ever held.

"The program of the council, as the discussions at the Atlanta meeting will show, is grounded in an emphasis upon personal religion and the spirit of evangelism. This spirit, as the council conceives it, extends to all our social and international relations and seeks to Christianize every phase of the world's life. What the churches can do to get rid of war, to secure international justice and peace, to develop brotherhood in industry, to promote fraternity among the races of the world, to win the final victory over the liquor traffic—these and other vital questions will concern the churches as represented in the council's assembly at Atlanta. To gain a clearer vision that Christ is the Lord of us all and to think together about practical plans for more fully making him Lord in every realm is the outstanding purpose of this meeting."

The Value of Sentiment To a Small Denomination Sometimes, when men wish to bring discredit upon some movement they do not fully approve, we hear the objection: "Oh that is only a sentiment," just as though there were no practical good to come from sentiment. A little careful thought ought to reveal the imperative value of sentiment in promoting every good and worthy cause. There is a difference between sentiment and sentimentalism, yet there are some who do not make the proper distinction. Nothing in all the world is more practical than sentiment, and there can be very little accomplished without it. No matter what the opinions of the mind may be, before practical work on any enterprise is begun or carried forward there must be the sentiment of the heart. My will waits for my feeling before I become active in any good work. Heart power has moved the world. A judgment permeated and prompted by feeling is ennobling, and will carry one out of self toward some desired object in prac-

tical service as no merely intellectual reasoning can do.

Sentiment in this true meaning is the prevailing force impelling any people to rear monuments commemorating their historic past, and to establish ceremonies promotive of loyalty to any good cause.

Love is given the first place in the Bible, without which there can be no religious life. Love is sentiment. What is *patriotism* but sentiment? What is denominational loyalty if it be not sentiment? Every forward movement taken by our people has been made practical and effective through *sentiment*. Indeed sentiment makes the man. "As he thinketh in his heart so is he." This truth holds good with a denomination—especially so with a *small people*.

When efforts were being made to complete the Bunker Hill monument, objectors said: "It is only sentiment!" Edward Everett Hale met that objection by stating the practical benefits to come from a monument that should promote generous, patriotic sentiments, and stimulate multitudes to conscientious, self-sacrificing, and heroic endeavor for the welfare of our great country. It was a good and *practical* thing to erect a memorial to the heroes of that noted battle field; and now for generations, loyalty to country, love for America and her institutions of freedom, have been promoted and strengthened by that material shaft of stone, because of its association with noble men in American history. It was indeed a noble sentiment that placed it there. And it in turn has had much to do with fostering the sentiments of freedom and patriotism that have perpetuated our government and made our nation strong.

This wonderful principle holds true with a denomination. The sentiment that cherishes the memory of our worthy fathers; the sentiment that prompts Seventh Day Baptists to sacrifice in order to erect a memorial building; the sentiment that establishes an up-to-date printing shop for the furtherance of the good cause our fathers loved, is indeed a most *practical* thing. Whoever takes part in this movement does something to arouse the interest of our young people in the principles for which we stand. Whoever does what he can to promote this work expresses thereby his hope for the future of our good cause. Whoever lifts well on this undertaking does

something to arouse and strengthen the spirit of loyalty to the Sabbath truth and to the faith of our fathers.

Any movement in this twentieth century, that emphasizes a proper consideration of early Seventh Day Baptist heroes, will tend to intensify and strengthen the reasons for our present existence. He who cares for *what we have been* will be more likely to appreciate and understand *why we are here*.

The sentiment that moves a scattered people to unite in one such memorial that will belong to the *entire denomination*, rather than to be regarded as belonging to some one section thereof, must necessarily tend toward the *unifying* of our people. Nothing could be more practical than such a "sentiment" well put into operation by those covering the entire land between the Atlantic and the Pacific.

A DIALOGUE BETWEEN A STOCK BUYER AND FARMER JONES

REV. W. D. TICKNER

Stock Buyer—"Good morning, Mr. Jones, I hear that you have an exceptionally fine herd of fat cattle for sale. Is that so?"

Farmer Jones—"Not today. I do no business today."

S. B.—"Why? Anything wrong with the stock?"

F. J.—"No, but we never do any business on the Sabbath."

S. B.—"You're wrong. Today isn't Sunday."

F. J.—"I didn't say it was."

S. B.—"I thought you objected to doing business on Sunday."

F. J.—"Did I say Sunday?"

S. B.—"No, you didn't say Sunday; you said Sabbath, but doesn't that mean Sunday?"

F. J.—"What day of the week is Sunday?"

S. B.—"The first, but I read the other day that some are dissatisfied with the ancient order and are trying to make Monday the first. I hope they don't though, for it would mix us up so that we would make too many mistakes in business; and I don't think it would be right either, for God established the order himself, and if he was satisfied we ought to be."

F. J.—"Just so; but you asked me if

Sunday and the Sabbath are not the same."

S. B.—"Oh, I see now. You're a Jew."

F. J.—"You're wrong, my friend, but I observe the same day as the Sabbath that they do."

S. B.—"I know Saturday used to be kept, but you surely must have read about Paul preaching to the people when they came to church on Sunday. So you keep Saturday for Sunday. I didn't know as any one now days kept Saturday."

F. J.—"Who was Paul?"

S. B.—"He said himself that he was of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, so touching the righteousness which is in the law, blameless."

F. J.—"Do you understand that he was very conscientious?"

S. B.—"I have always thought he was exceptionally so."

F. J.—"Could Paul have kept any other day than the seventh?"

S. B.—"Why not? Didn't he say that we are not under law but under grace?"

F. J.—"Yes, but you will, doubtless, agree with me that his teaching agreed with his practice."

S. B.—"Certainly, and that is why I say that Paul evidently kept Sunday."

F. J.—"Would he be honest if he taught that Sunday is the Sabbath and at the same time kept the seventh day?"

S. B.—"No."

F. J.—"Did he not keep the seventh day?"

S. B.—"I think not."

F. J.—"You say, he was an Israelite, and, as such, he was bound by a perpetual covenant to keep the seventh day, holy unto the Lord"

S. B.—"What is that? I don't understand. Is that some newly found document from the ruins in Palestine? Who made a covenant with Paul? It is something new, isn't it? Strange I haven't seen anything about it in the papers, and I read everything that I find that is of interest. Why, if that document proves to be genuine the Sabbatarians will have it all their own way; for Paul wrote by far the largest portion of the New Testament; and nearly all the arguments against the keeping of Saturday as the Sabbath are taken from his writings and from what Luke

said about him, in Acts 20:7; and if, as you say, he was bound by a perpetual covenant to keep the seventh day, that settles it; for if he kept the seventh day, he would not, and could not have advocated any other as a substitute, or to be observed in place of the seventh. Tell me, for I can hardly wait. Who found that document?"

F. J.—"As you say, it is strange that you haven't seen it, for an account of it has been published by millions of copies. It has been translated into hundreds of languages and dialects and it is strange that you haven't seen it." (Picks up the Bible.)

S. B.—"I thought you were going to show me that document so lately found, and that says Paul was bound by a perpetual covenant to keep Saturday."

F. J.—"Did I say Saturday?"

S. B.—"No, not exactly, I believe you did say the seventh day; but isn't Saturday the seventh day? If Sunday is the first day, Saturday must be the seventh."

F. J.—"Certainly, if Sunday is the first day—but is it the first day? The evening and the morning, constituting a day, was God's order; and, as he is an unchangeable God, a day is still the evening and the morning. The first day and every other day of the week begin at the setting of the sun (God's great time piece). Sunday and every other man-ordered day begin at midnight following. The first and other days end at the next sunset; but Sunday and other like ordered days continue in force for several hours, even to the following midnight. Which order do you think is right, man's order or God's?"

S. B.—"I guess you have the argument this time although I never thought of it in that light before. I wish I had more time to talk with you, but I am in somewhat of a hurry, or I ought to be; but I can't go until you show me that document lately found that says that Paul was bound by a perpetual covenant to keep Sat—I mean the seventh day."

F. J.—"My friend, it is no newly found document, you yourself have it; the —"

S. B.—"I have it? Why man, you're crazy! If I had such a document, and it had been proved to be genuine, I would not be buying stock today. No, sir."

F. J.—"Have you a Bible?"

S. B.—"Yes, I always carry a small one with me."

F. J.—"Will you turn to Exodus 31:12-18 and read?"

S. B.—(Opens the Bible and reads) "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord. . . . Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth and on the seventh day he rested, and was refreshed."

F. J.—"What do you think of that? Could Paul or any other Israelite have taught that the law concerning the sanctity of the seventh day had in any way been annulled or changed?"

S. B.—"I see! I see! All the writers of both the Old and the New Testament were Israelites, and they would not have dared to teach any thing not in harmony with that perpetual covenant. And those passages that are quoted to prove either a change of the day or the abrogation of the law, were not so intended by the writers. Whatever may be the meaning of those passages they certainly do not teach what those enemies of God's holy day try to wrest from them. This brings to my mind what Peter said, (Opens the Bible and reads 2 Peter 3:15, 16.) And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. With your permission I will go no farther today. From this time I, too, will keep God's holy day."

"Ideals are the only conquerors whose victories last."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

ONE CENT A DAY

Are you giving one cent a day for your denominational work? Seven cents a week?

Most of you who read this will answer that you are giving a considerable more than one cent a day. If so, are you giving two and one-seventh cents a day? Fifteen cents a week?

Probably a good number of you will reply that you are giving ten times that amount,—and if you are tithing you doubtless are doing as well as that.

But I think that I can prove to your satisfaction that many of our members are not paying one cent a day, or, at least, are not giving two and one-seventh cents a day for our denominational work.

If every member should pay our Conference treasurer one cent a day during the entire Conference year he would receive more than \$11,000 more than our Missionary Society is asking the churches to raise for their entire work this year.

If every member should pay to him two and one-seventh cents each day, the total would be over one thousand dollars more than our entire denominational budget of \$58,264.

As there are many who are paying more than fifteen cents a week, it is evident that there are many who are giving less than a cent a day.

I am of the opinion that there are not many among us who wish to be considered so poor that they can not pay at least a cent a day to help forward these interests that God desires us to support.

It is much better for *all of us* to help in raising the budget than it would be for only a few to pay it all. In this way more people would realize the spiritual blessing that comes in giving, and interest in the work of the denomination would be increased by regular and systematic giving on the part of those who now are giving but little for that work. Let us all claim the blessing

in the promise, "God loveth a cheerful giver."

"MONEY IS MYSELF"

Often a person wishes that he might do some real missionary work in the home land or in foreign fields, but circumstances do not seem favorable for such an effort.

The next best thing to that of actually working on a mission field is to earn money and use it in aiding another on a mission field.

Recently in reading the book, *Studies in Stewardship*, I found this helpful quotation from the writings of Dr. A. F. Schauffler:

"My definition of money for my purpose is simply this: *Money is myself*. I am a laboring man, we will say, and can handle a pickaxe, and I hire myself out for a week at \$2 a day. At the close of the week I get \$12, and I put it in my pocket. What is that \$12. It is a week's worth of my muscle put into greenbacks and pocketed; that is, I have got a week's worth of myself in my pocket.

"Now the moment you understand this, you begin to understand that money in your pocket is not merely silver and gold, but is something *human*, something that is instinct with power expended. Now, money is like electricity; it is *stored* power, and it is only a question as to where that power is to be loosed.

"What I am coming to is this,—that this matter of the stored potentiality of myself in my pocket is so very serious that I need God's Holy Spirit to guide me in it.

"Do you see what a blessed, what a solemn thing this giving is, this giving of my stored self to my Master? Surely we need, in the matter of giving, consecrated thought as to where to loose ourselves; earnest prayer in the guidance of the choice of where to loose our stored power and earnest prayer to God to add his blessing to the loosed personality in this money we have sent abroad, that there may come a tenfold increase because of the personal power we have sent. When we think of money that way, and pray about it that way, and give it that way, and tell others of it, then we will have the Church of God saying: 'Hasten the collection in the Church. Quick! Let the ushers pass down that we may loose ourselves for Jesus' sake, and send our stored power the world around for the sake of him who gave himself for us.' *That is consecrated use of money.*"

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me! Luke 9:23.

Faith takes up the cross, love binds it to the soul, patience bears it to the end.—*Bonar.*

STUDENT EVANGELISM IN THE EARLY SEVENTIES

[This article was written by request, twenty-five years ago, while I was in Salem College, and appeared in the SABBATH RECORDER in February, 1900.

The invitation to speak at the Western Association, October 24, 1924, to be held at Petrolia, revived memories of student revival work of more than fifty years ago in that home mission field. Thereupon I decided to use this story as an address in the first session of that association, October 24, 1924.—THEODORE L. GARDINER.]

Having been urged to write an account of the students' evangelistic work of thirty years ago, written in 1900, it has come to seem my duty to comply with the request.

This is true, partly because no other person now living could write the particulars concerning much of that work, and partly because much of it was volunteer work, which was never reported to any denominational board, and therefore has no place, as yet, in the written history of our people. In regard to much of the work, the history must needs be incomplete because of the meagerness of my data as to particulars. It must be written from memory largely; but fortunately the experiences were so precious, and the scenes were so impressive, that they never can be forgotten.

The one thing that gave several of the "Boys" such a strong spirit of evangelism was undoubtedly the great revival in Alfred University during the latter part of the winter and spring of 1868. It broke out in the students' meetings, held in the bell room. There were two quite extensive revivals in the school within two or three years, but this one was known as the great revival. It was characterized by wonderful power of the Spirit from the very first, and soon overflowed into the chapel, where, for several weeks, every night witnessed crowded meetings, that stirred the hearts of the most stolid.

President Allen, filled with the spirit of the hour, came to our aid; and I can see his grand and inspiring form as he stood before us night after night, and calmly, hopefully, wonderfully, sometimes, led those meetings. After the great meeting was dismissed, workers among the students would start for the bell room as though

moved by one impulse, taking with them all who were under conviction, and there hold the after-meeting. Here many souls found the Savior. The power of these after-meetings was simply irresistible, and no one whose heart was set to resist the Spirit would allow himself to be drawn into them. The Boys felt almost sure of the conversion of any one who would go with them into the bell-room meeting. The revival soon overflowed into the village, and the best homes in Alfred were thrown open for cottage prayer meetings where the melting power of the Spirit was wonderfully felt. Even the old hotel was the scene of several powerful meetings, and wherever a few students could get together in a student's room they would be found holding a prayer meeting. The Boys went, two by two, out into the homes surrounding the village, to talk and pray with the people. One of the brightest days in our memory was spent in this way with Brother D. H. Davis, now in China, for a companion. Ever after this revival, the Theological Boys were enthusiastic in evangelistic work. Each Sabbath would find certain ones headed for Five Corners, McHenry Valley, East Valley or Goose Pasture to hold afternoon Sabbath schools.

In the spring of 1869, while on one of his preaching trips, Brother J. L. Huffman made an appointment for meetings at the "Head of the Plank"—now Allentown, eight miles from Scio, toward Bolivar. There were a few indifferent Sabbath keepers living near, whom he wanted to help; indeed, the entire town in those days was in sore need of some Christianizing power to transform its people.

There was no church near them, and all meetings were held in the schoolhouse. God blessed Brother Huffman's efforts with a great outpouring of the Holy Spirit; and a wonderful revival, with some seventy-five conversions, was the result. This was his first great revival. Out of it was organized a Baptist Church, which built a good house of worship; and Brother Huffman rallied the Seventh Day Baptists for regular worship in the schoolhouse. He also held revival meetings in Scio; after which he made regular trips to these two points every two weeks during the school year, preaching Sabbaths in both places. In November, 1870, the writer engaged to

care for the little flock at Head of the Plank, and visited them each week for eight months, until the close of the school year. In May, 1871, they were organized into a branch of the Scio Church.

On these trips I frequently filled appointments at Nile's Hill on the way home. The mission work of those days was under the auspices of the Executive Board of the Western Association, which had not then turned its work over to the General Missionary Board.

In the summer of 1870, while the writer was working in Sherman's mill at Alfred, having left school for a term to earn means with which to go on, this board engaged him to go on mission work to the church in Hebron, Pa. The fourteenth of July found him there, with the work begun. He had never preached but one sermon at that time, and only those who have been in similar circumstances can know what a burden of soul he endured. What an awakening to the real situation came, when, seated with a good company of invited friends to meet the new preacher, around the tea-table of good old Deacon Hydorn, the lady of the house said: "Elder, is your tea out?" This was repeated two or three times; but the writer never dreamed that the remark was intended for him. Soon there came a silence that could be felt, and the boy preacher awoke from his dreaming to find all eyes fixed on him, while the question came once again: "Elder, is your tea out?"

He does not remember at this writing whether it was or not, but he does remember what a relief it was when the clatter of knives and forks was again resumed, and how good the fresh out-door air seemed when he got away from the supper table.

Of the tremblings and misgivings, the anxieties and heart-struggles of those eight weeks we need not speak. Every one in the ministry can remember similar experiences, and no other person can be made to understand them. One thing is certain, if the trees of those magnificent Potter County forests had been men, many of them might have been converted that summer, as the heart-burdened boy preacher practiced the sermons over which he had been praying and working, in view of coming Sabbaths. Little did the good people who filled the houses know what a struggle the sermons had cost before they heard them.

The time was divided between the church at Crandall Hill and the Greenman Settlement three miles away. When the day of parting came, it was sad indeed, and many were the expressions of regret that the isolated ones must again be left alone. We promised that we would persuade some of the student friends to return with us during winter vacation and hold revival meetings. The matter was laid upon the hearts of the Boys at a students' prayer meeting near the close of the term, and four of us agreed to go on our own account, and spend vacation with the Hebron people. The members of this self-constituted quartet were J. L. Huffman, W. D. Williams, G. M. Cottrell, and the writer. It was not a quartet of singers, as you well know. One could not carry a part alone, to save his life, another could not sing a tune through, poor fellow; yet he was fond of music; but the other two were good singers.

In some of his last meetings, Brother Williams would move his audience to tears, and melt all hearts, singing alone. It was worth a trip to East Valley to hear him, when moved by the Spirit, sing "The Far Away Home of the Soul," which was so popular in those days. Dear boy, that home of the soul was not so far away after all, and he passed over the river to enjoy its sunshine a year or two later.

The last week in December, 1870, found us under way with meetings at the Greenman Settlement, three miles east of the church at Crandall Hill. Brother Huffman had preached a few more times than any of the rest, so we leaned a little heavy on him, and he did a greater share of the regular preaching, while the other three took hold in good earnest in the after-meetings. During the day we would all go about the neighborhood, talking with the people concerning salvation. Brother Williams had a special gift for this line of service. One day as we were traveling together, calling at the homes, we heard the ring of a woodman's axe in the forest, and Brother Williams started straight for the chopper. Guided by the sound, we soon saw the man; and there, standing in the deep snow, pleading as for eternity, Brother Williams held him by the hand and sought to reach his heart, until the man was melted to tears. Almost from the be-

ginning, sinners began to seek the Savior, and wanderers to return. The meetings were carried to the church at Crandall Hill, at the beginning of the second week, and great crowds were in attendance. The Boys were in excellent spirits and full of hope, and those who had been blessed in the meetings at Lamont followed us here. There had been quite serious trouble over disturbances in meetings at a previous time, and several young men had been fined in the courts. This made a serious breach between them and the church leaders. For a day or two the ice seemed hard to break, and a great burden of soul came upon the workers. They besought the Lord mightily for the outpouring of the Spirit to melt the hardened hearts. The answer came in such abundant measure as to exceed our highest hopes. After one of Brother Huffman's searching sermons, while the people were responding in the spirit of humble confession, all at once the overpowering presence of the Spirit seemed to melt all hearts. The one song which had come to be very popular during the meetings, was, "Alas and did my Savior bleed," with the chorus, "And when thou sittest on thy throne, dear Lord, remember me."

One of the leaders among the young men, in a group on the back seat, was an excellent singer, and he enjoyed joining in this chorus; but right in the midst of it that night, his face grew pale as death, and his head fell upon his arms on the desk before him. When the song died away, the sobs and groans of this stricken soul were heard by every one in the house. Soon he was upon his feet giving his heart to God. He was followed in quick succession by every one in that group, seven or eight, as my memory serves me. The last one was a man over sixty years of age.

The scenes that followed are given to men to witness but seldom in a life time. When these young men and the old brethren with whom they had had trouble came together with tears and sobs, and embraced, confessed and forgave, the scene was enough to melt hearts of stone. Each day saw new conversions, both in the meetings and in private work in the homes; and the end of vacation came all too soon. While some of us were obliged to return to school, it was thought best for part to stay and attend to the organization of a church at

Hebron Center. Some of the converts lived in that vicinity, and there were a few brethren at that point with whom these could join to make a church. Brother Huffman remained until this work was perfected. Elder Herbert E. Babcock, who had recently accepted the pastorate of Hebron, did the baptizing, and he cared for these churches while his pastorate lasted.

In the early spring of 1871, on one of those trips from Head of the Plank, mentioned above, the writer dropped off at Tip Top Summit, where he had taught his first school, and preached to a crowded house. The people turned out to see the teacher of more than a year before; and at the close of the sermon eight of the young people arose for prayers, and expressed a desire to become Christians. Of course, I could not leave such an interest uncared for, even though school duties were pressing; and ten nights in succession, after the school duties of each day, I walked to the valley and held revival services. Every night found the house literally packed, and there I witnessed some most affecting scenes. It was my first revival; and, of all the ten revivals that it has been my privilege to hold during twenty years of pastorates, no one is more precious in memory than this. The power of the Spirit was manifest in some remarkable ways. Never can I forget the testimonies of two deaf mutes, Brother Clark Burdick and his sister Phebe. I can see them now, standing with faces all aglow with heavenly joy, the tears streaming down their cheeks, with one hand laid upon the heart and the other pointing upward, and with eyes upturned toward heaven, giving their matchless testimony to the Savior's love. More than a score of conversions, and the restoration of several wanderers, made all hearts glad.

While these meetings were going on in Lanphear Valley, Brother W. D. Williams was having a precious revival at the Red Schoolhouse, in East Valley. His power of song served him well in these meetings, and many hearts were brought to Jesus by his sweet singing and his persuasive entreaties. The work there was quite as great as in Lanphear Valley; and that was a glad day when the converts from these two revivals met on Sabbath day at the Second Alfred Church, where a great throng of people witnessed their testimon-

ies, and beheld their baptism, administered by Pastor L. R. Swinney. Quite a number of them united with the church at that time. As a result of these two revivals, the Andover Church was organized, which reported a constituent membership of forty-three at the next association. The new recruits, added to the little band of Sabbath keepers then living in Andover, made a good start for a new church.

During the summer vacation of 1871, Brethren Huffman, Williams, and the writer made a second evangelistic campaign in Potter and McKean counties, Pa. The first series of meetings were held at Oswayo, where a good work was done, which resulted in the organization of a Seventh Day Baptist Church there of eighteen members. There were several converts to the Sabbath, which, of course, aroused some prejudice; and the general revival was, undoubtedly, cut short on this account. Our little band then began Sabbath services in the schoolhouse; but soon a room in an empty store, in the heart of the village, was fitted with seats and a pulpit, which made a cozy place for worship. In this little Bethel were held many precious meetings during the next two years.

The next points of interest after Oswayo were Roulette and Port Alleghany, in McKean County. At Roulette we took turns in preaching through the week, and separated each Sabbath, so that three of our feeble churches could have help for Sabbath services. The work at Grimes' Schoolhouse, our next point, developed quite an interest in the Sabbath question, and Elder A. H. Lewis was asked to come and preach upon the subject. After this sermon, the Methodist preacher gave notice that he would preach upon the other side, the following Sabbath and Sunday in that same house. All the other brethren were obliged to be elsewhere on that date, thus leaving the writer to meet the points made by this man. He had not met me, nor known of my connection with the work while Brother Lewis was there; and, evidently, thought he had a clear coast. Our people had extended pressing invitations for the Sunday keepers to ask questions upon any point not made clear to them, and when this man gave his announcement, he also asked A. H. Lewis and J. L. Huffman to be prepared to ask him any questions

they might desire to ask. This was done with quite a gusto, after these brethren had expressed regrets that their appointments were such as to make it impossible for them to be present. The writer had been spending Sabbath with the Oswayo Church, returning on Sunday; and, although now in the audience, had escaped, entirely, this preacher's notice. After his three sermons to crowded houses, it became evident that the privilege of asking questions would not be extended; but the writer made special request for this privilege. It was practically denied by the preacher, who objected to having "the excellent spirit of the meeting disturbed by questions." He finally asked the entire audience to vote upon it, putting the question in such way as to leave no doubt as to how he felt about it. Almost the entire audience arose to their feet, and with much embarrassment he gave the opportunity.

Many times since that day have I pitied that poor man, as he stood in confusion, when asked in the sweetest spirit possible, upon the points he had made. "Now, brother, will you please open the Bible there and give us a 'thus saith the Lord' for that point? If you can, we will accept it; but we can not until you do." He had preached three sermons, two of which were arguments favoring Sunday, without even an attempt to bring proof from the Bible. His people wept when they saw his confusion, and realized how completely he was cornered; and, after the meeting, outsiders ridiculed such palpable weakness. The outcome of these meetings was the organization of the Alleghany River Seventh Day Baptist Church, with twelve members. This church was nourished and made to prosper for some years, under the care of Elder H. E. Babcock, missionary pastor on the Pennsylvania field. This was the fifth church organized as the outcome of student evangelical work within two years.

After these meetings the Boys hastened back to Alfred for school work again. During term time they all preached as opportunity presented; and several had regular weekly pastoral preaching in neighboring churches. Brethren Huffman, G. J. Crandall, B. F. Rogers, D. K. Davis, and the writer, making trips each week, supplied with preaching the churches at Nile, Richburg, Honeoye, Allentown, Portville, West

Genesee, Scio, Oswayo, Andover, and Hartsville. About this time Brother Huffman had quite a revival at Portville, the particulars of which have passed from the writer's memory.

After our return from the Roulette work, the writer was engaged by the Missionary Board of the Western Association to care for the new church at Oswayo. For ten months he visited this little flock every two weeks, making the trip from Alfred, a distance of over thirty miles. Several times that year he walked thirty-two miles, and preached twice between sixth day noon and Sunday night. In the spring vacation of 1872, with Brother J. P. Dye, of Richburg, to lead the singing, we began a two-weeks' series of meetings with this church, which promised good; but at the end of the first week Brother Dye found himself quarantined with the measles, and I had my hands full for the remaining time in performing the duties of a nurse. This put a stop to the meetings, Brother Huffman also spent this vacation with Hebron Center and the Alleghany River churches. D. H. Davis and Horace Stillman also spent one spring vacation on this field, in mission work. In the summer of 1872, the writer spent three months among the scattered ones about Alden, Darien, and Rapids, in Erie and Niagara counties; this, under the auspices of the General Board. This was a faithful effort to "strengthen the things that remain" among the ruins of the old Clarence, Pendleton and Darien churches. The work was all on historic ground, and full of interest to the worker.

During the fall term of 1872, I began supplying the new church at Andover, going there week by week, until March 15, 1873. Three months of the following summer were spent by the writer in the Central Association, among the churches of Preston, Cuyler, Otselic and Verona. Again, in this autumn, I began a second winter's work at the Head of the Plank, which practically ended my work as a student evangelist. All the Boys were now specially busy, completing the last term of their work in Alfred. July 2, 1874, after all those years of labor together as students in college, and as student-evangelists in the field, the first theological class of Alfred left the graduation platform with sad farewells, to be scattered around the globe.

For twenty-six years they have labored in fields from Rhode Island to California, from Minnesota to Louisiana, and in China. Some have gone to their long home, while others hasten there with quickening step. Thank God that there are other Boys now to work the fields, where we plowed and sowed.

Salem, W. Va.,
February 10, 1900.

A FEW WORDS FROM BROTHER VELTHUYSEN'S LETTER

"DEAR BROTHER HUBBARD:

"With very many thanks to you and the Tract Board we received last week the check for the last quarter, 1924, of the *Boodschapper*.

"It surely will interest you to hear that Miss Helen Stuit is about to sail for Java, December 6, by the steamship *J. P. Coen*, to join the work in Temanggoeng. We have paid the passage money here in Holland.

"Our national conference was held at Haarlem, September 6-7; it was characterized by a very harmonious spirit. There is some hope that the Seventh Day Baptist Church at Leeuwarden will join our alliance.

"Sincerely,
"G. VELTHUYSEN.

"Amsterdam,
"October 28, 1924."

Be ye doers of the word, and not hearers only, deceiving your own selves. James 1:22.

Let me realize my creed in thought, prove it in experience, illustrate it in character, obey it in daily practical life!—*W. L. Watkinson*.

All goodness is centered in the cross of the Lord Jesus Christ. That cross is the sublimest revelation of infinite wisdom, the most magnificent embodiment of infinite love.

Have you been led into its mystery? Have you touched the flowing blood? Have you flung the arms of your love around the holy Sufferer? If you answer Yes, you are the true children of wisdom, the heirs of unwaning light!—*Joseph Parker*.

MISSIONS

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

A NEW TYPE OF EVANGELISM IN THE MAKING

AN EVANGELISTIC PROGRAM—BLAZING A
NEW TRAIL

[There seems to be an increased interest in evangelism throughout the United States and elsewhere. Among many indications of this is an article which has been appearing in the religious magazines of the country. It is entitled,

A New Type of Evangelism in the Making Student Christian Mission in Fitchburg, Mass., September 14-21, blazes a new trail,

and is given in this department not alone because it is interesting news in the field of religious activity, but also because it is most suggestive to pastors and churches as to evangelistic programs.—W. L. B.]

A miracle was taking place! Men on the streets were listening to the "good news." Workers in shop yards and on factory doorsteps were pausing for a preaching service. The city hall was being crowded to the doors every night by folks hungry for a gospel message. City officials were talking religion. Newspapers were exalting Christ. Street car conductors, restaurant helpers, clerks, carpenters, bricklayers, housewives, sick folks in hospitals, and students in the high school one and all were talking about the things of God.

A city was being born again. A new type of evangelism was in the making. Religion and life were being teamed together by the young men and women of the Student Christian Mission who captured Fitchburg, Mass., for Christ in their week's campaign in that city. "Think It Over" was the slogan adopted by the students, and before those eight days were over a large proportion of Fitchburg's 44,000 people were "thinking it over."

CHRIST WALKS THE CITY STREETS

There had never been anything like it before. The frock-coated dignity of the clergy was laid aside. Theology was entirely forgotten. These youthful soldiers of the Cross were not particularly interested in any creed. For the moment they were members of no denomination. But they were tremendously in earnest about preaching Christ. The week of September 14, 1924, will always be remembered by the people of Fitchburg as the time when Christ walked the streets

of their city, and when Protestant and Catholic together felt the irresistible urge and the high challenge of Christian living. After twenty centuries of ecclesiastical formalities and religious bigotries, Christ was being enthroned again in sweet simplicity. The common folks along life's highway were hearing his message. They were made to feel, for one week at least, that religion was not hopelessly theoretical, but consisted of the very staff of life itself.

HOW IT STARTED

What is all this about anyway? Simply this. During the time and in the place just mentioned a group of theological students from New England and the Atlantic States were conducting a non-sectarian Student Christian Mission. Preparations for this week of new evangelism reached far backward into the summer. The whole thing started in this way. Some time ago, in England, a group of student workers from the University of Cambridge went into the industrial center of Derby carrying the story of Jesus down into the places where folks lived. A poor old London lady whose life was crowded on all sides by dingy alleys and dirty tenements once remarked, "What's the use of belonging to an Empire on which the sun never sets if you have to live your life in an alley where the sun never rises?" These Cambridge students went down into the dark alleys of industrial Derby. They preached Christ with telling effect. The whole community felt the throbbing impulse of a new life. Here was a community evangelism happily free from the worn-out methods of a day that is forever gone. So impressed was Canon Woods with this method of evangelism that he brought the story to a group of American undergraduates. These young men and women determined right then and there to do for America what the Cambridge students had done for England. They resolved to get down out of their pulpits and tramp the streets, as their Master before them had done, proclaiming the story of God's love for every man, woman and child. They would preach a red-blooded religion, a religion stripped of all formality and coldness, and in a way easily understood by all the people.

"THINK IT OVER"—AN EFFECTIVE WATCHWORD

Due to a series of circumstances which it is not necessary to relate, Fitchburg, Mass., was chosen as the place for the first Student Christian Mission. An Executive Committee of students was appointed consisting of William C. Hicks, Trinity College, '22; David Haupt, University of Minnesota, '20; C. Neuman Hogle, Wesleyan University, '21; James S. Hammon, Denison University, '19; and F. Cyril Belliss, University of California, '22. These young men have been devoting themselves diligently to the work of preparation since mid-June. The co-operation of the local pastors was secured. The friendly interest of business men was solicited. A survey was made of the city's church-going habits. Newspapers were lined up to assist in the campaign. Entrances to and exits from the city were placarded with the slogan of the mission, "Think It Over." Store windows placed in conspicuous display another mission slogan, "Everyday Religion Every Day." By September 10,

fifty students had arrived in Fitchburg. For three days they went into a "retreat," being addressed each day by Dean Charles R. Brown of Yale. This "retreat" turned out to be an "advance." The mission started in a great wave of enthusiasm which grew in momentum as the week progressed. On the initial Sunday the students preached in the local churches and on the streets. In the evening ten thousand people witnessed the presentation of a gigantic religious pageant.

The following day marked the real beginning of the campaign. Promptly at noon five teams of students, preachers, and singers visited as many shops and factories. They sang about "The Church in the Wildwood." The crowd gathered. Then the preaching began. And those students certainly preached. What they said was not a gushing mass of colorless abstractions. They preached religion, pure and undefiled. There was a freshness, a spontaneity, an eagerness about their message that captured the men in overalls. Many edged close to the speakers and with a few minutes remaining before the whistle would blow, besieged the students with earnest inquiries. Many of these factory and shop men confessed their indifference toward the Church. But their hearts had been won by this preaching about Christ. Empty pews will be filled if ancient manuscripts are shelved, bigotries forgotten, pride of profession laid aside, and Christ preached with vigor and deadly earnestness.

A HUNDRED CURB-STONE PULPITS

At six o'clock each evening these street preachers used barrels, boxes and curbstones for their pulpits. The "rail gang" near the depot came to scoff. They left in the spirit of prayer. Literally hundreds of people responded to the appeal of "Everyday Religion Every Day." Questions were fired at the speakers. "What about the Ku Klux Klan?" "How about the hypocrites in the Church?" "Why don't the churches unite?" "Why can't the preachers live in peace among themselves without calling one another names all the time?" These and similar questions were asked and each question was answered. There was no hedging, no compromising. Each question brought an answer, an answer that won the crowds for Christ. While this street preaching was in progress a mass meeting was being held in the city hall, addressed each evening by eminent clergyman. Dr. Frederick W. Norwood of City Temple, London, closed the mission Sunday evening in a blaze of glory.

The way in which those students went about their task was refreshing. They prepared themselves each morning with a genuine prayer service. If anyone is skeptical of the Youth Movement of America he should have heard those prayers. Nothing but God's will and the souls of men counted with them. From that prayer service they went to their shop meetings. They were prepared. They knew what they were going to say. They said what they were prepared to say and nothing more. (Good homiletic advice, by the way.) From the shop meetings they went about doing personal work, helping a "down-and-out" get a job, going to the homes of folks to talk religion, visiting the sick in hospitals and

confronting high-school students with the challenge of Christ. During the day the students addressed all sorts of gatherings, Boy Scout groups, Y. M. C. A. meetings, women's federations, laymen's leagues. But their chief business was interpreting the gospel to street and shop crowds in the vernacular of the commonplace. They did that in a way that the people of Fitchburg will never forget. For a long time to come the persisting influence of the Non-Sectarian Student Christian Mission will linger over the city like a sweet benediction.

A LESSON FOR EVERY CITY

All this suggests the possibility of a more forceful type of evangelism. A similar program could be carried on in the territory contiguous to every university center of the land. If, simultaneously, or at different intervals, the students of America could exalt righteousness through a series of Student Christian Missions it would change for the better the whole social and spiritual atmosphere of the nation. It would do more than that. It would help the professional clergy to forget their petty squabbles, enabling them to get down to bed rock for the sake of the kingdom. If the ministers simply made up their minds to do what those students did they could do it. The method of Jesus was street preaching no less than personal visitation. The time is ripe for a thorough-going reincarnation of the evangelism of Jesus by the soldiers of the Cross everywhere.

To the Youth Movement of America, greetings! Your heart is in the right place! Your shining idealism is a light unto the pathway of tomorrow! Your simplicity is a deserving rebuke to all exclusive professional formality! Your eagerness for a Christianized social order is a fresh evidence of that miracle-working power of God that will yet restore civilization to sanity and humanity to righteousness!

GO TO THE PEOPLE

Let the sleeping church arouse! Let the ministers awaken! Multitudes are passing down the other side of the street of life. Their ears are not tuned to respond to the chimes of the church tower. But they can be won. They must be won. The students of England and America have shown the way. If the multitudes will not come to the pulpit the pulpit must be taken to the multitudes. The stereotyped appeal of an all too familiar type of evangelism must be substituted by the frank freshness and honest simplicity of these student preachers. It may well be that we are standing on the threshold of a new and better day for the Church and the kingdom of God. Opportunity is knocking at the door of the Church. Will we have sense enough and religion sufficient to open the door? That is the question broadcasted from the street pulpits of the students from Fitchburg.

There is transforming power in the Word. Taken into the mind, it makes the soul different from what it would have been without this influence. It changes the texture of the soul.—*Selected.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

Human Thought is Human Destiny.

WHY THE TREND TOWARD LIBERAL ARTS?

For some years the educational world has been witnessing the specialization of many branches of education. The great percentage of college students recently have been trending toward technical training and training in special fields. Engineering courses, business courses, and "short courses" have become popular, mainly because the different and often boresome "required work" scares away many high school graduates who want to go to college without caring much what their education turns out to be.

The broadly-educated man has been giving way to the specially-educated expert who has been training along one line. A man leaves one of the before-mentioned courses and enters a position which he can fill because of that training.

The man who has gone through a liberal arts course is not prepared immediately to enter a position calling for exact knowledge of the conditions peculiar to it. At first sight it appears that the specially-trained man has the most practical education. It is undoubtedly an argument against such "required work" as mathematics and languages for those who will never make practical application of them.

On going deeper, this idea will appear fallacious, for we are beginning to see that the need in the business and other fields is for broad and well rounded men who are real thinkers and have therefore the necessary foundation. No one can dispute the statement that a liberal arts education tends to develop this type of man more than the specialized training courses do. The studies which were difficult and distasteful in college appear to better advantage when viewed as training courses in things which

are just as distasteful and just as inevitable in life after schooling.

William James, the eminent authority on psychology, says that after the age of twenty-five a man ceases to acquire broad ideas and actual conceptions. He may learn in the details and individual cases in his professional and business life, but he is bound to become an "old-fogey," to use Mr. James' expressive phrase.

If we accept this statement, and in his book *Talks to Teachers*, he seems to justify it by facts, it comes home to us that we are wasting our youth if we are learning little details about individual cases in professional life instead of obtaining our conceptions and ideas which govern our behavior throughout all our lives.

Our necessary special training will come when we enter our profession. Psychology says that in ninety-nine cases out of one hundred broad conceptions will not.

The acceptance of this truth has lately started a movement toward liberal arts courses, and it is our belief that it should continue. The proper course of education is liberality at first with the detailed work second. A liberal arts course should always precede the technical course.—*Milton College Review*.

COMPLETING PLANS FOR THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

REV. AHVA J. C. BOND

The Annual Meeting of the American Section of the International Committee on Arrangements for the Universal Christian Conference on Life and Work was held in Buffalo on November 10 and 11. At this time plans were consummated for the world conference in Stockholm, Sweden, during August, 1925.

This was the final meeting of the American Section, and many leaders of various Protestant denominations were on hand to perfect plans for the great international convention which will consider the practical application of Christianity to the world's problems.

Questions of theology and church organization will not be considered at Stockholm. Neither will matters of doctrine and of ecclesiastical orders be dealt with. The aim is toward solidarity and true co-operation

in the problems of everyday life of every community, and international relations will be considered from the sanest possible angle and from the highest possible, that is the Christian viewpoint.

Between five and six hundred delegates will be present from all parts of the world at the Stockholm Conference, and the total attendance is expected to number about one thousand. America's quota of delegates is one hundred seventy. Several of the larger denominations of America have as many as ten delegates. No denomination has more than that number. Seventh Day Baptists have been asked to appoint one delegate. This the Conference voted to do, and referred the appointment of such delegate to the Commission, which doubtless will take action at its meeting in December.

All the delegates will be entertained during the ten days of the convention by the Swedish Government. The Crown Prince of Sweden, Gustav Adolf, is chairman of the Swedish Committee of Arrangements which contains representatives of every important activity in Swedish life.

The first proposal for the Stockholm Conference was made at the international meeting of the World Alliance for International Friendship at The Hague in 1919. A committee was appointed and preliminary plans were presented at a meeting held in Geneva in the summer of 1920. This conference created a provisional organization and later the work of administration was divided into four sections: one for Europe, one for the British Empire, one for America, and one for the Eastern Orthodox Church.

The program of the conference will include the following chief points which are to be studied carefully by commissions in the various sections: "The Church's Obligation in View of God's Purpose for the World," "The Church and Economic and Industrial Problems," "The Church and Social and Moral Problems," "The Church and International Relations," "The Church and Christian Education," and "Methods of Co-operation and Federative Efforts by the Christian Communions."

America's contribution toward the solving of these six great problems was the reason for the meeting in Buffalo. At this time preliminary reports were presented and acted upon. The six commissions had been at work since the meeting one year ago, and

three of the four sessions of this meeting were given to the consideration of their reports. Since two reports were given at a time, in simultaneous meetings, obviously one could sit in with only three of the six groups. All the reports were brought to Buffalo in printed form, however, and following the preliminary hearing each commission made its final report to the business sessions of the entire body.

These were two strenuous days for all those delegates who desired to know what sort of reports had been prepared by the six commissions during the year, and who by their votes wanted to express an intelligent judgment as to the fitness of these several documents to express the thought of American Protestantism with reference to the subjects treated.

Perhaps we may be able in a later issue of the RECORDER to report some of the discussion in connection with the consideration of the reports.

The only session which was not strictly a business meeting was the one on Monday evening, November 10, at which time the delegates were dinner guests of the General Committee. At this meeting three inspiring addresses were given as follows: "Germany and the Universal Christian Conference," Prof. Dr. Julius Richter, University of Berlin; "Czecho-Slovakia and the Universal Christian Conference," Prof. Dr. Francis Zilka, University of Prague; "Religious Conditions in Europe in the Light of the Stockholm Conference," Dr. Henry A. Atkinson, general secretary of the conference.

The use of Scripture is to set man right with God. Who of us has not experienced this wonderful power in his own life, how the simple reading of a psalm, or text, or even an isolated word, has gone like a two-edged sword into our inmost being, discerning the thoughts and intents of the heart, overwhelming us with tears of contrition or with shouts of praise?—*Selected*.

St. Paul's expression of Christian hope is not deliverance from the body, but redemption of the body. The redemption of the body is the last stage in the great process of adoption by which we are made sons of God.—*J. H. Bernard*.

WOMAN'S WORK

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

WASTE

Oh, the love in the world that is running to waste,
While there's many a heart would be glad of a
share!

But so high out of reach and so awkwardly
placed

Is this love in the world that is running to waste
It is risking one's life to attempt but a taste;

While the doing without is slow death by
despair

Of this love in the world that is running to
waste,

While there's many a heart would be glad of
a share.

—R. E. Black, in *Pall Mall Magazine*.

"THE TIME SEEMS SO LONG"

We moved her the other day, "Old Ninety Six," she sometimes calls herself. She has long outlived her generation. She has mothered many children but has had no son or daughter of actual kinship.

An unfortunate accident terminated an active life and made her an object of care these many years, and the friend who has been her care-taker had broken down so she must be taken among strangers.

In a sunny room we placed her in her own favorite chair, but the sunshine made it only possible for her old eyes to distinguish figures moving to and fro about her.

Neither could the dim ears distinguish the voices. "Is H. here?" she asked; and one to whom she had once been as a mother, came and took the groping hands and asked what she wished. "You tell them," she said, "referring to her new caretakers, "to try to be patient with me. I ask so many, many times a day what time it is. The time seems so long to me."

"The time seems so long to me." In the early twilight of the next morning, as I wakened, these words were in my mind as if just spoken; and I found my cheek wet with tears. Blind and deaf and helpless—yet she had said, "I have so many things to be thankful for."

Is it any wonder the time seems long?

But to us still in active life the days are all too short for the crowding tasks, so short we pass these helpless ones by, "we haven't time." Are we, I wonder, making the wisest disposition of our time? Committee meetings, club work, conventions, conferences, home duties—they all seem so important, their demands so insistent. There is no time left for those who sit in the shadow, to whom the time seems so long.

It does not seem right, does it?

There are many such. Most of us have within the circle of our acquaintances one or more to whom, on account of enforced inactivity, the time seems long. Shall we pass them by? If not how shall we manage?

We must not leave these visits to chance—to be made "when we have time." We must definitely plan for them and reserve time for them. We ourselves need the discipline that comes from ministry to others.

Let us not forget to give of ourselves to those to whom the time seems so long—the dear old people. There is much we can learn at their feet if we will but take the time to listen.

H. E. W.

TWICE AS MANY MEN NEEDED TO OPERATE NEW PLANT MADE FROM BREWERY

Another famous brewery has added its testimony to the profitableness of prohibition.

At Seattle, Wash., the old Ranier brewery plant has been taken over by the Ranier Corporation, a two million dollar organization, which will convert the old establishment into the largest meat packing concern in the Northwest. There are being installed club rooms and a gymnasium for employees and their children, and a clinic and other similar features. The ice production of the plant has been sold for five years in advance. There will also be a wool handling department, soap manufacturing, and later the canning of fruit and vegetables will be added to the output.

About twice as many men will be needed to operate the new plant as were employed in the old brewery.—*News item, International Student, Washington, D. C.*

"One loving heart sets another on fire."

"GOD'S INTELLECTUALS"

The smuggest group in American life is that which styles itself *intelligentsia*. There may be a recognized place for such a classification in a stratified society where the masses of the population have been kept in illiteracy and are like "dumb, driven cattle," while a limited few enjoy the culture of the universities, write the books, paint the pictures, and think the great thoughts for the nation. But heaven save us in America from those who label themselves "intellectuals." Their chief distinction appears to be that they have rejected the faith of the pious fathers who provided the means of their education, have reached the sneering point with regard to the Constitution of the United States, and its amendments, especially the Eighteenth, and in general hold in contempt the church, school, literature, government, and society of the land in which it was their good fortune to be born. Some of these pseudo-intellectuals, with which we are cursed, have the gift of literary expression and their productions appear in widely circulated periodicals. The very audacity of their attacks upon existing canons, standards, and institutions, attracts attention and probably brings to them a certain following from immature minds, especially in a generation in which youth is even more than usually attracted to the standard of revolt from any rule, regulation, or compulsion.

The fact that these pseudo-intellectuals are a bane of our times affords no reason for inveighing against culture, thought, study, the resolute pursuit of truth in all fields of intellectual endeavor. Some good people are making the tragic error of condemning intellectual activity wholesale because they fear that some precious things which have been accepted as the truth will not stand the test of honest examination. But the fact is that if these things are not honestly examined, they can not and will not stand. We confess to a deep chagrin when we hear of men who speak in the name of the Christian religion and some of whom bring to their appeal the prestige of names which are of high repute in the fields of politics, government, and moral reform—we hear with chagrin that such men are demanding legislation prohibiting the teaching of certain scientific theories or hy-

potheses in the educational institutions. We do not want the day to come when the Church will lie outside the field of reverent scholarship, and when Christianity will shrink from any test to which the human mind shall subject it.

It is not an excess of intellectuality from which the Church is suffering. What is needed in our ministry is such a union of emotional power with intellectual equipment as shall dominate the mind and will of multitudes. Even as those giants of emotion and intellect, Saint Paul, Saint Augustine, Luther, and Wesley, dominated their generations. It is the good fortune of the Baptist Union of Great Britain to have as its president this year the eminent scholar of Oxford University, Dr. Thomas R. Glover. In his presidential address he discussed the relation of science and faith, Christianity and intellectual pursuits. What he said on this subject deserves to be said on this side of the water, to be said over and over, to be said to young people who say that the Church fears science, and to the old people who are sincerely anxious lest scientific discovery shall make faith impossible. He said:

"I venture also to predict that no real and permanent revival of religion is to be looked for where science and scholarship are ignored or refused. A ministry that can not read Greek and that does not read English will not greatly help us today. I know there are good men and women who will have neither scholarship nor science; they stand for what they count the faith once delivered to the saints with a pathetic zeal and courage; but neither such help nor such defenders does our day require. If we are effectively to preach Christ, we must secure that he is not, in the minds of thinking people, associated with antiquated scholarship or discredited science. Truth is not helped by consecrated falsehood."—*The Christian Advocate*.

Christ was merely crowded out. Without doubt it is the same today. You are preoccupied. Every chamber of your soul is so filled with human interests that there is little room for Christ. There is little if any time for him. Your interest is drawn off in a thousand other directions.—*J. Stuart Holden*.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
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Contributing Editor

CHRISTMAS IN POETRY

Christian Endeavor Topic for Sabbath Day,
December 20, 1924

DAILY READINGS

Sunday—Matthew's music (Matt. 2: 1-12)
Monday—The eternal note (John 1: 1-14)
Tuesday—Harmony of good will (Phil. 2: 1-11)
Wednesday—Discord no more (Isa. 9: 6-7)
Thursday—Paul's stanza (1 Tim. 3: 16)
Friday—The King's song (Rev. 5: 6-14)
Sabbath Day—Topic: The Christmas story in
poetry and song (Luke 2: 8-16)

COME, YE LOFTY

Come, ye lofty, come, ye lowly,
Let your songs of gladness ring;
In the stable lies the Holy,
In a manger rests the King.
See in Mary's arms reposing,
Christ by highest heaven adored;
Come, your circle round him closing,
Pious hearts that love the Lord.

Come, ye poor; no pomp of station,
Robes the Child your hearts adore,
He, the Lord of all salvation,
Shares your want, is weak and poor;
Oxen, round about behold them;
Rafters naked, cold and bare;
See the shepherds; God has told them
That the Prince of Life lies there.

Come, ye children, blithe and merry,
This one Child your model make;
Christmas holly, leaf and berry,
All are prized for his dear sake;
Come, ye gentle hearts and tender
Come ye spirits keen and bold;
All in all your homage render,
Weak and mighty, young and old.

High above a star is shining,
And the wise men haste from far;
Come, glad hearts, and spirits pining—
For you all has risen the star.
Let us bring our poor oblations,
Thanks and love, and faith and praise;
Come, ye people, come, ye nations;
All in all draw nigh to gaze.

Hark, the heaven of heavens is ringing!
Christ the Lord to man is born!
Are not all our hearts, too, singing,
Welcome, welcome, Christmas morn?
Still the Child, all power possessing,
Smiles as through the ages past
And the song of Christmas blessing
Sweetly sinks to rest at last.

—Archur Gurney.

"PEACE ON EARTH"

Bethlehem hills that solemn night
Softly beheld a golden sight,
Thrilled to a burst of holy sound:
"Glory to God in the farthest height,
Peace on earth
To men of worth,
Men in whom God's grace is found"!

Ever has that angelic lay
Widened over the earth away;
Still the quivering echoes run
From listening night to listening day—
"Peace, peace, peace,"
They never cease,
Broadening out from sun to sun.

Now, through the miracle of time,
In every land, in every clime,
Whispering low in the pulsing air
Sounds that Bethlehem chant sublime,
Singing still
Of man's good will
And the heavenly Father's peaceful care.

How can we reach and catch the song?
How, in our Babel of wrath and wrong,
Can we capture the holy strain again
That has wandered far, so far and long,
On land and sea
So far and free?
"Peace on earth and good will to men"?

Hushed in the dawning of love's great light,
Brothers all in the angels' sight,
Some glad day we shall catch the sound:
"Glory to God in the farthest height,
Peace on earth
To men of worth,
Men in whom God's grace is found."
—Amos R. Wells.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"For unto you is born this day, in the
City of David, a Savior." The birth of
Christ is the greatest event in the history
of the world. He was born as a Savior,
and he was sent here to save us from sin
and to give us eternal life. He wants to
come into our lives; just as he came into
the world, and when we let him do this we
are born again, and have in our hearts that
peace that passeth all understanding. Young
people, if you have not accepted him as
your Savior, will you not open the doors of
your heart at this Christmas season, and
let him come in?

"Just now your doubtings give o'er,
Just now reject him no more,
Just now fling open the door.
Let Jesus come into your heart."
Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, DECEMBER 20, 1924

What is my idea of a happy Christmas?
Acts 28:35; Isa. 41:6.

A RECIPE FOR A MERRY CHRISTMAS

Take a cup of thoughtfulness,
Take a cup of love,
Take the herbs that cheer and bless,
Drawn from stores above.

Take a pince or two of pains,
And an ounce of wit,
And of secrecy two grains,
Just to flavor it.

Cook it at the fire of zest,
Seeking not your own:
You will have the merriest
Christmas ever known.

—Amos R. Wells.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

This year, besides our regular chart we
have a goal. We are planning to use the
chart year after year, stressing different
parts of it each year by means of a goal.
The two are not independent of each other,
they should be worked together, using the
goal for the purpose of doing perhaps a
little more work along one line than an-
other. Work on the chart should come
first and that on the goal second. This
year we are stressing through the goal the
individual training part of the chart. The
juniors may work on the goal individually,
but work on the chart must be done by the
society as a whole. The Junior banner will
be awarded to the society having the high-
est rating on their chart at the end of the
Conference year, provided the chart is re-
turned to the denominational superintend-
ent in order that she may look it over to
see that every society is marking alike.
Both the goal and the chart are for the ac-
tive members. Substitutions may be made
on either the goal or the chart with the
consent of your denominational superin-
tendent.

In studying the goal we find that each
part helps out on the chart: head—if the
juniors plan and carry out the work of the
society with the supervision of the super-
intendent and her helpers it will give the
society credit on the chart under the So-

ciety Organization, section B; eyes—every
tenth of the active members belonging to
the Quiet Hour will be credited two per
cent on the chart under Individual Train-
ing, section C; lips and mouth—every tenth
regularly giving testimonies and offering
sentence prayers will be credited two per
cent on the chart; and so on with the rest
of the chart. If there are any who do not
understand the working of either chart or
goal, your denominational superintendent
will be glad to answer any questions.

Ashaway, R. I.

THE VALUE OF THE INDIVIDUAL CHURCH TO THE DENOMINATION

LURA BURDICK

It is difficult to talk about the value of
the Church to the denomination. It is hard
to separate the one from the other, since
the denomination is composed of the sev-
eral churches themselves. The denomina-
tion organizes and binds the churches to-
gether, but we know that the Church as an
individual unit is very important.

The Church existed before the denomina-
tion was ever heard of. We as Seventh
Day Baptists in a very real sense can trace
our history back to Christ and his apostles
who were all Sabbath-keeping Baptists.

Our oldest existing church, Mill Yard,
Eng., was founded over three hundred years
ago. Then the churches worked as indi-
vidual units; now they are bound together
and their efforts united in the denomina-
tion.

The church might be called a training
school for the denomination. Here, in the
church services, the Sabbath schools and
the Christian Endeavor societies, the young
people are trained in Christian thought.
Then they become the leaders in the de-
nomination, the missionaries, and teachers
in our schools and colleges.

The denomination depends upon the
Church. Each separate church must do its
part, for each is like a link in a chain; not
one must weaken or the power of the whole
is lessened. It is not numbers that matter,
some of our greatest leaders have come
from some of the smallest churches. It is
the Christ-spirit and faith in God that we
need, with that no church will fail to be
of great value to the denomination.

So, whether our church be large or small let us each strive to make it prove of great worth in the work of our denomination and of God's kingdom.

Milton Junction, Wis.

A NOVEL MEETING AT NILE

We had an especially interesting Christian Endeavor meeting October 31. The topic was "Faith," and the leader was Miss Marion Burrows.

As human nature likes variety, we changed the general program considerably. We had a "backward" meeting, starting with the Christian Endeavor benediction. Next, we had the closing song, starting with the chorus first, then the fourth stanza and ending with the first stanza. Following this, came the announcements which consisted of various points of interest to our endeavorers. The next thing on the program was a short paragraph on "Missionaries in China." Then came our topic "Faith." We had a very good discussion of the topic. Later came the scripture reading found in Mark 11: 20-26.

We were favored with a solo by Miss Howard from Friendship, entitled "Zeal."

Our roll call for the consecration meeting followed, to which each member responded with a Bible verse.

We closed with the praise service.

It might be interesting to the reader to also know that we had the chairs for the meeting arranged so that the endeavorers faced the wall.—*Nile Pep-o-gram.*

HISTORICAL SKETCH OF THE NEW MARKET CHRISTIAN ENDEAVOR SOCIETY

During the fall months of 1884, Rev. Judson G. Burdick, pastor of this church at that time, started a singing class for the young folks of the church and community. This was a decided success as some of our present singers can testify. To some of us it was not, as we can also testify, especially the writer of this article.

Soon after coming here Rev. and Mrs. Burdick gathered the young folks together at the parsonage and formed a society called The Young People's Literary and Helping Hand Society of The Seventh Day Baptist Church, a long name but one that meant a great deal to us at that time. We have

never ceased to be thankful for it and its influence on us. Article II of the constitution which is still preserved says that the object of the society shall be for mutual improvement in social, intellectual, and religious life. Anyone was allowed to join the society—old or young, first day Baptists, Episcopalians, Presbyterians, Methodists, or Seventh Day Baptists, in fact any one who cared to affiliate with us and was recommended by the committee.

The society met twice a month, and there was a literary program followed by a business meeting. In looking over these meetings we are surprised to see the things we did and also the things we did not do. The literary meetings were of a high class, the program being made out two weeks in advance. The business was done on a business-like basis. Almost from the very first the members were instructed along parliamentary rules. As proof of this we read the following:

"Moved that we purchase a *Cushing's Manual* and that ten minutes be devoted to reading and explanation of it, also that it be put in use at the meetings of the society."

Fairs and socials were held, the young people doing the entire work, being guided by the older hands and heads. This society continued its existence during the pastorates of Judson Burdick, and L. E. Livermore, being merged into the Y. P. S. C. E. in Rev. Mr. Livermore's time.

During Mr. Livermore's time the Literary Society probably reached its highest point in membership and usefulness. It was no uncommon thing to see this room so filled that chairs had to be brought in from the audience room to accommodate all. At one time a paper was conducted, the members taking turn in preparing it. This was called *The Literary Gleaner* and had as a motto, "Look Up, Not Down; Look Forward, Not Backward; Lend a Hand."

The society has always been a part of the church and although a separate organization it has always worked for the best interests of the church. For example, on September 15, 1888, Mr. Lewis Titsworth was appointed a committee to see that the church organ was repaired. He did so and reported that the repair man said that the

organ was literally "played out." On November 10 a committee of three, consisting of L. T. Titsworth, Mrs. W. G. Dunn, and Mrs. J. G. Burdick were appointed to make plans for a new organ. At the meeting of April 27, 1889, the committee was authorized to purchase a Mason and Hamlin organ at a cost of \$180, all of which was raised by pledges and personal work with the exception of \$30 donated by Dr. Palmer. Both he and Mr. and Mrs. George Larkin were given a vote of thanks for assistance in raising the funds. This organ is still in use in the church. Again on April 5, 1890, the Missionary Committee gave the following written report:

"Your committee in considering several lines of work coming under their province would recommend that as early as possible this society take steps to provide the main audience room of our church with a chandelier or some other means of lighting the room.

A. W. VARS,
MAUDE TITSWORTH,
H. V. DUNHAM,
C. M. RYNO,
Committee."

After a canvass the chandelier was purchased at a cost of \$70. On January 3, 1890, a committee was appointed to canvass the church members with a view to assist the trustees in raising a debt of \$250. On October 18, \$218 was paid over to the trustees. Several other instances of work done could be mentioned but these are good examples.

As we look back over these meetings with their pleasures and responsibilities, we can not help but pause and think of those who worked so hard and faithfully to see that we not only enjoyed ourselves but that the desire for good reading, clean entertainment, and the method of conducting a business meeting were conveyed to us in such a way that we enjoyed them.

On September 21, 1889, a committee was appointed to look into the matter of forming a Y. P. S. C. E. in place of the old Helping Hand Society. A favorable report was given and on October 19, 1889, the Y. P. S. C. E. was instituted with the following officers:

President—A. H. Burdick.
Vice President—Dr. M. J. Whitford,
Secretary—Maude Titsworth (now Mrs. Frank Greene),
Treasurer—Howard Wilson.

Eight committees were appointed—Prayer Meeting, Lookout, Social, Relief, Missionary, Music, Literary, and Temperance.

While the society had changed its name there was no real change in its workings. It was like gliding from a river into a bay—a larger field, that was all. The literary meeting was held as before. The parliamentary practice was one of the features of every meeting. Debates on subjects which were of interest at that time were indulged in. Spelling matches, small plays, a festival or a fair, necessitated the placing of responsibility for the success of these upon some one. This proved to be of untold value to us later. Excuse a personal illustration. I have never felt the least embarrassment in conducting a public meeting because I was taught well in this room. I have heard others say the same thing. Only the other night I heard one of the boys address a company and when he said, "Mr. Chairman," I knew where he had been taught that.

As an outcome of this change the members of the other churches who had belonged to the Helping Hand Society withdrew. Y. P. S. C. E. was formed in the first day Baptist Church. The feeling was very friendly as evinced by the Christian Endeavor Union, and the Christian Endeavor paper conducted by the members of the Dunellen and New Market societies under the editorship of Mr. Graves of Dunellen. The record book from which these facts are taken is a proof of the good foundation laid by those in charge. The minutes are complete; the book is in a splendid condition; the writing shows care; and everything shows thoroughness.

In conclusion, there are only a few left who were charter members of The Literary and Helping Hand Society. Among them are the following: Mr. and Mrs. L. T. Titsworth, Alexander W. Vars, Howard S. Wilson, J. Alfred Wilson, Mrs. Jay Crofoot, Mr. and Mrs. W. G. Dunn, Mrs. J. G. Burdick, Mrs. Frank Greene, Mrs. David Greene, Mr. and Mrs. J. R. Dunham, C. M. Ryno.

Some of those who were leaders and to whom we looked up in those days were Rev. and Mrs. J. G. Burdick, Rev. and Mrs. L. E. Livermore, Dr. Abel S. Titsworth, Dr. and Mrs. M. J. Whitford, Mr. and Mrs. Jesse Burdick, Mr. and Mrs. C. R. Clawson, Corrine Livermore, Mrs. Fred Ward, and Mrs. Lulu Ackerman.

That the society has served a great and good purpose can not be questioned, and those of us who have benefited should be only to glad to pass the good things along, for they were only loaned to us to use and pass on.

Scribe.

A WORD TO CHRISTMAS SHOPPERS AND MAILERS

Last year, through the generous co-operation of the press, the movies, and other advertising mediums, Christmas mailers were induced to dispatch their Yuletide presents earlier in the month than ever before in the history of the institution of gift exchanging in the holiday season.

As a result, the spectacle of the last minute rush of former years, with its attendant heartbreaking labor on the part of wearied and nerve worn store clerks and postal employees, was avoided.

This year Postmaster General New and First Assistant Postmaster General John H. Bartlett have determined to make an even better record and to banish for all time the suffering undergone in past years by those engaged in the sale or transportation of gifts. They hope to make "Shop Early" and "Mail Early" a habit with the American people.

Mailing early does not mean December 1 or before, but if everyone could get their holiday tokens in the mail between December 10 and December 20, the post office could not ask more.

Particular attention this year will be paid to greeting cards. Despite the success last year it was noted that the last-minute mail consisted largely of cards. Possibly many of them were returned greetings to friends, heard from on a previous mail, but overlooked on the original Christmas list. Unlike parcels and letters containing money orders, cards, of course, can not well be marked, "Do Not Open Until Christmas." Therefore, it is possible that the many mailers hold them until the last to insure de-

livery on Christmas eve. This class of mailers this year, however, may find their cards undelivered until after Christmas Day.

Believing that the energies of postal employees should not be sapped to the last degree for any avoidable reason, and, intent upon securing for them the same Christmas privileges enjoyed by others, Postmaster General New asks the hearty co-operation of the public. The last-minute, or zero hour has been moved up so that all postal employees may eat their Christmas dinners at home. Rural carriers will deliver no mail at all on Christmas day, and clerks and carriers in the city offices will stop work promptly at noon.

POST OFFICE DEPARTMENT.

BOOZE AT THE WHEEL

Booze figured in three bad traffic accidents in Portland in one day recently.

Judge Ekwall has imposed jail sentences and suspended the drivers for a year in each of two cases passed on.

What about the automobile which the drunken drivers drove? When will it be the law that a man who gets drunk and drives his car into the inevitable accident shall have his car confiscated by the state?

There is literally no use to reason with booze at the wheel. The mere intoxication of speed makes many drivers temporarily crazy. When you add to it the intoxication of booze you have a situation that any intelligent social order will not tolerate.

We confiscate an automobile for carrying booze. The jail sentence for the drunken driver is a good thing. Suspension of his license for a year is a good thing. Confiscation of his car would be far more effective.

Why confiscate a car for carrying booze and not confiscate a booze-driven car for killing a man, woman or child?—*Editorial, Oregon Journal.*

This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. John 17: 3.

What is eternal life? Eternal life is first the everlasting good which rests on agreement, final and complete, with God, and then it is the everlasting gladness which is the proper grace and crown of God's children.—*Robert Rainey.*

CHILDREN'S PAGE

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

JUNIORS' LOVE-GIFTS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
December 13, 1924

DAILY READINGS

Sunday—Gifts of the heart (Prov. 23: 26)
Monday—Gifts of praise (Ps. 29: 1, 2)
Tuesday—Gifts of time (Eccl. 12: 1)
Wednesday—Gifts of money (2 Cor. 8: 3-5)
Thursday—Gifts to the needy (Eph. 4: 28)
Friday—Jesus' saying about giving (Acts 20: 35)
Sabbath Day—Topic: Juniors' love-gifts for the King (Matt. 25: 31-40)

Once upon a time there lived a king who was much loved by his people. He tried in every way to please them and give them the best of everything; all that he required in return was their love and devoted service. There were many people in his kingdom whom he thought did not appear to be happy although they had everything that money could buy, so he decided that he would teach them how to be happy and useful. He called all his messengers together and gave them instructions to go throughout his kingdom and invite all the unhappy people they found to a feast at his palace on the first Tuesday in December.

At first the king thought he would ask the best speakers he could obtain to give his message to the people after the feast, but he was afraid some wouldn't listen to his speakers, so he decided to give a short play to impress his lessons more forcibly. This was the way he planned the play:

The king sat on his throne in the middle of the platform and different people came to the throne bringing gifts to please their king; some brought costly jewels, some rare and delicious food, some expensive clothes, others imported spices, others the latest automobiles, and still others all kinds of amusements and entertainments; but the king only sat, shook his head, and waved them away without even a smile on his face. These things were all good in them-

selves and many of them he needed, but it apparently took more than these things to please him.

Pretty soon music was heard from without and a band of boys and girls, wearing bright blue badges with these letters, J. C. E., printed on them in white, entered singing, "All Hail to the King." When they reached the throne they stood with bowed heads awaiting the king's command to speak. Even this little act of courtesy brought a smile to the face of the king and he asked how such small boys and girls as they could please him.

This is what they replied: "We are but a small band of boys and girls but we wish to try to please our king so we each have brought our gifts." "I," said the first member, "have brought you a package containing praise and honor; as long as you live we will sing praises unto you and honor you." "I wish to present you, O king, with this box containing the twenty-four hours of the day, which I gladly hand to you with a note inside saying, 'I will come at your bidding any hour of the day to help carry out your plans.'" "I offer you this bank which, although it does not contain great riches, is filled to overflowing with money which we have gladly given in our meetings to be used to help others; we wish you to use it to help the missionaries across the water, those at home who are spreading the gospel of our heavenly Father, the sick, the helpless, the weary, the poor, and any others who need help." "And last, but most important, each and every one of us offer you our lives for your service, we will not only willingly but gladly obey your commands, knowing that you will ask nothing unreasonable of us. We know you love us and in return we will try to show our love for you in the things we say and the deeds we do. We will try to teach others that the only true way to make you happy is by loving service."

The music again started and this little band of loyal subjects passed from the room singing, "I Am Happy in the Service of the King." The king was happy indeed and said, "Boys and girls trained while they are young in the service of their king will remain true to him as they grow old. They will not spend their time seeking their

own pleasure, but will always be ready to lend a helping hand when others are in need. They will not fail to carry out the Golden Rule at all times. Such things as these, O people, not only make me happy, but will make each of you happy, if you will only follow the example of these Junior boys and girls."

This is but a story, juniors, but I want you now to stop and think of another King far greater than the king of our story, the one whose birthday we are soon to celebrate. The love-gifts these boys and girls took their king are the very same ones we should give our Lord and Master. He wants our lives in loving and obedient service for him. How happy we can make Jesus if we will. I hope none of our juniors as they grow older will forget the things they learn in their Junior meetings, and especially the things we have learned in this lesson. Let's work together to carry out the real meaning of Christmas and spend this year in helping the needy ones in Jesus' great kingdom here on earth.

THE BIRTH OF JESUS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
December 20, 1924

DAILY READINGS

Sunday—The birth foretold (Luke 1: 26-33)
Monday—The angels' message (Luke 2: 8-14)
Tuesday—The shepherds' worship (Luke 2: 15-20)
Wednesday—The wise men's search (Matt. 2: 1, 2, 11, 12)
Thursday—The king's rage (Matt. 2: 16-18)
Friday—The object of Jesus' birth (John 10: 10, 11)
Sabbath Day—Topic: The birth of Jesus (Matt. 2: 1-11)

THE STORY OF THE FIRST CHRISTMAS

(As one of the shepherds might have told it.)

We were just a little company of shepherds, tending our sheep in the fields outside the little town of Bethlehem. It was a cold night, and we had kindled a little fire of sticks, that we might warm ourselves once in a while; we sat around the fire in the starlight talking together, while two or three of the men, tired with the day's work, had fallen asleep. It happened that much of our talk that night had been about the Coming One, of whom we had often heard

the rabbis speak. They said he would be born in Bethlehem, and some thought it would not be in our time.

I wondered how he would come, and what he would be like, and what he would do for the world. Some thought he would come in splendor as a great King, and would rule righteously over our people, Israel, and that we would no longer be oppressed by cruel rulers, and Roman tax-gatherers; but I was doubtful. It did not seem to me that the promise and prophecies which I had heard the rabbis read in our synagogues meant just that, and I had given much thought to it as I watched my flocks by night. Of one thing I felt sure; I knew that I should love him and serve him; and oh, how I hoped he would come in my time!

At last we grew drowsy, and the rest of the men fell asleep, while I sat quietly by the fire, thinking of all we had talked of. Suddenly, as I sat there in the firelight and the starlight, a wonderful light shone round about me, more wonderful and glorious than anything I had ever seen. I roused the sleeping shepherds, and we all saw the light, and were afraid. What was it, and what did it mean?

While we shepherds wondered and trembled, suddenly we saw a beautiful angel standing in the midst of the wonderful light; and he called to us in a loud, clear voice. "Fear not," he said, "I bring you good tidings of great joy, which shall be to all people." And then he told us that the little child Christ had already come, and we should find the little baby lying in a manger in a stable in Bethlehem. Then, as suddenly, as the angel himself had come, there came a whole choir of angels, singing the most wonderful song ever heard on earth.

"Glory to God in the highest;

And on earth peace, good will toward men."

they sang; and then, all in a moment, the angels were gone, and we were left alone.

For a few minutes we stood quietly, waiting to see whether the angels would come again; but all was peaceful, beautiful starlight as before. Then I started up, and said, "Come, let us go to Bethlehem, and see the thing which has come to pass, which the Lord has made known to us."

You may be sure that we hurried as fast

as our feet could carry us, and we found Mary and Joseph, and the blessed Christ-child lying in a manger, just as the angel had said; and we bowed down and worshiped the Child.

After telling our story of the angels, and talking with Joseph and Mary, we went back to our sheep, but slowly and thoughtfully, stopping to tell the wonderful "good tidings of great joy" to every one we met, for it was early morning by this time. We were all "glorifying and praising God" all the way back, for all that we had heard and seen that holy night. We could never forget that first Christmas, as we call the blessed Christ-child's birthday now, and we always remembered the angels' song and message; all our lives after that we tried, so far as we could, to carry joy to all people, and to help make peace on earth, good will to men. That is what the blessed Savior wants us all to do with all our lives; and every time his birthday comes around it should remind us once more of the work he came to do, and the work he wants us to do for him.—*Taken from Bible Autobiographies by Mrs. Frances E. Clark.*

MY FIRST PICNIC

MRS. MARTHA H. WARDNER

DEAR RECORDER CHILDREN:

Would you like to have the squirrels take a rest, while you listen to the story of the first picnic I ever attended? It was more than sixty years ago,—a very bright spot in my childhood's days.

But I must tell you first about some other things that will help you understand why I thought so much of the picnic.

My parents and two sisters came to Wisconsin from Maine, in a covered wagon, in 1842, six years before Wisconsin became a state. They were lucky enough to find forty acres of land on which stood a little log house and two log stables, which they bought for a home. Mother was the means of getting religious services started in the community. She and father threw open their house and asked the people to come and worship God. As soon as the people were able they built a log schoolhouse which served for school and church. My parents lived in Wisconsin almost fourteen years before I was born. Among the first

things I remember is the day they "raised" the new frame schoolhouse. We were very proud of that schoolhouse. It had the name of being the best one in the superintendent's district.

Before I write any more, I must tell you that I was brought up to keep Sunday. When I was twenty-nine years old, I learned that the seventh day of the week was the Sabbath, so I gave up Sunday and began to keep the Sabbath. That was thirty-nine years ago, but I am still glad that I did it. The Sabbath is one of God's best gifts to us.

But to go back to those days,—the Sunday school was held in the schoolhouse through the warm season. How I did love it. I cried when it was closed in the fall. The older people said we couldn't keep it up through the winter. Over and over again, I asked why we couldn't keep up the Sunday school as well as the day school. But no one ever answered the question.

Well, one day the Sunday school decided to have a Fourth of July picnic on the school grounds. I was a good deal excited over it, and ran home to tell mother about it. When I finished she asked me if I could spell picnic. "Oh yes, p-i-c-k-n-i-c-k," I replied.

It seemed as if the Fourth would never come, but when it did, it was a lovely day. After the necessary work had been done, father hitched his beautiful span of horses to the big wagon, and we were off. There was a spring seat in the front of the wagon for father and mother to ride in, but just plain boards were put across the wagon for the rest of us to sit on. I liked the boards better than the spring seat and always wanted father to make the horses trot fast so they would "jounce" me up, and down and make a big noise with the wagon and the boards.

We had nice school grounds. All of the trees except three giant oaks had been dug out and the grounds were covered with green grass. When we arrived, we found that the committee that had charge of the picnic had done good work. Swings had been put up, and plans made for the games. I had a hard time trying to learn to jump the rope. I would either run in at the wrong time or jump at the wrong time.

This made the others laugh. I did not like to be laughed at, so I quit trying. I ought not to have done that, I should have kept on till I conquered.

Right across the road from the schoolhouse was a nice shady spot where the committee had made tables by driving posts into the ground and covering them with boards. Over these tables, the mothers spread snowy linen table cloths which they themselves had woven. Then the baskets of food were opened and spread upon the tables in a most tasteful way. Here and there stood bouquets of flowers which made the scene more lovely.

When all was ready, the signal was given and we formed in line at the schoolhouse and marched to the music of drum and fife, to the tables, and took our places. Some of the children had never seen a frosted cake before. I, myself, had never tasted a black-raspberry pie. Did we care because we had to stand while we ate? Bless your hearts, no. We were too happy to be bothered by a little thing like that. While we ate the goodies, the largest flag I had ever seen, floated above us. Thus we were taught to love our nation. We were taught a great many lessons that day, but the greatest one was reverence for our heavenly Father who had given us so many blessings.

It was a tired lot of children that laid their heads upon their pillows that night, but if one could have looked into their faces while they slept, he would have seen there expressions of peace and joy.

*Sanitarium Annex,
Battle Creek, Mich.,
October 9, 1924.*

MY GRANDMA USED TO SAY

"It is never too late to mend."

Ask your grandma what she thinks my grandma meant.

H. C. V. H.

A BIRD NOTE

The twins told me that they heard the bird man say that if we wish to walk near the birds and not scare them away we must walk with our hands behind us. It is our moving hands and arms and the shadows they cast which make us look so dangerous to our little feathered friends.—*Selected.*

THE DIFFERENCE

H. O. SPELMAN

Mr. Pout and Mrs. Frown
Came a-walking through the town;
Wouldn't give and wouldn't lend,
Never made a single friend.

Mr. Smile and Mrs. Song
In a moment came along;
All the folks began to smile,
Wanted them to stay awhile.

A young lady entered a fur store and a polite salesman came forward.

"I want to get a muff," she said.

"Yes'm," said the salesman. "What fur?"

The young lady looked surprised.

"Why," she said, "to keep my hands warm, of course."—*Pittsburgh Christian Advocate.*

The man at one end of the telephone wire had become thoroughly exasperated and asked his friend if he were losing his hearing.

His friend was an Irishman, and replied, "I can hear you all right till you begin to talk, and then I can't understand a word you say."

Edward showed a determination not to go to school at all. Finally his favorite aunt was called in to use her persuasive powers. "Surely, Edward," she said, "you want to go to school with your big brother in the autumn."

"No, ma'am," said Edward, "I have decided not to go to school. I can't read, I can't write, and I can't sing. So what use would I be at school?"—*Selected.*

HOME NEWS

MILTON, Wis.—The Milton Church *Quarterly Bulletin* contains several interesting items of home news. Aside from the account of the installation of Pastor Skaggs, it contains "Greetings From the Pastor," which many RECORDER readers will find interesting, even though it is late in reaching them.

Pastor Skaggs says to his people:

As pastor, I welcome this opportunity of greeting the congregation and the nonresident members of the church through the pages of the *Quarterly Bulletin*. It is just two months since I came to Milton and en-

tered upon my duties as pastor. We scarcely had time to get settled in the parsonage when the General Conference assembled with us. Close upon the heels of Conference has come the opening of college, bringing a large number of students into our midst. This has all been very interesting to me, and I have felt deeply both the inspiration and the challenge of these experiences and conditions. As always in settling in a new community I feel the handicap of lack of acquaintance with many. However, I am conscious of some progress in this line, and I wish through this column of the bulletin to assure every member of the congregation of my deep personal interest and of my desire for a close personal acquaintance with all.

This word of greeting is addressed to nonresident members of the church, also, and I find the number is large. This presents a problem. Many of you live in places where you are not associated with other Seventh Day Baptists and I know it is not easy to be faithful to your church covenant under such circumstances. And as pastor I feel at a disadvantage and unable to be as helpful as I would like to be. It is unfortunate for Seventh Day Baptists that we do not have a church in every community, that our people might live wherever choice or fate decrees and yet have one of our churches to attend. I think there is great value in holding church membership where one lives, when it is possible to do it without a sacrifice of principle. Under conditions as they are we may not attain the ideal, but we can work toward it. Through the *Quarterly Bulletin* and by correspondence we can keep in touch, and everyone who so desires can have part in the work of the church in some way.

We have interests and responsibilities which demand the faithful co-operation of all members, and of other Seventh Day Baptists living in Milton. I would extend a most cordial invitation to all to attend appointments for religious education and for worship; and would urge that all acknowledge their stewardship before God and bring tithes and offerings for the support of the church, our missions and other denominational interests. Our apportionment for denominational work this year is \$3,624, and this apportionment is based upon our entire membership. Our boards

are looking to us for faithful support, but more than that God is depending on us as his servants to carry forward his work.

Our denominational slogan for the year is, "Onward and Upward," and our prayer is, "Lead on, O King Eternal."

For the whole church and congregation the pastor would pray in the words of St. Paul: "That your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense until the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ unto the glory and praise of God."

Faithfully yours,

JAMES L. SKAGGS.

On September 6, sixteen persons were received into membership, including the pastor and three members of his family.

On the evening of college registration day, September 16, the society held a social for all college students. It was a well-attended, happy evening and we hope it helped to make the students feel at home and welcome in our midst. On Sabbath afternoon, October 4, twenty-four new members were received into the society.

Increasing interest in the prayer meetings is reported, and the Sabbath morning audiences are large, filling the house.

Since the publication of the January, 1924, number, we have experienced the serious illness of Pastor Jordan. There were many anxious days in which we believe there was much earnest prayer for his recovery. We are now greatly rejoiced that he seems to have regained his usual health. Just before his illness he received a call to accept the position of chaplain at the sanitarium, Battle Creek, Mich. It seemed wise to him to sever his pastoral relation here and to accept the call to the sanitarium.

The fact that good men are back of the Sunday law movement only makes it the more dangerous. Good men with a mistaken sense of duty to make others good also, have ever been the most relentless persecutors.—*Selected.*

OUR WEEKLY SERMON

LAW ENFORCEMENT

A Study of Public Sentiment and Law Enforcement

PRESIDENT BOOTHE C. DAVIS

(Conference Sermon, Milton, Wis., August 20, 1924)

Mr. President, this Conference is to be congratulated on your vision and your ability to secure, for this session of the Conference, devoted to the important topic of law enforcement, two able, experienced, and eminently practical speakers to bring to us a first hand discussion of law enforcement as it is related to the vital and paramount questions of the violations of the Eighteenth Amendment.

Every state in this union, every locality, every church and every citizen is definitely affected by this problem. We are fortunate in having a local Wisconsin Anti-Saloon League worker to introduce this discussion.

In his clear and forceful address to which we have just listened, the problem has been stated and the emphasis placed where it belongs; viz, upon the individual's responsibility both to obey the law and to promote its enforcement.

The closing address of this evening's program is to be made by the one man in the United States who is most competent to speak authoritatively upon the great question of the enforcement of the Eighteenth Amendment. Dr. Scott McBride, national superintendent of the Anti-Saloon League, America's foremost leader today in the temperance field, will leave nothing unsaid that will be necessary to set up this problem before us in its most convincing and compelling form.

It is not quite clear to me, sir, why you placed in between these two masterful and practical speakers, an educator who has had no practical connection with the bootlegging business, either from the inside or the outside.

I do not deny, however, a life long enlistment in the temperance ranks, and a service of twenty years on the New York State

Board of Trustees of the Anti-Saloon League; nor my present connection with the National Board of the League.

Since I can not speak as an experienced executive in temperance reform work, and since this phase of the problem is so ably represented on this program by other speakers, it may not be unprofitable or ill timed for me to devote the few minutes allotted to me in a discussion, from an educator's point of view, of the creation or development of a public sentiment in favor of law enforcement. I speak no new philosophy of government when I say that there can be no permanent and successful law enforcement, either of the fundamental laws of the Constitution, or of statute laws, until there is a public sentiment which demands obedience to law as well as the enforcement of law. It is evident that the country is lacking in such a public sentiment now. I take it, therefore, as axiomatic that a large part of this campaign for law enforcement must be educational, in the interest of a proper public sentiment; and I address myself tonight to that phase of this great topic.

All human conduct may be classified into three great fields:

1. There is first the realm of free choice. In this realm every man should enjoy complete and perfect freedom. It is a precious realm, dear to every normal mind. In this realm a man has a right to choose for himself the form of his action, and in that realm, properly chosen, he has the right to claim freedom from criticism for his action. It is a poor type of man, however, that will not give to other men the same right of free choice in belief and action that he claims for himself.

Civilization must keep and guard safely this precious gift of God to the human mind and spirit. Originality, initiative, and moral responsibility, are all dependent upon it. The choice of our religious beliefs, of our life companions, of our political parties, and of many other fundamental things, make this domain of our free choice the most precious of our inheritances from nature, from civilization, and from religion. No man has a right to dictate to another man in this domain.

The high degree in which we can be entrusted with freedom of choice is the crowning gift of enlightened human personality.

Impersonal objects do not have it. The lower animals have it only in the most restricted degree. We can not think of them as acting in the light of conscious power to choose, with conscious moral responsibility for choice. But man's gift of personality involves moral responsibility, with freedom to choose. This is the only basis for rewards and punishments, for praise and blame, for a heaven and a hell.

2. The second domain of human conduct is the large and important field of self enforced obligation. The late Lord Moulton of England, calls this the domain of *manners*, or the domain of unenforceable obligation. The July *Atlantic* contains his discriminating treatment of the subject, to which I refer you for a fuller discussion than is possible tonight.

This field I consider only second in importance to the field of free choice. Its boundaries may be less tangible than the other realms of action; but they are capable of infinite refinement and expansion.

As education and religion enlighten and spiritualize man, the range of obligations to himself, to society, and to God, expands. No statute law can define them. No police machinery can enforce them. They are the flower and the fruit of a spiritualized Christianity.

They supplement and replace statute law and bring into the range of self-enforced obligations many of the things men have believed to be in the realm of free choice. Police enforced obedience does not measure the greatness of a man or of a nation. Christian civilization is measured by the extent to which its citizens are obedient to the unenforceable. *Common courtesy* toward those differing from us in *free choice*, is in the domain of obligation to the unenforceable. The true test of character lies in the extent to which individuals can be trusted to obey such self-imposed law.

License, which so often masquerades as liberty, recedes and disappears as the field of self-imposed law widens.

Including comprehensively personal and social duties; morals, ethics, and religion, all; this sphere of the unenforceable obligations distinguishes between power and privilege, between the "I can" and the "I may" that distinguish the bully from the saint. Human society becomes Godlike,

only when privilege is not measured by power but by love.

3. The third division of human conduct is the realm of positive law; constitutional, statutory or judicial. It is this field, doubtless, that the president had in mind in arranging the program for tonight, and especially laws relating to the prohibition of the liquor traffic; viz, the Eighteenth Amendment, and national and state enforcement laws.

Upon this great field of positive law, I will not dwell at length. Other speakers will do that adequately. I have set for myself the task of analyzing and delimiting the two great fields of human activity which precede positive law; viz, free choice and obligations that are self-imposed and self-enforced. I desire to point out in clear and convincing form the fundamental truth that there can be no progress in the enforcement of positive law until society has clearly understood and accepted the responsibility involved in the ever widening field of obligations that can only be self-imposed and self-enforced. Precious and inviolable as is the country of free choice, its boundaries recede and contract as the consciousness of a vast country appears where manners, morals, social, political, and religious obligations are assumed, which are only self-enforceable.

You can not expect a judge, who himself violates the spirit of the prohibition amendment by serving or drinking liquors at a banquet, to respect his oath of office when he presides at the trial of a bootlegger. You can not expect a governor, who himself drinks liquors, to support a state law enforcement program. You can not expect a sheriff or a constable who knows he owes his election to the votes of drinking people, to be strenuous in apprehending and prosecuting violators of the prohibition law. You can not expect citizens who patronize bootleggers, to vote for officers who will prosecute them.

Now we have traced the problem of law enforcement back to the realm of obligations which must be self-enforced. Again I declare that upon our attitude toward obligations in this realm, rests our success or our failure in the problem of the enforcement of positive law.

What is true in regard to prohibition

law is true in any form of law. If we disregard law in one form, we will disregard it in other matters. Why is the country inundated with automobile thefts? Why are there bank robberies, defalcations, and shop liftings? Why do graft and corruption creep into high office? Because men have not learned to walk circumspectly in the realm of their own self-enforceable obligations.

In the whole range of crime, whether in gruesome murder, or the petty pranks of college boys, there is one answer and only one to its origin. Crime originates in that sacred but ill defined field of personal obligation whose frontier, on the one hand, is the personal liberty of free choice and, on the other hand, is the rugged frontier of public law, whose transgression is crime. In between these two realms, in the territory of obligations that are unenforceable, starts the insidious plant whose fruitage is crime.

As an educator, I am concerned with the building of public sentiment or an awakened consciousness of personal obligation among men. The first step in good citizenship, in government, and in law enforcement, as well as in religion and morals, must be taken in this great middle land of personal responsibility, unpoliced, except by the individual's own high sense of obligations, voluntarily assumed, and freely and cheerfully performed. That is the biggest function of education, whether in the home, in the elementary and secondary schools, in the colleges and universities, or in the church schools of religion. As a nation, we are falling miserably short of this goal. In some measure at least the fault must lie at the door of educational method, beginning, of course, in the home.

Certainly, if all youth started in life with the true perspective of privilege, obligation, and law, there would be no such amazing statistics of juvenile crime as we now have, and no such shocking lawlessness as we see dangerously cavorting on the edge of crime.

Please do not misunderstand me. I am not saying that all young people lack this true perspective. Thank God, many of them have it more perfectly and beautifully than at any time in the past. I rejoice that many of our college men and women are

gaining the vision of self-directed activity along right lines, voluntarily chosen and freely performed; but only one out of two hundred of our population is in college; and some of them miss the mark.

Please remember that what I am pleading for is a *public sentiment*, a majority opinion, and a general public demand among the whole population, in support of personal responsibility and morality, in reverence for justice, equity, and law. No man will claim that there is now an adequate public sentiment of this nature.

In some way the youth of the land must be fired with the glory of this larger vision of personal self-imposed obligation which breeds respect for law and obedience to law. It must be done in the educational period and by educational methods.

While the country has been lauding liberty on the one hand and manufacturing laws on the other; education has been swinging away from the paternalism of the last generation, too often toward an unrestrained personal freedom. The great middle ground, which I have pointed out, where personal responsibility for obligation, self-assumed and self-enforced, is hardly yet touched in education. Yet it is in that middle land that obedience to law and law enforcement must grow.

Small beginnings have been made in "honor systems" in college, in student government, and in various other ways; yet these are only half effective, because there is yet lacking a public sentiment compelling personal responsibility in respecting and administering these systems.

Freshmen from the public schools usually require months of contact with these systems before they feel any obligation or responsibility for the administration or enforcement of the systems. Additional methods must be employed for inducing self-imposed responsibility.

In some way education must be made less a system of super-imposed laws, which it is good sport to break; and more a practice in the experience of living as a citizen of a community, where common interests inspire common universal responsibility, and participation in the administration and maintenance of wholesome traditions and constructive community law. Only in this way can we hope to build up, and that only

gradually and painfully, a trained citizenship with a wholesome respect for law and a willingness to help maintain it.

Our young people must be trained to be trusted. I think this is the greatest weakness in education in its relation to citizenship. It is a wholly different thing to be trusted with self-enforced responsibilities, and to be turned loose without any sense of responsibility. It is hard to say which is more vicious, a policed appearance of morality, without a sense of personal responsibility and choice; or unrestrained license, without responsibility. And yet it appears that many homes and some schools and colleges are dominated by either one or the other of these vicious practices. Either is subversive of law and law enforcement.

I am setting before you an ideal for a trained citizenship where public sentiment can measure up to the standard of President Coolidge, when he says, "It is the duty of a citizen not only to observe the law, but to let it be known that he is opposed to its violation."

When our sons and daughters are trained, voluntarily to choose their friends, their books, their recreations, their amusements, their life work, and their life companions, with a sense of obligation, self-imposed and self-enforced, there will be fewer crime waves and fewer juvenile courts, fewer bootleggers and fewer patrons of bootleggers. Then our churches will be filled and maintained; our social and industrial institutions will be just and humane; and public sentiment will compel both obedience to law and law enforcement.

A CORRECTION

Rev. S. R. Wheeler's birthday comes December 9, instead of December 12, as stated in a recent editorial.

DEATHS

PARISH.—Isaac Parish was born in Kentucky, May 3, 1851, and died in a hospital in Texarkana, following an operation, November 6, 1924.

When a youth he removed with his parents to Springfield, Ill. In 1869 he removed to Little Prairie, Ark. He was married to Lizzie Mooty, March 18, 1876. To this union three sons and four daughters were born.

In 1877 he was converted and united with the Methodist Church.

In November, 1888, he was converted to the Sabbath, under the work of Rev. J. F. Shaw, and with his wife united with the Seventh Day Baptist Church at Little Prairie, being baptized by Brother Shaw. In the summer of 1889, he was ordained deacon.

In 1914, he with his family came to Fouke, uniting with the Fouke Seventh Day Baptist Church. For a number of years he has lived on a farm near Independence, several miles from Fouke.

The deceased was one of five children born to the union of George Parish and Miss Garman. It is thought that one brother survives him, though the family have not heard from this brother in a number of years, and do not know his present address.

He is also survived by his widow, Mrs. Lizzie Parish, and four daughters, Ora (Mrs. James Crabtree), Lizzie (Mrs. G. R. Westmoreland), Dovie (Mrs. Albert Crabtree), and Lillie, at home, and by fifteen grandchildren.

Mr. Parish was a devoted husband and father, a good neighbor, and kind friend to those who knew him.

The funeral was from the Baptist Church at Independence, November 7, 1914, and burial in that cemetery.

A. P. A.

Reader, do you pray the Lord's Prayer and mean it,—"Thy will be done" (in my heart)? Then accept the blessing now! God's heart is set on holiness. He has provided an uttermost salvation for you now. The baptism with the Spirit and with fire that will purify your heart and endue you with power is waiting for you now. Does your will also say to God, "Come in, O Holy Spirit, and fill me and sanctify me and fit me for service now"?—A. M. Hills.



SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 1050 Walnut Street, Riverside, Cal.

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

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

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Sabbath School. Lesson XI.—Dec. 13, 1924

THE RAISING OF LAZARUS. John 11: 1-44.

Golden Text.—"I am the resurrection, and the life." John 11: 25.

DAILY READINGS

Dec. 7—The Death of Lazarus. John 11: 1-14.

Dec. 8—The Raising of Lazarus. John 11: 31-44.

Dec. 9—The Raising of the Widow's Son. 1 Kings 17: 17-24.

Dec. 10—The Raising of the Shunammite Child. 2 Kings 4: 29-37.

Dec. 11—The Raising of Dorcas. Acts 9: 36-43.

Dec. 12—Risen with Christ. 1 Cor. 15: 20-28.

Dec. 13—The Security of the Godly. Psalm 91: 1-7.

(For Lesson Notes, see *Helping Hand*)

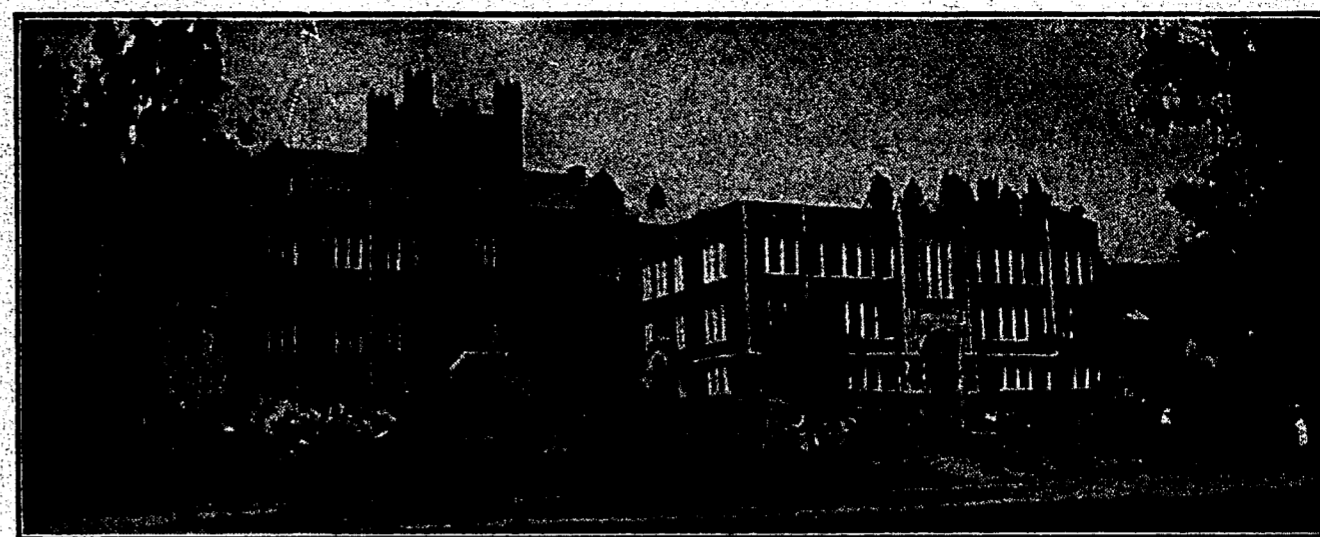
The more I see of life the keener is my feeling that the unmerited sufferings of good people demand an explanation. They are rarely if ever adequately explained in this life. It is not the fact of suffering that breaks down a man, but it is suffering without meaning or apparent object that is the cross that no man can bear. But once grant that the sufferings of the righteous are part of the great plan of God for the perfection of his children, and we may well be content to wait patiently.—*Harris E. Kirk.*

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LET THANKSGIVING FILL THE AIR

When bluebirds tilted graceful heads
Above the fragrant violet beds;
When robins hid their turquoise gems,
And berries hung from silken stems;
When doves were cooing on the eaves,
And pearls were set in iris leaves;
When o'er the nests the thrushes sang,
And curfew harebells lightly rang,
You saw, in all, God's loving care.
Then let thanksgiving fill the air!
And unto him your love declare.

When hills turned golden in a night,
And fields showed colors warm and bright;
When perfumes met in wayside streets
To tell of cherished autumn sweets;
When memories came thick and fast
To bring the harvest of the past,
The fruited joys of all the years—
To cover griefs, and sighs and tears,
You saw and felt God's love and care.
Then let thanksgiving fill the air!
And unto him your love declare.

—Minnie E. Hayes.

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