

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.

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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The Sabbath Recorder

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WHOLE No. 4,162

A Present Help In Trouble I pity the poor souls upon whom burdens have rested and troubles have multiplied until they forget the divine Helper who is doing so much to lighten their trials and relieve them of their burdens. Some people seem to think that being happy and looking on the bright side is to lose their religion.

Did you ever see one who had crawled around among his cares and worries until he has become so used to being miserable that he seems to think it wrong to be happy at all? If a happy hour does come he seems afraid to make the most of it for fear God will punish him by adding some other load to his burden!

I recently read of a woman who worried over her trials some hours each day until her handkerchiefs were wet with tears, before she dared to cheer up a little. She said she never expected to be happy in this life, and if she should be, she would think she had lost her religion!

Poor soul! She was utterly mistaken in regard to the spirit God wants his children to possess. What a relief and blessing would come to such a one if she could see that God wants her to be happy, and that her heavenly Father is reaching out the hands of infinite love to brighten her day and shed the rays of heavenly sunshine in her heart.

To feel and talk that way is dishonoring God. Not that only, but it is effectively hindering one from leading others to Christ.

Our Father does not want his children to feel that way when trials come; but he does want us to be comforted and happy in the thought of his sympathy and sustaining love.

Even the most tender mother, if she is wise and has the future good of her child at heart, sometimes gives the dear ones things that are hard to bear. And if they seem grievous to the child, her presence and words carry it through, and all is well. And if an earthly mother sees her child becoming happy, would she feel grieved, and begin to look for some distasteful burdens for it to bear, in order to tone down its happi-

ness? No one would think such a thing of a good earthly mother. Why should any child of God fear to be happy lest the heavenly Father shall be displeased and give added trials to check her joy?

Home Evangelists The churches of a great American city had sent for Gipsy Smith to come as an evangelist and help them have a revival. The noon-day meetings were held in a theater, which was crowded every day.

The evangelist insisted on dividing the time with local pastors each day, giving them half, while he occupied the other half. One day he entered the auditorium and found the people deeply interested in the message then being given. Indeed, the ministers who had not been called evangelists gave excellent messages, and the one who was speaking when Gipsy Smith entered had given a stirring appeal. As he closed, Mr. Smith arose with a handful of letters, saying: "These letters are protests from some of you who think I ought to use all of this noon hour. Do you know why I have insisted on your own preachers dividing the time? First, because the Lord did not send me over here to commit suicide. Second, and chiefly, I wanted you to know that if you will support your own preachers as loyally and as enthusiastically as you do me, and as you have just supported this man, you will not have to send to England for a gipsy to preach the gospel."

It would be well for many a town with several churches to lay this lesson to heart. If neighboring pastors would unite in revival work, sustaining one another in the common effort; and if congregations would support their home ministers as loyally as they do the evangelist, there is no doubt about the blessed outcome.

Even if a pastor has no minister to help him, there might be an excellent work done and many conversions, if his people would plan and pray and work with him as they do with some evangelist. After such a work with pastor and people the pastor would be more completely enthroned in the

hearts of his people than ever before. On the other hand, the tendency is great, after an evangelist has had his day with them, for the people to become less attached to their pastor, leaving him handicapped for the work.

In many cases, brother pastors helping one another with the people co-operating, the permanent results are far better than when some professional evangelist is called in to operate his machinery. I can think of nothing better than for church members to exercise faith in their own pastor, and to have confidence in themselves as his helpers, if they really long for a revival. The Lord will never fail to bless their work.

What Two Modern Scholars Think About Miracles

Two theological writers of the modern school have expressed what seem to me to be wise and consistent views regarding the possibility of miracles. Their views seem all the more important just at this time when certain theological questions are stirring the multitudes.

Professor William Newton Clarke in his "Outlines of Christian Theology" says: "If God is a free Spirit above all, he must constantly be carrying on processes and performing acts that do not belong to the order with which we in this world are familiar." "The name 'miracles' has been given to special acts of God, departing from the ordinary method, performed in the sight of men for a moral purpose. Whether miracles have been wrought, and whether some given event is a miracle are questions of evidence, but the possibility of such acts can not be denied except by atheism or by pantheism that makes God unfree." "Possibility of miracles should never be doubted by believers in a personal God."

Dr. William A. Brown regards a miracle as: "An extraordinary event in nature, or in human life, the explanation of which religious faith finds in a special divine purpose connected with revelation." "Miracles must be a recurring element in every true religious life. It must be possible for God to speak to us, his children, today, and for us to hear him when he speaks. In Christ we have the miracle par excellence. The final proof that any particular event is really a communication from God is the fact that it promotes or strengthens in men the type of character which we see in him."

When mind has come to believe in itself; when one realizes the fact of the mysterious influence of mind over matter, there should be no hesitancy in believing in the mysterious and unexplainable.

When a man finds himself utterly unable to explain the cause and manner of his mental operations he can not reasonably refuse to believe in mysterious things that meet him in the worlds of matter and spirit.

We are surrounded on every hand by facts with which we are perfectly familiar, but which no power of mind is able to explain. All the wisdom in the world can not explain how a mental act can initiate motion or cause an exertion of physical force, which for the time being suspends natural laws. If finite mind has such mysterious power over natural laws, who can say there is no such power with the infinite Mind?

The mysterious, or miraculous, can not be ascribed to religion alone. Mystery is just as common to science as to religion. The scientist can not explain physical life any more than the theologian can explain spiritual life. If science can not explain the union of the mental and material in man, why should theology be expected to explain the union of the divine and human in Jesus Christ?

The fact is, as stated above: "In Christ we have the miracle par excellence"; and the "possibility of miracles should never be doubted by believers in a personal God."

Belief in the miraculous is necessary to the highest faith in God. Miracles witness to the power higher than nature—a Creator who is superior to his creations. Christianity without the miraculous is unthinkable. The minister who abandons belief in miracles might as well abandon his hope of leading men to Christ. He thereby gives up the most powerful and convincing evidence that Christ is the Savior; for an un-resurrected Christ is utterly powerless—a hopeless failure. The resurrected Christ is God's acted amen to the truths of the gospel; the Gibraltar of the Christian's faith.

"Slipped Over on Us" Is Senseless Talk One of the frequent slogans of the wets is the persistent cry: "Prohibition was slipped over on us while the boys were away to war."

Only the unthinking and the uninformed can be influenced by such talk after the

forty or fifty years of fighting the liquor business in America. The fight has been fierce; progress has been bitterly contested; but it has been marked by steady gains for many years before the Eighteenth Amendment was secured.

Thirty-three states went dry of their own volition, and in the remaining fifteen, large areas were dry by local option. Ten states were made dry by their legislatures; thirteen by constitution, and Alaska, Porto Rico and District of Columbia were made dry by Congress.

Yes, it took a good half century to "slip over" prohibition on this nation. It was done while the boys were at home and not while overseas.

Now we have "slipped over" on this nation after years of fighting, a regular landslide of votes giving unmistakable evidence that the people propose to stand by their decision against the rum-power and to enforce the fundamental law of America. Every phase of the dry side has been mightily strengthened in Congress, and a great people has spoken in the most emphatic manner against any compromise with the rum traffic.

Surely Here is Comfort Twice, at least, the Lord promised Jeremiah the Prophet that, though a multitude should fight against him and the truths he taught, they could not prevail, "for," saith the Lord, "I am with thee to deliver thee." God is the same yesterday, today, and forever so far as his truth is concerned. His assurance of the triumph of his kingdom, his final victory over the evil one, the success of his efforts to overcome his enemies, should sustain and inspire the Christian of today as certainly as in days gone by.

The child of God who is loyal to his Master, should neither be discouraged as to his own final victory, nor yet as to the victory of the Church over the world. The pessimistic and doubting Christian, who has failed to comprehend the fullness of God's promises to fight for his children, will be likely to think that everything is going to the bad and that Christ is being defeated in his conflict with sin. He reads in his Bible, "They shall fight against thee," and stops there to lament the impending woe, just as though that were all God says about the matter. He seems to overlook the very

next words: "But they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee."

Why should we fix our eyes upon the warfare and trials and forget that the victory is promised? Why should the Christian become paralyzed with fear when the God of the universe is arrayed on his side to fight for him?

The conflict may be long, the days may be dark; but there can be no doubt about the outcome for him who is loyal. Defeat awaits him who forsakes the Lord. He is the one who should be filled with misgivings.

When the outlook seems dark to the Christian, happy will he be if he can realize the fullness of God's promise: "Fear thou not. I will help thee."

Excellent Yearly Meeting Sabbath day, Plainfield, New Jersey

November 29, was a great day in the Plainfield Church. The Yearly Meeting of the New Jersey, New York City and Berlin, N. Y., Seventh Day Baptist Churches convened with the church in Plainfield, N. J., on Sabbath eve, November 28. The day had been good for driving; and according to the custom of a hundred years ago, a goodly number of our people drove through from Shiloh and Marlboro, in South Jersey, to meet with the friends of the New Market and Plainfield churches, as of old, for religious worship.

The churches in New York City and Berlin, N. Y., which in more recent years were added to the Yearly Meeting of the New Jersey Churches, responded with good delegations; and at the very outset it was evident that a very pleasant time was in store for all concerned.

The pastors present were: Rev. Eli F. Loofboro, of Shiloh; Rev. James H. Hurley, Marlboro; Rev. Willard D. Burdick, New Market, and Pastor A. J. C. Bond, all of New Jersey. Rev. L. A. Wing came from Berlin, N. Y., and Rev. Harold R. Crandall from the New York City Church. Then Rev. William L. Burdick, secretary of the Missionary Board, Ashaway, R. I., and the president of Conference, S. Orestes Bond, of Salem College, W. Va., were welcome guests in all the meetings.

On Sabbath eve Rev. Eli F. Loofboro led the song service and the conference meeting. Rev. James H. Hurley preached from

John, 8:32: "And ye shall know the truth and the truth shall make you free." It was a practical sermon, well illustrated, showing what it is to be truly free in the sense of freedom in Christ. Our Savior was free because he committed no sin. True freedom for all created beings consists in their living in harmony with the laws of God.

The speaker had seen the shores of the sea strewn with wrecks; and his captain referring to the wreckage, said: "Do you know what that means? Some one failed to follow the chart."

The one who thinks freedom consists in sailing his own way regardless of the chart and compass, is sure to come to shipwreck. The freest man on earth is the one who feels no restraint from law because he loves to do just what the law requires. The violator of law is the one who feels the restraint and chafes under law. But the loyal, law-abiding citizen is the freeman. When we come to the kingdom of God, the one whom Christ makes free is free indeed. Are you one of Christ's freemen?

SABBATH MORNING IN PLAINFIELD

The house was well filled on Sabbath morning. The first lively snow storm of the year seemed to have the right of way for some time; but it did not hinder the gathering of a large company to hear the sermon by Rev. Harold R. Crandall.

Among the introductory services was the anthem: "Our Master Hath a Garden."

Our Master hath a garden which fair flowers adorn;
There will I go and gather both at eve and morn.
Nought's heard therein but angel hymns, with harp and lute,
Loud trumpets and bright clarions, and the gentle soothing flute.

The lily white that bloometh there is Purity,
The fragrant violet is surnamed Humility,
The lovely damask rose is here called Patience,
The rich and cheerful marygold, Obedience.

Nought's heard therein but angel hymns, with harp and lute,
Loud trumpets and bright clarions, and the gentle, soothing flute,
One plant is there with crown bedight, the rest above,
With crown imperial, and this plant is Holy Love.

But still, of all the flow'rs, the fairest and the best,
Is Jesus Christ, the Lord himself, his name be blest.
O Jesus, my chief Good and sole Felicity,

Thy little garden make my ready heart to be;
So may I once hear angel hymns, with harp and lute,
Loud trumpets and bright clarions,
And the gentle, soothing flute.

President Bond, of Salem College, read the fortieth chapter of Isaiah. This beautiful chapter, so full of comfort and of eloquent words about the one great God and his universe, is always inspiring; but when so well read as it was on that day, it becomes doubly so.

The subject of Mr. Crandall's sermon was: "The Unity of God." After referring to Isaiah's conception of the great God of heaven and earth, the speaker referred to Paul's idea in Ephesians: "One God and Father of all, who is over all, and through all, and in all." Eph. 4:6. The doctrine of the unity of God is the foundation of our religion. It took a good while and required great painstaking to remove from the human mind the conception of many gods. The ancients thought there was a god for everything and that every land had a god of its own.

When the people spoke of "my God and thy God," the idea was conveyed that there were several deities. The Bible teaches that there is one supreme Being, the Creator of the heavens and the earth.

The idea of good and bad spirits is still somewhat prevalent in present-day superstitions. Some make money their idol; some serve ambition; some pleasure; and some seem to think that prosperity is the one great thing to live for. With all too many, these things are driving out the idea of God.

O God, help us to think of thee as the only true God. May we not bow down to wood and stone or money, or to anything but thee.

THE SOCIAL SIDE IN YEARLY MEETING

The social element in Christian service was not forgotten in plans for entertaining the guests in the yearly meeting. The noon recess was from twelve until two o'clock. Plans had been made for hosts and guests to dine together in the banquet room of one of our popular restaurants, and one hundred twenty-two persons enjoyed an excellent dinner together.

Then after the Sabbath school, the time from four-thirty to six-thirty was spent in the well-lighted church parlors and lecture

room as a general sociable in which the church ladies served refreshments, to one hundred forty-six persons. I do not need to tell you that these two social hours were very pleasant occasions for both the people of Plainfield and their visitors.

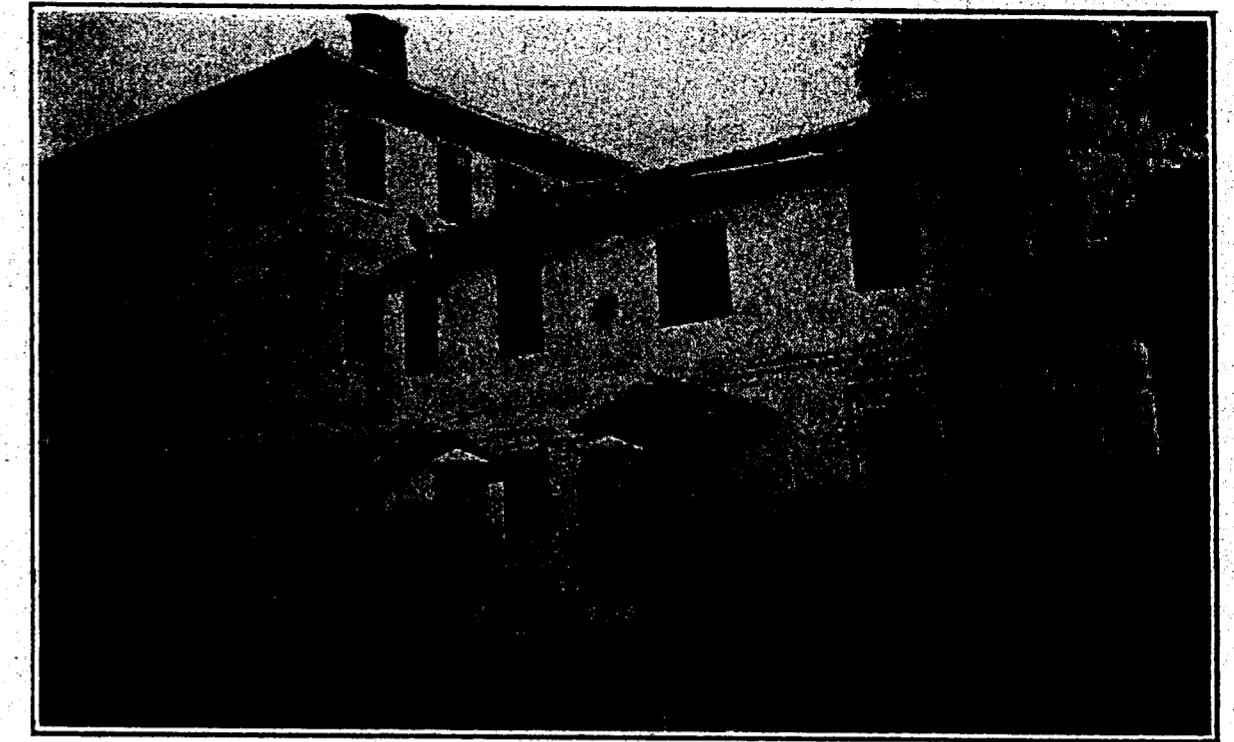
THE AFTERNOON AND EVENING MEETINGS

The Sabbath school lesson was about the Good Samaritan, and several speakers were given topics to teach the lesson in the congregation instead of its breaking up into classes.

There were four divisions as follows: 1. Evading the call: (a) The priest's way; (b) The Levite's way—Dr. Harry W. Prentice. 2. Answering the call: The Samaritan's way—Mr. Frank R. Kellogg. 3. Who is my neighbor?—Rev. Eli F. Loof-boro. 4. Christ the universal neighbor—Prof. Edwin Whitford. These excellent topics were well emphasized by the four teachers.

DENOMINATIONAL INTERESTS

At three-fifteen our denominational interests were presented, Rev. Willard D. Burdick presiding. Rev. William L. Burdick, secretary of the Missionary Board, told us of some things that pull upon his heart-strings. The calls for mission work are many, and the demands upon us in this marvelous age are very great. 1. "The lost world pulls upon my heart," said he, "and I feel that we must make greater efforts to save some. 2. The Sabbath question pull is great with me; for there are thousands who keep the Sabbath, having no denominational connection. They are stranded and need our help. They are pleading for help and sympathy. We must do something for them. 3. Our great work in China must not be neglected in this, their time of distress, caused by the war. The Liuho Hospital is badly damaged by shell fire; the rooms have been plundered of furniture and medicine and surgical implements. The physicians have been robbed of clothing and personal effects."



Hospital From the Town Side—Shell Holes

Here Mr. Burdick presented some pictures showing the damage, some of which we give our readers in this issue.

"This is the greatest day Seventh Day Baptists ever saw. We have the grandest opportunity now that has ever come to us. No religion can save this old world without the Sabbath, and God has laid great responsibilities upon those who keep it."

At this point Rev. Willard D. Burdick, secretary of the Tract Society and the Onward Movement director, made a strong appeal for a revival in all our churches—a revival of spiritual life, a revival among ourselves on the Sabbath question; more thorough study of our principles which make us a separate people. Let us strengthen the home fields; let us advertize ourselves—we are not half as widely known as we should be. We are too much like the priest and the Levite of whom we have just been hearing in the Sabbath school. We must be more united as a people or perish from the face of the earth.

"We are not giving the attention we should to the Onward Movement finances. Four months of our Conference year has already gone and we are many thousand dollars behind in our finances." Brother Burdick will give you the data regarding this matter in the Onward Movement Department.

THE PRESIDENT OF CONFERENCE SPOKE

President S. Orestes Bond, of Salem College, made a stirring address in which he spoke of our need of good Seventh Day Baptist teachers. We need workers in all

our churches, Christians who will not stop with giving money; but who will give *themselves*. They must give selves in *personal* work and not by proxy. We must all say: "What wilt thou have *me to do?*" if our work is to go forward.

The thing *most needed*—the big thing we *must* have if we succeed, is a wide-spread revival of *personal righteousness*. We must be touched by the Spirit or there can be no harvest for us.

Pastor A. J. C. Bond responded to a call by saying he had lost none of his interest in the general denominational work since accepting the pastorate. He hoped that, when the time comes for us to be heard more thoroughly in the great world movements for Sabbath promotion, we shall be well prepared to improve our opportunity. We yield too easily to the pressure of circumstances to be strong on the Sabbath. My influence for good depends not so much upon the *number* of lives I can touch as it does upon the *quality* of life I bring to them.

In the discussion that followed the need of revival was stressed and prayers were offered for God to come so near to us that we may press on in every line of our work.

THE EVENING SESSION

The evening session began at 6.30, in order to be through by eight o'clock. A good spirit prevailed, and the songs: "Day is dying in the west," and "I need thee every hour," were helpful in preparing for the closing message by Pastor L. A. Wing, of the church at Berlin, N. Y.

Prayer was offered by Dr. Henry M. Maxson, and Pastor Harold Crandall read Philippians 3:1-16. Mr. Jesse Vars, of Berlin, sang a solo, and Mr. Wing announced his text: "This one thing I do," using Paul's words connected with it about forgetting things behind and pressing toward the mark before him.

Paul's *purposefulness* made the key note for a good sermon. It is a characteristic that makes life beautiful. It sometimes causes sacrifice. If Christian purposefulness had been carried out as faithfully and as thoroughly as has worldly purposefulness, this old world would have been converted long before this time.

We are willing to send our boys to war, but unwilling to send them to heathen lands to work for Christ! There are always too

few Pauls. There are no adequate responses to the calls for Christian work. Too few are willing to say of it: "This one thing I do." Yet the high calling of God in Christ Jesus is the "one thing" that perfects character. Paul saw the thing worth while when Christ met him at Damascus, and accepted the loss of all things. He gave up all for Christ and found the peace of God. I wish more would say: "This one thing I do."

We Do Not Wonder That The Continent "A Layman Balked"

has a word to say about the matter of controversy in the churches, which should be read and laid to heart by every one who longs for advancement of Christianity in these troublesome times.

It seems that when the Presbytery came together to hear the charges brought against one of their leaders whose views on some points did not suit many of the brethren, the chairman of the meeting "balked," as they call it; and after reading Christ's prayer for the unity of his disciples in John 17, he point blank resigned rather than preside over a meeting the proceedings of which would tend to arouse antagonism and hinder the important work of the church.

This man was a layman, a spiritual-minded lawyer of high standing as a church worker. After his resignation, the Presbytery had considerable difficulty in persuading any one to preside over that meeting. Two former moderators refused, and after much persuasion a minister consented to preside temporarily, in order that the law of the church might be complied with, and so the charges could be heard.

I do not wonder that the "layman balked"; and I am impressed with the growing evidence that there are very many Christians in the churches who feel just as strongly as he did against the spirit of controversy that has made such havoc in some churches and which is likely, if continued, to drive thousands beyond the reach of the churches.

Here is what the *Continent* has to say about "A Layman that Balked":

The resignation of this brother is typical of the attitude of level-headed laymen toward controversy over conflicting theological views which have no vital bearing upon the work to which the Church of Christ is called. Such men are ready to give time and talent and money for the

real business of the Church, the redemption of individuals, and of society; but they become disgusted and sometimes wholly alienated from the Church by exhibitions of a spirit and a method wholly out of accord with the spirit and method of the Master himself. Such tactics have lost to the Church many large-souled laymen once active in its service, and they will lose to the Church some of the finest of the spiritually-minded young men and women who are ready to devote their lives to the high calling of Christ. If Paul were here today he would be likely to write what he wrote to the Galatians: "If we live by the Spirit, by the Spirit also let us walk. Let us not become vainglorious, provoking one another, envying one another."

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 9, 1924, at 2 o'clock, p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Theodore L. Gardiner, Jesse G. Burdick, Harold R. Crandall, Lavern C. Bassett, Ahva J. C. Bond, George R. Crandall, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitor: Mrs. David E. Titsworth.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The corresponding secretary reported a general interest in the evangelistic movement in the denomination, two or more churches having already begun evangelistic campaigns, and at least twenty-five ministers having written to Secretary Wm. L. Burdick that they were willing to assist in evangelistic efforts in other churches.

Charles R. Cust writes that a Seventh Day Baptist Church was recently organized at Mayaro, Trinidad, and that he was chosen pastor. A Young People's Society Christian Endeavor was also organized, with fifty-three members.

The Missionary Board has asked Secretary Wm. L. Burdick to go to Trinidad in the interests of our work, and he probably will go in December.

The Jamaica Seventh Day Baptist Association is to have its annual meeting with the Kingston Church, beginning the last Sunday in December, and continuing three days.

Secretary Burdick reported that he had sent out during the month the fourth general letter to the leaders of our Jamaica churches, together with letters relating to the local churches and in answer to personal questions.

Many of the people are receiving and distributing literature, and some are selling copies of

RECORDERS. One woman quickly sold out the bundle of RECORDERS that she had received and asked that more be sent her by return mail.

Several encouraging letters have been received from persons who have recently learned about Seventh Day Baptists, who are asking for instruction and advice and who are telling us of others who are interested.

Letters from several of our own people show the great desire among us for a spiritual awakening, while some tell of plans already begun to "take up the study of the special doctrines that make us a separate people," and others tell of efforts that are being made to increase interest in our various mission fields.

Ahva J. C. Bond, leader in Sabbath Reform, reported on his attendance at the October meeting of the Missionary Board.

Voted that the expenses of Director Bond to the next meeting of the Federal Council to be held at Atlanta, Ga., be paid by the board.

Your Committee on Distribution of Literature respectfully submit the following report:

We recommend that the board authorize the republication of two of our tracts, the supply of which is low; First, an edition of five thousand copies of *Why we are Seventh Day Baptists*; second, three thousand copies of *Familiar Quotations*.

We recommend that the unbound copies of *Green's Manual of Bible Study*, still on hand at the publishing house, be bound in cloth, and that the price per bound volume be fifty cents.

A. J. C. BOND,
Secretary.

Report received and recommendations adopted.

The committee also reported the distribution of 2,709 tracts during October.

Voted that the Committee on Distribution of Literature confer with the business manager and ascertain the cost of our various tracts, with a view to fixing a sale price on the same.

Recording Secretary Titsworth reported having written a letter of sympathy to the family of the late Henry D. Babcock, as requested at the last meeting of the board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

There are seasons in our lives when true prayer demands time, and place, and preparation, and solitude. Whenever any really serious business has hold of us, we have no scruple in saying that we must be let alone.—*Alexander Whyte*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

THE PRESERVATION AND THE EXTENSION OF SEVENTH DAY BAPTIST INTERESTS IN THE WORLD

Dr. Gardiner has asked me to write out the remarks that I made at the Yearly Meeting at Plainfield in introducing for discussion the subject of our denominational interests.

As I had not prepared an extended outline for my talk I may not add to that talk, but the general outline was as follows:

For upwards of three hundred years Seventh Day Baptists have existed in organized churches. During these centuries the lives and teachings of this Sabbath-keeping people have influenced for good many who have not joined us, and we today are enjoying unnumbered religious and social advantages through this denomination.

We believe that the denomination has a right to continue because of the truths that it stands for and the work that it is doing, and that because it has this right it should be a growing denomination.

Its preservation and growth are dependent upon certain things that you and I should consider.

Human affairs are not in a satisfactory condition, and thoughtful people are realizing more than they have in the past that we need superior teachings and superhuman help to keep the human race from absolute failure.

Dr. Harry Emerson Fosdick recently said, "A member of my congregation went from church one Sunday to a dinner where he, the only Christian present, sat down with fourteen Jewish gentlemen. An earnest discussion arose about the world's problems, nationalism, internationalism and war; and after two hours of conversation it ended with this remark from one of the leading Jews in this country: 'Gentlemen, there is no way out except through the practical application of the teachings of Jesus'."

If a Jew reaches such a conclusion, how much more ought we to value those teachings given to humanity by the Son of God, the Savior of sinful men.

The world continues to need the Seventh Day Baptist denomination to teach the great truths about God, his Son, his Book, and his Sabbath.

To realize our mission we greatly need, first of all, a spiritual awakening—a revival that will be felt in all of our churches and by all of our members, renewing the back-slidden, reclaiming those who have left the Sabbath, and spiritually quickening, those who have been praying and working for this spiritual refreshing.

Another very necessary thing for the advancement of our cause is that we become more thoroughly acquainted with the Bible teachings as they relate to our doctrinal beliefs and church and denominational polity. We need to know *why we are what we are*. We need this knowledge for our own safety, and to hold our children true to God; and we need this better acquaintance with the Bible teachings so that we may help those who are inquiring of us that they may learn the way of life more perfectly.

The one commission that Jesus gave his Church was to go into all the world with the gospel. But the Pentecostal Church was in Jerusalem. And so in our aggressive work in the world we need Pentecostal seasons in our home churches, and then we shall *go*, and then we shall *send* to the fields that are pleading for us to come to their rescue.

And we ought to be doing more to make ourselves known and felt as Seventh Day Baptists in our immediate localities. Not long ago a call came from Pastor Osborn of the church at Nile, N. Y., to send him a quantity of our literature to use in the revival meetings, one item being five hundred copies of the tract, *Why We Are Seventh Day Baptists*, to use in the house to house campaign of advertising the revival meetings. I wish that such a campaign might be carried out in every Seventh Day Baptist church. We need to have revivals. We need to have Seventh Day Baptist revivals.

Never in all our history have the calls for instruction, sympathy, and help come to us with greater frequency and urgency

than they are coming now. From all parts of the earth inquiries are coming to us about our doctrinal beliefs and our denominational polity. While there is much to encourage us in these opening doors, there are problems connected with them. Your secretaries recognize these problems as much as do any of our people, but they dare not play the part of the *priest* or the *Levite* to these who are pleading for help, and I do not believe that many of our people wish to play such a part.

We must accept the opportunities that are thrust upon us to extend the interests of the cause that we love, praying ever that we be kept from mistakes of omission and commission as we undertake the ever enlarging work of our Lord.

And this effort that has in it the preservation of our beloved denomination and the extension of the truths that we hold, calls for the greatest possible unity of spirit and effort in our membership: unity among our ministers, unity in our churches—between pastor and the church membership, and between the members of the church—and a greater denominational unity. This spirit of unity is absolutely needed for our preservation and the extension of our denominational work in the world.

To accomplish our mission we must financially support the work at home and abroad.

There are those, I suppose, who do not wish to hear us talk about giving for the church and denominational work, who do not like to see the Soliciting Committee approaching or the collection plates as they are being passed; but there are those who are so anxious for the preservation of our denomination and the building up of the kingdom of heaven that they are eager to give. If we all felt the needs of the hour we should easily raise sufficient funds to carry on the work in our churches and denomination.

Our Onward Movement budget for this Conference year is \$58,264. The share of this for the four months closing with October, amounted to \$19,421.33; but our Conference treasurer reports that in the four months he received for the Onward Movement and for miscellaneous purposes only \$2,906.35, and \$8,401.32 on the accounts of the previous year. We quickly see that if we meet our obligations this year

we must send in our contributions more liberally during the remainder of the year.

Many will agree with me that we can easily raise the budget if we each do our part. Just see how easily this can be done.

If every member of our denomination gives one cent a day—seven cents a week—we will give more than \$10,000 more than the Missionary Society is asking the churches to give this year for the work of missions at home and abroad; and if we each give two and one-seventh cents a day—fifteen cents a week—we shall raise a thousand dollars more than our entire budget of \$58,264. Many of our people are giving more than fifteen cents a week for the denominational work. Let us get these who are giving little, or nothing for this work, to give their fifteen cents a week, so that we may have sufficient funds to carry on the work that means so much in the line of preserving and extending our cause.

A spiritual awakening in all of our churches.

A careful study of our religious beliefs and church polity.

The strengthening of the churches in the home field.

Extending the work in other lands.

Greater unity among us.

More generous and systematic giving for the Lord's work.

All these are needed for our denominational preservation and for the making known in all the world the truths that Seventh Day Baptists have stood for during their long history.

GLEANINGS FROM LETTERS

Pastor Tickner writes of the work at Jackson Center, Ohio: "Our Junior Christian Endeavor is steadily increasing in numbers. More than twice as large as a year ago."

Interest in prayer meeting seems to be increasing. Cottage prayer meetings are held. Young Peoples' Society Christian Endeavor meetings are well attended, as are also the Sabbath morning services."

The revival meetings at Nile, N. Y., continued with good interest to their close; there being one hundred sixty-five present on Friday night, November 22. Pastor Hlargis of Little Genesee gave a stirring

sermon that night on "Soul Vitamines," prayer, Bible study, and service.

Of the Sabbath sermon given on the previous Tuesday night Pastor Osborn writes: "The sermon was about as fair a presentation as I have ever heard, and Hargis having come to the Sabbath himself, gave his message an authority that it would not have had from one who was reared a Seventh Day Baptist. And the first day people could not say that he preached at them alone, for he talked on proper Sabbath observance. I wish that his sermon might be in the RECORDER some time. Several have expressed a desire to study the Sabbath, and I think that we will organize a class for that purpose."

Several persons are to be baptized soon, and others will unite with the church by letter and verbal testimony.

REMINISCENCE AND PROGRESS

REV. SAMUEL R. WHEELER

Brother Gardiner's editorials in the SABBATH RECORDERS, August 11 and October 6, 1924, bring strongly to mind events of my early years. Glad I read the RECORDER with interest long years ago.

Well do I remember Rev. Thomas B. Brown's remarks in the 1853 Conference. He plainly said: "We need a good denominational building," and added some very stirring remarks on erecting the building without delay. Also I read with much interest the amount of money subscribed and the names of the subscribers, some of whom I knew.

Brother Gardiner has given in the RECORDER of October 6, 1924, a fine record of the money and the names of many of the ancient donors. For some reason this business was soon dropped.

Another affair comes to mind. At an association or Conference at "Alfred Centre," in my college days, about half way between 1860 and 1870, it was announced that a few hundred dollars was on hand. At once a motion was made for that to be the beginning of a permanent denominational fund. Quite a discussion prevailed and the motion was voted down. Several felt quite disappointed.

A few years later a different thing occurred. In 1871, it was announced that it

was two hundred years from the organization of the first Seventh Day Baptist Church on this continent, at Newport, R. I. Then came the suggestion to raise a permanent denominational fund of \$200,000, one hundred thousand for each of the one hundred years. Some thought this a very difficult thing to do. Thanks be to God this suggestion was fully carried out and continued to increase and increase. Now the 1924 Year Book says the fund amounts to \$623,794.66. This shows great financial progress in the last fifty years.

Also much progress has been made planting churches in our own and other countries. Also note the advancement of the school at Alfred, N. Y., at Milton, Wis., and at Salem, W. Va.

How cheering it is to read about the work in China, South America, and islands of the Caribbean Sea, especially Jamaica and Trinidad.

Praise God for this great progress of our denomination. Surely now it is very appropriate and thoughtful to daily pray God to increase our pastors, churches, and members, in numbers and spiritual power.

632 University Avenue,
Boulder, Colo.

IN REGARD TO CHRISTMAS MAILING

One of the important features in the "Shop Early, Mail Early" campaign, which is being put on throughout the country by the Post Office Department, is the proper addressing and securely wrapping of Christmas packages. When you wrap your Christmas packages, wrap them securely, put your address in the upper left corner; so, if by any chance, it should go astray, it can be returned to you and not sent to the dead letter office. The good folks of our community last year helped to bring joy and happiness to hundreds of thousands of postmen and clerks. Let's do our shopping early and mailing early again this year, so that we may again enable the postmen and the post office clerks to eat their Christmas dinners at home with their families, and at the same time assure ourselves of having our Christmas presents delivered to our friends in order that they may be opened on Christmas morning.

POST OFFICE DEPARTMENT.

MISSIONS

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

NO UNCERTAIN SOUND

One of our pastors who was drawn from a business life into the Christian ministry because of his overwhelming desire to help Christ save men who are dragging their lives out in the miseries of sin, said not very long ago, "Any one who can sell goods can win men to Christ." There is a vital truth in this statement which needs to be emphasized more than it is. Beyond a doubt much preaching fails because it goes forth with "an uncertain sound." The personal worker may fail for this same reason. The Christian worker can learn much from the business man. The man who is successful in selling goods leaves no uncertainty as to what he means or wants; neither is he half-hearted in presenting his message; he is whole-hearted, concise, definite and appealing. These are not the only things necessary in the presentation of the gospel, but they are essential.

The gospel message may be presented in many different ways to meet different situations; but for every occasion it has a definite, timely, and appealing message. As an illustration of this there is given below the gospel message as stated by Rev. Joshua Gavit, D. D., in the *Watchman Examiner* some months past under the title "Four Things God Wants You to Know."

I. THAT YOU NEED TO BE SAVED

Except a man be born again, he can not see the kingdom of God (John 3:3).

For all have sinned and come short of the glory of God (Rom. 3:23).

2. THAT YOU CAN NOT SAVE YOURSELF

Not by works of righteousness which we have done, but according to his mercy he saved us (Tit. 3:5).

By the works of the law shall no flesh be justified (Gal. 2:16).

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (Jas. 2:10).

3. JESUS HAS PROVIDED FOR YOUR SALVATION

Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed (1 Pet. 2:24).

For Christ also hath suffered for sins, the just for the unjust, that he might bring us to God (1 Pet. 3:18).

4. JESUS WILL DELIVER YOU OUT OF TEMPTATION

There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape (1 Cor. 10:13).

5. YOUR PART

Repent (Luke 13:3).

Confess your sins to Jesus (1 Tim. 2:5).

Believe on Jesus as your substitute (Acts 16:31).

Confess him before men (Rom. 10:9, 10).

Do it now—behold, now is the day of salvation (2 Cor. 6:12).

For what shall it profit a man if he gain the whole world and lose his own soul? (Mark 8:36).

Boast not thyself of tomorrow, for thou knowest not what a day may bring forth (Prov. 27:1).

LETTERS FROM MISSIONARIES EN ROUTE

DEAR SECRETARY BURDICK:

Just a line to let you know that our party is nearing Japan and that we have had a rough but, for the most part, comfortable journey thus far.

The ship has ridden the seas very well and except for one day the weather has not been bad. We were in one gale and tossed sadly for about twenty-four hours.

If all goes well, we reach Japan tomorrow, November 3, and Shanghai, Friday, November 7.

I presume you will have started on your journey ere this reaches you, but I will send this to Ashaway and assure you that the work in South America and your visit there will be remembered by us in prayer,

and may the Lord bless the work and you as you go.

Sincerely,
H. EUGENE DAVIS.

S. S. Empress of Russia,
Sunday, November 2, 1924.

DEAR RECORDER FOLKS:

Yesterday we completed the first and longest leg of our ocean voyage, having landed at Yokohama. The weather was nice all the way across, although twice the ocean was a bit uneven as to surface, and most of us as to appetite. We had a nice inoculation for seasickness the second day out, when the waves ran interestingly high. Every one but one or two of the passengers was sick; but the dose was mild; and thereafter when the boat rocked we just smiled smilingly.

Yesterday we all got off at Yokohama. The city is very interesting for several reasons, chief of which is that it is Japanese; second, that it was but a year ago it was ruined, and in spite of remarkable clearing away of wreckage, everywhere one looks there is evidence of the great quake. We enjoyed looking into the little stores, some of which seemed natural—having many things that Mr. Woolworth has for sale at home.

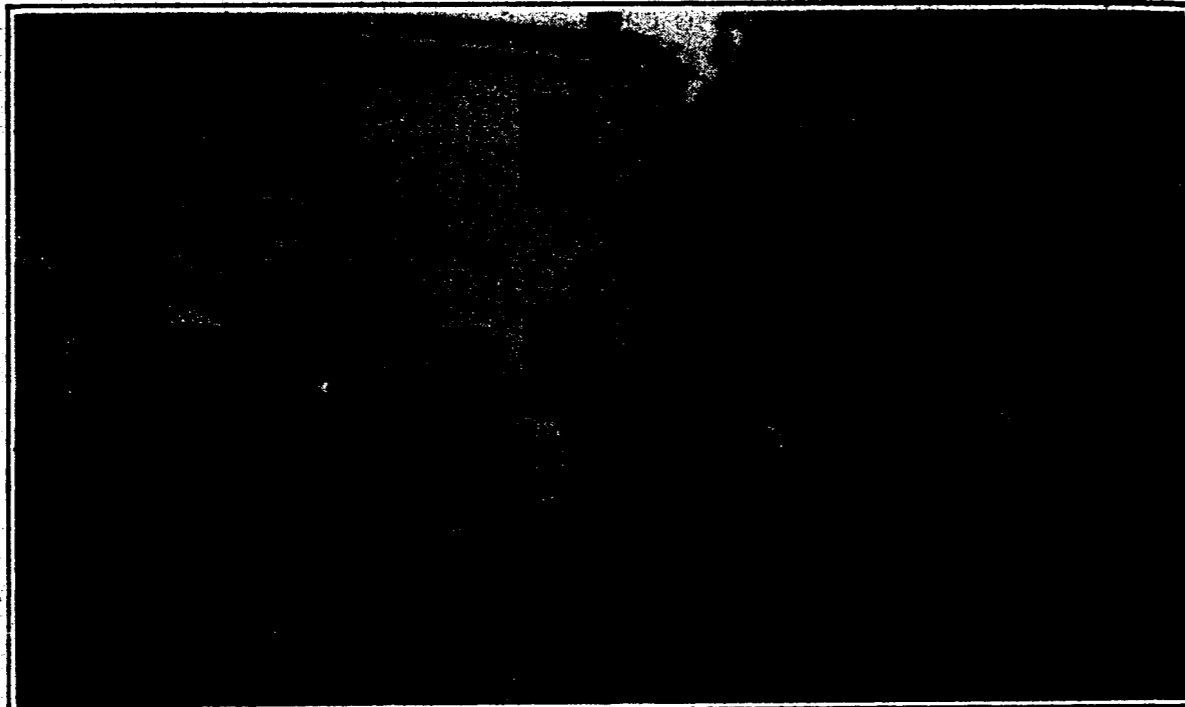
Today has been very bright and clear. On our left Fujiyama towered all forenoon. It is a remarkable cone, with edges as clean cut as the pictures themselves. And on our right was a volcano. It smoked away gaily as long as we could see it. Every now and then an island pops into sight. Some of them are inhabited.

All of us are well and happy. The ocean air seems to agree with us all, and long hours of sleep have made us as frisky as the proverbial colt. Yesterday when the mailman came on board he had several letters from our folks in Shanghai, which bore out the wireless reports that the trou-

ble at Shanghai is largely over. We have talked things over some and Mr. Davis has figured out a tentative plan for active work in reconstructive lines.

And right here we want to thank the people for the fine steamer letters and parcels. We have hoarded them jealously, and after each one we say: "Well, he (or she) is plumb fine; some of that salt we read about." And it's all truth.

Love to all,
GEORGE, HELEN, BRIER THORNGATE.
S. S. Empress of Russia,
Tuesday, November 4, 1924.



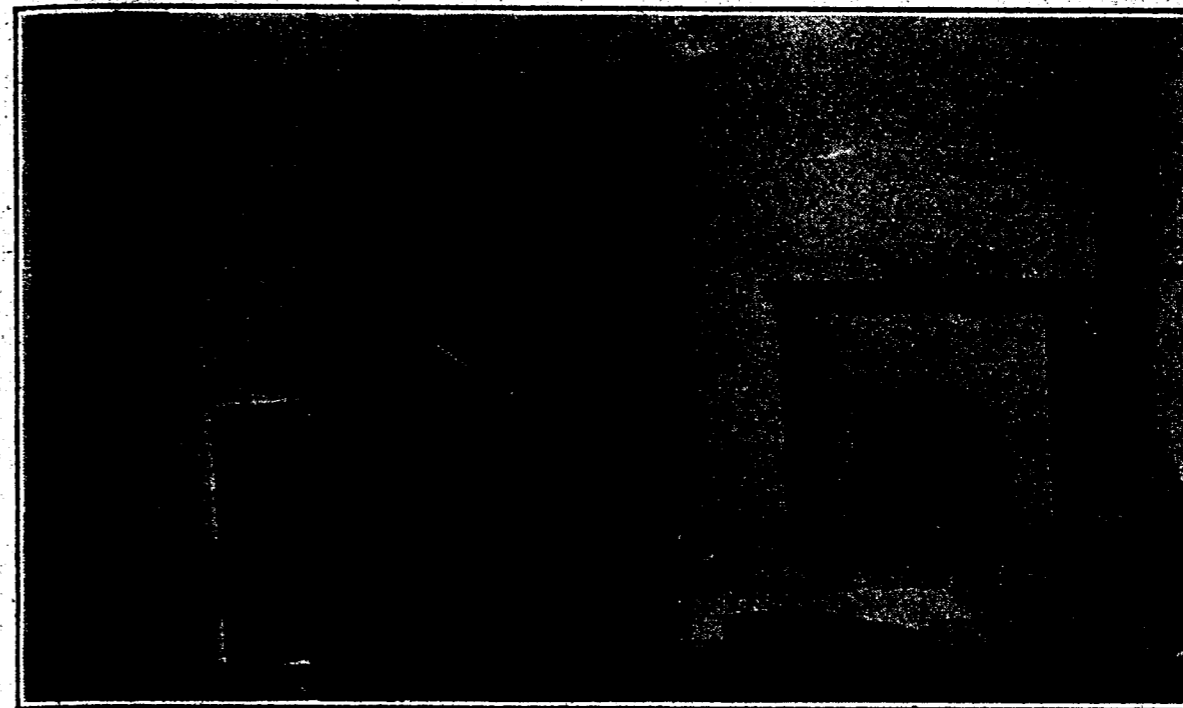
Entrance to Dispensary. Shell Hole Made While Dr. Crandall and Miss Burdick Were Inside

LETTER FROM CHINA

DEAR DR. BURDICK:

As I am not sure whether or not the doctors or anyone else of the mission are writing to you for the mail going tomorrow, I am writing a short letter, though there is nothing very striking to write so far as I know. However I judge by the last RECORDER that we have received (September 29), that we have not kept you so well informed as we should; so I intend to do better. I am sorry that we did not send a telegram sooner so as to relieve you of any anxiety that you might be feeling about us.

However I can say that last Sunday several of us went to Liuho on a truck load of quilts that had been given for the needy people of Liuho, our doctors to have the distribution. They were given by people who are not Christians, I believe. A contractor and his head carpenter went with



Overtured Desk—Looted Bedroom

us. He expressed the opinion that the damages to the buildings would amount to two or three thousand Mexican dollars. Dr. Palmborg writes since then that she has made a contract with him for all the repairs for \$3,050 or less if he can do it for less. As he is the man who built the hospital and an old friend who was once cured of the opium habit under Dr. Palmborg's care, she believes he will have a conscience about it.

Affairs in Shanghai continue to become quieter, though the news from the north can not be described as reassuring. The barbed wire entanglements and sand bags, etc., have been removed from this vicinity. We are beginning to be "up on our toes" with expectancy of the arrival of the Davises and Thorngates next Friday. We have been having the painters doing the inside of the house, for two weeks, and they finished yesterday.

Yours sincerely,
J. W. CROFOOT.

Shanghai, China,
November 1, 1924.

MINUTES OF THE MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., Wednesday, October 15, 1924.

The meeting was called to order at 9.35 a.

m., by the president, Clayton A. Burdick. Prayer was offered by Rev. A. J. C. Bond.

The members present were: Rev. Clayton A. Burdick, Rev. W. L. Burdick, Rev. A. J. C. Bond, Rev. Paul S. Burdick, Rev. Alva L. Davis, Corliss F. Randolph, Albert S. Babcock, John H. Austin, C. H. Stanton, Robert L. Coon, James A. Saunders, Frank Hill, Harlan

P. Hakes, Miss Amelia Potter, Mrs. Clayton A. Burdick, S. H. Davis, Allan C. Whitford, Dr. Edwin Whitford, George B. Utter, Mrs. A. H. Langworthy.

The guests present were: Mrs. Allan C. Whitford, Mrs. Ruth R. Nash and Mrs. Dell Burdick.

The report of the corresponding secretary was read, approved, and ordered recorded. The report is as follows:

As corresponding secretary I would report that as usual I have carried on the correspondence of the office, furnished material for the Missionary Department of the RECORDER, supervised the printing of the annual report for distribution at Conference, and looked after other routine matters. The work connected with the correspondence is increasing, owing to the expansion of the missionary work and the many new calls constantly coming to hand.

I attended a meeting of Seventh Day Baptist ministers held in Milton Junction, Wis., August 15-17, and had charge of two of the sessions, at which our missionary interests were laid on the hearts of the large number of ministers present and a free discussion was enjoyed. Immediately following the meeting of the ministers I attended the General Conference, representing the board and participating in the denominational work represented in the Conference. The first week of September I attended the Southeastern Association held at Salem, West Virginia. At this association, missionary interests were given Friday afternoon, one hour Sabbath afternoon, and the last half hour Sunday forenoon. The interest in missions at this association and the General Conference was the greatest I have ever witnessed.

Following out instructions given a year ago, I have been trying to enlist the pastors and churches in an evangelistic campaign which shall include all our churches. To this end I have sent out letters to all the pastors and church leaders in

pastorless churches and have written several articles for the RECORDER concerning this matter. It is too early to know the results, but the replies received thus far indicate great interest, general co-operation, and most hopeful results.

Faithfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

Ashaway, R. I.,
October 15, 1924.

The report of the Missionary Evangelistic Committee was read by its corresponding secretary, approved, ordered recorded and the recommendations were adopted. It is as follows:

Your Missionary Evangelistic Committee would report that it has carefully considered several matters concerning the missionary evangelistic work and would make the following recommendations:

1. For the purpose of tiding over a pressing need in Jamaica, your committee recommends that one hundred dollars be appropriated to help Elder H. Louie Mignott provide a home for his family.

2. In compliance with the recommendation of the General Conference at its last session, your committee recommends that Rev. Robert B. St. Clair be employed full time at a salary of \$1500, under the direction of the board.

3. On account of the opening up of extensive Seventh Day Baptist interests in Trinidad and the urgent calls constantly coming from that island, your committee recommends that the corresponding secretary make a visit to Trinidad for the purpose of looking over the field and giving such aid as circumstances permit while there.

4. In accord with the policy of the board to advance the work as fast as possible without incurring indebtedness, your committee recommends that the missionary evangelistic work be enlarged during the ensuing year as fast as funds received will permit.

Respectfully submitted,
(Signed) COMMITTEE.

Correspondence and cable messages concerning the situation in China, growing out of the revolution and the firing upon the hospital at Liuhoo were presented. A cablegram said that the hospital had been badly damaged by shell fire, but that all missionaries were safe. It suggested that there was no reason why the missionaries who are due to leave for China should change their plans.

Frank Hill, chairman of the Georgetown Committee, made an informal report about the work in that field.

The report of the treasurer was read, approved, and ordered recorded.

It was voted that the action of the Georgetown Committee in regard to matters

in Georgetown, B. G., be approved, that the committee have the power to send someone to Georgetown.

Voted that the president and secretary of the Seventh Day Baptist Missionary Society be instructed to issue power of attorney, in the name of this society, to the secretary, W. L. Burdick, authorizing him to do any act necessary in connection with the transfer of the mission property at Georgetown, B. G., now held in the name of T. L. M. Spencer.

The ministerial education report was received and recorded. The report is as follows:

Your Ministerial Education Fund Committee would report that no requests for aid have come to hand and your committee has no recommendations to make at this time.

Respectfully submitted,
WILLIAM L. BURDICK, Chairman.

It was voted that the New York City Church and its pastor, Rev. Harold R. Crandall, be thanked for the work done in Berea, West Va., during the month of July.

The letter of Rev. C. A. Hansen, pastor of the Riverside, Calif., Church, concerning a tent, was referred to the Evangelistic Committee.

The letter of Elder H. Louie Mignott, Kingston, Jamaica, concerning a tent, was referred to the Evangelistic Committee with authority to act.

Voted that the secretary be instructed to correspond with the Sabbath keepers in Australia, seeking information as to their numbers and ability to maintain the work in their field.

Corliss F. Randolph spoke about the need of work in the home field, showing the need of keeping up the work in the home churches if the work in the foreign field is to be continued in the years to come.

The following appropriations for 1925 were voted:

Appropriations for 1925 (Voted Oct. 15, 1924)

<i>China</i>	
Jay W. Crofoot	\$1600.00
H. Eugene Davis	1600.00
H. Eugene Davis, children's allowance	300.00
George Thorngate	1600.00
Susie M. Burdick	800.00
Rosa W. Palmborg	800.00
Grace I. Crandall	800.00
Anna M. West	800.00
Mabel West	800.00

Incidentals	500.00
Girls' School	300.00
Traveling expenses	1900.00
	<hr/> \$11,800

<i>South America</i> (T. L. M. Spencer)	1,000
<i>Jamaica</i> (H. Louie Mignott)	420
<i>Holland</i>	700

<i>Home Field</i>	
Colorado field (D. Burdett Coon)	\$ 500.00
Southwest field (R. J. Severance)	1000.00
Northern Michigan field	300.00
Robert B. St. Clair, general missionary	1500.00
California field (Geo. W. Hills)	500.00
Little Prairie (C. C. Van Horn)	500.00
Middle Island (G. H. F. Randolph)	300.00
Hammond	300.00
Fouke	300.00
Stonefort (Ellis R. Lewis)	600.00
Exeland (Chas. W. Thorngate)	200.00
Syracuse (William Clayton) ..	100.00
West Edmeston (Mrs. Lena G. Crofoot)	100.00
Western Association (Hebron field)	500.00
Emergency Fund	100.00
Traveling expense	1200.00
	<hr/> 8,000

<i>Administration</i>	
Corresponding secretary	\$1600.00
Clerical (for treasurer)	400.00
Clerical (for corresponding secretary)	200.00
	<hr/> 2,200

Total \$24,120

Voted that Miss Mabel West be employed at a salary of \$800 as a missionary in the China field.

The sum of \$50 was appropriated for the Foreign Missions Conference of North America.

Voted, that the board adopt the system of uniform medical blanks recommended by the Committee on Reference and Counsel, Foreign Missions Conference of North America.

A. J. C. Bond gave the board some information about the southwestern field. He attended the Southwestern Association meeting, as a representative of several boards, including the Missionary Board.

The matter brought out in the letter from the Milton, Iowa, Church, regarding the maintenance of the pastor there, was referred to the January meeting.

The meeting adjourned.

SECRETARY.

SCOTLAND, THE SABBATH, AND SEVENTH DAY BAPTISTS

ELDER ROBERT BRUCE ST. CLAIR

Possibly no country, saving Abyssinia, has so excellent a record in the matter of the observance of the seventh day Sabbath as has Scotland.

This nation was early enrolled as a Christian community, and reliable testimony abounds to the effect that it was true to the Sabbath of Jehovah and Christ, for over a millennium.

ST. COLUMBIA

At an early date, St. Columbia established a Sabbath-keeping community off the west coast of Scotland on the island of Iona. He distinctly named "Saturday" as the Sabbath of Jehovah, the seventh day of all Scripture time, and hallowed its sacred hours. Just before his death, A. D. 595, he spoke of this holy day with the greatest of reverence.

PRESBYTERIAN ADMISSIONS

Five hundred years later, we still find the Scottish people faithfully observing the Sabbath. This at once attracted the attention of Margaret, the bride of King Malcolm III. Margaret was a Saxon Roman Catholic princess and she regarded this practice with anything but favor. A professor of church history in Princeton University, Dr. Moffat, in his *Church in Scotland*, p. 140, has this to say:

"It seems to have been customary in the Celtic churches of early times, in Ireland as well as in Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor. They observed the commandment literally upon the seventh day of the week."

Malcolm III reigned from 1069 to 1093. His bride was shocked at the commercialized Sundays and desired to bring Scotland into harmony with the rest of Europe in the sanctification of the pagan and papal Sunday. Dr. Skene, in *Celtic Scotland*, vol. 2, pp. 348, 349, in speaking of the controversy which arose, asserts:

"Her next point of complaint against them was that they did not reverence the Lord's day, but that they held Saturday to be the Sabbath."

These important concessions plainly indicate that the Scots, until they were interfered with by the papist princess, were as loyal to the Sabbath as any modern Sabba-

tarians. Nearly eleven hundred years after the passion of our Lord, only about eight hundred years prior to our present day, all Scotland was observing the historic Sabbath of Eden, of Christ, of the apostles, of the early Church and their denominational children, the Seventh Day Baptists. Would to God she had listened only to the Bible, turning a deaf ear to the commands of one steeped in the unbiblical traditions of the Latin Church! May she yet come back to the faith of her fathers!

IN MODERN TIMES

The history of Scotland and that of Seventh Day Baptists unite in testifying to a number of points of close contact between the Sabbatarians and the various seats of learning of the ancient kingdom. Evidence concerning the existence in Scotland of Seventh Day Baptist churches is also to be found.

Daniel Noble, for instance, who attended the University of Glasgow, 1749-52, became pastor of the Mill Yard Seventh Day Baptist Church, of London, Eng., in 1755. That church was then considerably over a century old and has now passed its third centennial. Elder Noble served Mill Yard until his death in 1783. Dr. Benson, the noted commentator, said that Elder Noble was the best composer of sermons he had ever met. This speaks well for the training he received at Glasgow's famous university.

THE STENNETTS, TOO

Seventh Day Baptists have had a long and illustrious line of Stennetts in their British pastorates. Samuel Stennett, II, D. D., his father, Joseph Stennett, II, D. D., his grandfather, Joseph Stennett, his great grandfather, Dr. Edward Stennett, his brother, Joseph Stennett, III, and his son, Joseph Stennett, IV, were all Seventh Day Baptist ministers. Samuel Stennett endeared himself to the Sabbath keepers in the colony of Rhode Island, in 1668, by writing his famous letter addressed "to the remnant in Rhode Island who keep the commandments of God and the testimony of Jesus." Joseph Stennett, I, D. D., author of "Another six days work is done," drew up and presented on behalf of the British Baptists, an address to William III, on his deliverance from the "Assassination Plot." His Grace, the Archbishop of York (Dr. Sharp), asserted that he was one of the

ablest Hebrew scholars in Britain, while another eminent prelate remarked that if Mr. Stennett could be reconciled to the Church of England, "not many preferments in it," he believed, "would be thought above his merit." But the conscience of Mr. Stennett was not for sale, though all the wealth of the earth had been offered for it.

In 1754, the University of Edinburgh created Joseph Stennett, II, Doctor of Divinity on the recommendation of His Royal Highness, the Duke of Cumberland, its chancellor, who sent Mr. Stennett the diploma by his secretary. This minister thus honored by a renowned Scottish University was among the most eloquent preachers of his day. He was on agreeable terms with the Right Rev. Dr. Gibson, Lord Bishop of London; was personally known to His Majesty, King George II, and was chosen by the Congregationalists, Baptists and Presbyterians to present an address to His Majesty, King George II. An honor greatly appreciated in those days was that of having the king call at one's residence. This was bestowed by British sovereigns on at least two of the Stennetts.

In 1763, Samuel Stennett, II, was made a Doctor of Divinity by King's College, Aberdeen. He was a hymn writer of note, two of his best known hymns being: "Majestic sweetness sits enthroned upon the Savior's brow," and "On Jordan's stormy banks I stand." He was active in the highest circles on behalf of all British dissenters.

ROBERT BURNSIDE

Mr. Burnside was educated for the ministry at Marischal College, Aberdeen, Scotland, and became pastor of the Pinner's Hall Seventh Day Baptist Church (London) in 1785, and continued in this position until his death in 1826. He wrote numerous books, one of which, a work of three hundred fifty-four pages, entitled, *Remarks on the Different Sentiments Entertained in Christendom Relative to the Weekly Sabbath*, was commended by Robert Cox (a first day man who specialized in Sabbatarian literature) as "a calm, clear and ample statement of the grounds on which this sect of Christians keep Saturday as the Sabbath, and maintain all who believe in a primeval Sabbath law are bound to do the like."

DR. CHARLES JAMES STUART

Dr. Stuart was born in 1758, and died about the year 1828. He was noted in his own city, Edinburgh, for his Seventh Day Baptist views. He inherited the estate of Dunearren, being related to the nobility of his county, and having in his veins the royal blood of the Stuarts. Mr. Stuart was educated for the regular ministry of the Church of Scotland, and for a time had charge of the parish of Carmond. Later on, he associated himself with the Scotch Baptist Church, and, studying the Bible still further, became a seventh day observer. He married a daughter of the famous Rev. Dr. Thomas Erskine. It is said of Dr. Stuart that "as a Hebraist and Biblical critic, he was not surpassed by many, if any, in the country." He was very wealthy and also very benevolent.

PORT BANNATYNE, ISLE OF BUTE

A Seventh Day Baptist Church appears to have been founded at this port in 1802, by Archibald La Mont. His grandson, Joseph La Mont, of the Nortonville, Kan., U. S. A. Seventh Day Baptist Church, made report of this church, and a letter addressed to General Campbell, Kames Castle, Isle of Bute, published in the *Rothsay Express* of March 25, 1903, brought to light interesting facts in letters and articles published in the same paper since that date. A chapel at this point, in which was placed a pulpit of the same design as the one then in St. Giles, Edinburgh, was used as a Seventh Day Baptist meeting place. It is said to have been the first church of any kind in North Bute.

Donald Macarthur was the preacher. Later on, 1811, he emigrated to Canada. Archibald La Mont came to the United States in 1809. No trace later than 1840 is at present to be had of this church.

ELDER PATRICK MCFARLANE

This elder was an able and learned man. In 1815, he published an *English and Gaelic Vocabulary*, and in 1826, *Strictures on the Rev. Greville Ewing's Speech at the Bible Society Meeting in Glasgow*. This last work was replied to by Mr. McGarvin, author of *The Protestant*. Elder McFarlane held his membership with the Mill Yard Seventh Day Baptist Church, of London, Eng.

JAMES A. BEGG

Mr. Begg was born in Paisley, Scotland, at the beginning of the nineteenth century and died January 3, 1869. He was a contributor to the official Seventh Day Baptist weekly, the *SABBATH RECORDER*, now located at Plainfield, N. J., U. S. A., for over a quarter of a century. His first letter to the *RECORDER* was dated at 35, Argyll Arcade, Glasgow, Scotland, April 1, 1845, although he had accepted the Sabbath in about 1833. He and three others were baptized at Glasgow by a well known Seventh Day Baptist minister, Elder Joseph W. Morton, about 1853.

He was the author of several valuable works on the subject of prophecy, and was a staunch defender of the Sabbath. Cox's *Literature on the Sabbath Question* mentions his work concerning the alleged change of the Sabbath (published, Glasgow, 1851), as does Kitto's *Journal of Sacred Literature*. These notices by opponents indicate the value of the work.

GLASGOW SEVENTH DAY BAPTIST CHURCH

In 1874, a number of interested persons petitioned the Seventh Day Baptists to send a minister to Glasgow. Elder Nathan Wardner arrived in that city June 23, 1875, and on October 7, 1875, a Seventh Day Baptist Church was organized. Certain of the Glasgow people went over with him to Belfast, Ireland, where another Seventh Day Baptist Church was instituted, the organization maintaining itself until a few years ago. Glasgow was used as the headquarters for the work in Scotland, Ireland, Holland, literature being sent out to these countries and to many other parts of the world. A Baptist pastor (Velthuysen) in Haarlem, Holland, and thirty-one out of sixty of his members accepted the Sabbath through some of this literature and four or five Seventh Day Baptist churches were organized in Holland, which with their mission stations on the Island of Java, Dutch East Indies, and their paper, *De Boodschapper*, of Amsterdam, are maintaining a very lively existence at the present writing. Thus Glasgow stands out in bold relief in Seventh Day Baptist history.

Owing to ill health in his family and inadequate funds in the treasury of the Tract Society, the return of Brother Wardner to America was necessitated in 1877.

OF SERVICE TO SCOTTISH PEOPLE

In addition to those mentioned above, it is likely that such men of Great Britain as Dr. Peter Chamberlen, Nathaniel Bailey, Hon. Thomas Bampffield, and Sir William Temple were of service to the Scottish people. These men were prominent Seventh Day Baptists.

Dr. Chamberlen, graduate of Immanuel College, Cambridge, studied medicine and surgery at Heidelberg and Padua, became senior doctor of both Oxford and Cambridge. This eminent practitioner was first physician to three British sovereigns, was pastor of the Mill Yard Church, 1653-1683, and, in addition, wrote many volumes and articles on the Sabbath question.

Hon. Thomas Bampffield was speaker of the British House of Commons in 1659. He taught that the Sabbath began Friday at sunset, also that the Sabbath was observed in England until the reign of Edward VI, (1537-1553), when the first Act of Parliament for the observance of the Sunday Lord's day quite abolished the Sabbath practices of the people.

Sir William Tempest, F. R. A., member of the Inner Temple, was an able lawyer and poet. Sir William often occupied the pulpit of the Mill Yard Seventh Day Baptist Church, of which he was a member. He was born in the seventeenth century and died August 15, 1761.

Nathaniel Bailey was an eminent English philologist and lexicographer, whose *Universal Etymological English Dictionary*, published 1721, was the first English dictionary which aimed at completeness. His work formed the real basis of Dr. Samuel Johnson's great work published in 1755. He was a worthy member of the Mill Yard Seventh Day Baptist Church. He died June 27, 1742.

"SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA"

The writer wishes to express his indebtedness to the two volumes above named for the information upon which this article, in most part, is based. These volumes containing upwards of 1,400 or 1,500 pages, can be obtained from the SABBATH RECORDER at the price of \$3 for the two. It is the duty of all interested parties to possess these volumes. Address: Plainfield, N. J., U. S. A.

REVIVED INTEREST AT GLASGOW

Recent letters reaching the writer (who, by the way, entered the Seventh Day Baptist denomination through the Mill Yard Church door) show a revival of interest at Glasgow. Mr. James D. Brown, of 11 Polnoon St., Eaglesham, Glasgow, Scotland, while in America, was a member of the Detroit Seventh Day Baptist congregation, of which the writer is pastor. He is interesting himself in stirring up an interest in Seventh Day Baptists in his old home town, with the result that a number are looking in our direction. He hopes that ere long a real, live Seventh Day Baptist Church will be instituted in Glasgow.

The writer will appreciate any information dealing with the situation, either ancient or modern, as pertains to Scotland.

3446 Mack Avenue,
Detroit, Mich., U. S. A.,
November 24, 1924.

ALFRED THEOLOGICAL SEMINARY

The following subjects are given this semester, and taken by the number of students indicated:

Hebrew Exegesis (Kings)—2.
Greek Exegesis (Mark)—3.
Biblical Introduction—2.
English Bible (Early Hebrew History, etc.)—3.
History of Religions—3.
Theological Survey or Introduction—3.
Biblical Religion and Morals (Romans)—7.
Preparation and Delivery of Sermons—4.
Philosophy of Religion—7.

A. E. MAIN.

Alfred, N. Y.

LET SOMETHING GOOD BE SAID

When over the fair fame of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of so and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope for fair renown,
Let something good be said.

—James Whitcomb Riley.

EDUCATION SOCIETY'S PAGE

EDUCATION

—the connecting link

EDUCATION

YESTERDAYS

We rode in wagons—
Plowed with oxen—
Harvested with the cradle—
Threshed with the flail—
Read by candle light.

TODAYS

We ride in automobiles and
airplanes—
Upheave the fields with
tractors—
Harvest and thresh with the
same operation—
Read and acquire knowledge
by electric light and radio

Education Has Developed Our Yesterdays
into Todays

If there are schools and communities which are still in their YESTERDAYS educationally because of lack of facilities, such as TRAINED TEACHERS, MODERN BUILDINGS, ADEQUATE EQUIPMENT, improper safeguards and concern for HEALTH, MORALS, THRIFT, SAFETY and CITIZENSHIP, then these conditions exist because of lack of local initiative and sentiment.

Such handicap is unfair to the child, unnatural to the ambitions of parenthood and un-American in its very existence.

In the gratitude of your prosperity, let your inquiring mind determine the EDUCATIONAL OPPORTUNITY of your COMMUNITY and pledge your influence and support to officials that your schools may be placed in the very TODAY of TODAYS and ready to meet the demands of the TOMORROWS.

EDWARD E. SYBERTON

Tomorrows

Education

The Foundation of Progress
The Backbone of Morals
The Enemy of Crime
The Conservator of the Home
The Essential of Citizenship
The Capital for a Livelihood
The Inspiration for Living

WOMAN'S WORK

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

GOD'S GIFT-DAY

O Christmas Day,
Glad Christmas Day!
Day when we celebrate the Love
Which came forth from the Light above
To sweep the cycle of our year
With its mysterious, holy power;
To fill each day with peace and cheer,
And make diviner every hour.
O Christmas Day,
God's blest Gift-Day,
Thou art, indeed, earth's richest dower!
—Seraph Malbie Dean,
Cambridge, Mass.

THE JOY OF GIVING

Only seventeen more shopping days before Christmas, and now it is too late for the slogan, "Do your Christmas shopping early," to do anything to us unless we have already heard it. But it is not too late to join the independent order of "Good Fellows" and help some one to a merry Christmas who otherwise would find nothing but emptiness in his stocking on the day that we would have everyone happy because we like to think of it as the birthday of our blessed Lord.

In many of our churches we have come to appreciate the thrill of happiness that comes from our "White Christmas, with its gifts to the King." This year we have an additional reason for happiness at this holiday time. For have not the lives of our mission workers been precious in the sight of our Lord! Why not then at this holiday time bring our gifts as did the wise men of old to the "Little Lord Jesus"? We remember that he told us how we could give them to him. Can we not bring gifts for the wrecked hospital, or if some of us have already done that, not waiting for the holiday season, find some cause in our Onward Movement work for which we wish to make a special gift? May the time never come when we do not at Christmas bring gifts to those we love, and may we never forget the material gift to the needy! But shall we not also at this time bring gifts

that will help to bring the Lord Jesus to those who know him not? After all it is his birthday that we are celebrating, and unless we tell others of him we can not truly celebrate it. I can think of no better way for us to celebrate at this time than to help in the extension of the work of our own denomination.

The other day I received a letter from a friend and as I opened it a little blue slip fell out. When I had read the letter I rescued the blue slip, for you see it was a check and of course any one would. But this was a special check from the daughter of my friend who wrote the letter. The daughter had been reading about the work and the loss in the hospital and wanted to send her *tithe for that month* to that mission, so, as she is a very busy young woman, her mother told her that she would send it to me and I would see that it was sent to the proper place. Of course I was very glad to do that little thing, but the reason I am mentioning this story is to tell you of the thrill that I felt when I read the words—"G—'s tithe for the month." Now I am not the only one who felt a thrill, if I mistake not the mother felt one when she wrote those words, and I am equally sure that the daughter felt it when she decided what place "needed her tithe at this time." If you never have felt such a thrill—but of course you have—if you know some one who hasn't, please tell her this little story and ask her to try it herself.

I did plan to tell you of a meeting that I attended a few weeks ago, where women stood for ten minutes at a time trying to get their names taken for money pledges for which the only return they personally could hope to receive would be the thrill that comes at such times, but time is too short now, maybe I can tell that some other time.

WORKER'S EXCHANGE

ANNUAL REPORT OF THE WOMAN'S SOCIETY
FOR CHRISTIAN WORK, PLAIN-
FIELD, N. J.

Our society was organized as the Woman's Society for Christian Work, October 4, 1889. For thirty-five years this society has been doing active Christian work, and as we look back over the records for the past year we feel our women are still earnestly doing the work for which the society was organized.

At the annual meeting our officers were elected as follows: President, Mrs. E. Frank Champlin; Vice-President, Mrs. Frank J. Hubbard; Recording Secretary, Mrs. Irving A. Hunting; Corresponding Secretary, Mrs. Asa F. Randolph; Treasurer, Mrs. Alex W. Vars. At a later meeting, Mrs. Sarah L. Wardner, who had been our faithful vice-president for fourteen years, was presented with a small gift as a token of our appreciation.

The society has an active membership of fifty-nine, and eleven non-resident members. We have welcomed one new member, and there have been no deaths during the year.

All-day sewing meetings have been held nearly every month with a good attendance. The efficient chairman of our Sewing Committee, Mrs. Ira N. West, has been present at every meeting to superintend the sewing for the Children's Home, the Charity Organization Society, and for Mrs. H. E. Davis. Mrs. L. T. Titsworth has been equally faithful on the Quilting Committee, and sixteen quilts and comfortables have been finished, adding \$56 to our treasury.

Our Americanization Committee made a good beginning in its work by starting a sewing class for foreign women at the community house and four members joined the "Friendly Visitors" of the Charity Organization Society.

Our interest in missions has been increased by the presence with us of Eugene and May Davis. At one meeting Mrs. Davis told us of some remarkable Chinese Christian women, and answered questions about the problems in China. In January a reception was held for Mr. and Mrs. Davis. There was a very interesting Chinese exhibit which they explained, and the large number present felt in closer touch with our work in China. One afternoon in May a farewell tea was given for Mrs. Davis. She again answered enlightening questions. There was also a "shower" of handkerchiefs and other necessities, and a "kitchen shower" for Mrs. George Thorngate, in whose going to China we are deeply interested.

The society voted \$100, and there was \$55 given by two members, which was divided equally between Mrs. Davis and Mrs. Thorngate. Fifty dollars was also given to the Parallel Program of the Forward Movement.

The treasurer's report shows a balance on hand:

October 1, 1923, of	\$ 51.87
Receipts	464.45

Total	\$516.32
Disbursements	321.26

October 1, 1924, Balance on hand	\$195.06
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The society appreciated a gift of \$25 from John R. Dunham, and there was a donation of \$10 toward an organ for Mr. Crichlow.

Our Missionary Committee under the enthusiastic leadership of Mrs. N. E. Lewis, has been very active. They planned the "Father and Son, Mother and Daughter" banquet, which was a most delightful occasion. This spring Mrs. Lewis organized the junior girls into a club called the "Joy Givers." They and other young people presented in our church a beautiful missionary pageant, "The Hour of Waking," and a group of children, including, Richard, Carol and Winthrop Davis, showed glimpses of child life in China.

The Federation of Woman's Missionary societies held the "Day of Prayer" meeting in our church this year, and some of our members attended the missionary luncheon and the course of lectures.

Several pleasant dinners and socials have added to the social life of our church. The tableau, "Pages from American History," was an especially pleasing entertainment, and every one enjoyed the home-coming social held last week. The annual picnic in June, held at the home of Mr. and Mrs. Asa F. Randolph was a great success. Many members of the New York City and New Market societies were present, and about sixty sat down to the bountiful luncheon.

Mr. and Mrs. Randolph again opened their pleasant home to us July 14, when the Woman's Society took charge of the farewell reception for our beloved pastor and his wife. A purse was presented to Mr. and Mrs. Skaggs by the church members, and a pin was given to Mrs. Skaggs as a token of our love. We miss them very much as we start our year's work. We are very glad to welcome Mr. and Mrs. Bond to a closer relationship among us.

During the year many calls have been made on the sick and lonely ones, flowers, greetings, letters, gifts, and notes of sym-

pathy have been sent, and in various ways we are trying to be helpful and a blessing to others.

Respectfully submitted,
IDA S. HUNTING,
Recording Secretary.

October 1, 1924.

REPORT OF MISSIONARY COMMITTEE
PLAINFIELD, N. J.

The Missionary Committee as it stands today did not begin its work until well into the season; so it can not report a full year's activity; but its first interest after it was launched with several committee meetings, was to arrange for a reception in the church parlors on January 30, for Rev. and Mrs. H. Eugene Davis, who were spending the year here in Plainfield. An effort was made to have the Sabbath school room attractive for the arrangement of a most interesting display of Chinese articles, and to give a homey rather than a churchly atmosphere to the parlor, where very dainty refreshments were served by the Refreshment Committee, assisting us. Both Rev. and Mrs. Davis gave informal talks and we hope that the evening was a happy one for all.

The next plan to be carried out was somewhat of an innovation for this church, though the idea was not new. In recognition of a splendid group of young people in our midst, a Rainbow Dinner or a Mother and Daughter, Father and Son Dinner was given April 8. Children over ten, with their parents, were the guests, and there were fifty-four at the table, only one person—a mother who was ill—out of the entire number eligible, being absent. Tables were set in a hollow square, the decorations consisting of Boston ferns and dozens of rainbow-hued balloons apparently growing out of them; with vari-colored paper nut cups and bluebird place cards, made as a surprise to the parents by a group of junior girls.

The underlying thought in the minds of those planning this dinner, was that the spirit of youth is the hope of the future, and that only as we who are older recognize this, accept it, and work and think with but not for our young people, shall they be rightly led and trained; and in doing this thing our own spirits shall be revitalized.

During the dinner songs familiar to

everyone were sung, and special musical numbers were given by three daughters, by a mother and daughter, and by a mother and son. The toastmaster, Mr. Frank J. Hubbard, though not having a son or daughter at the dinner, is second to none in his deep interest in, and his love for, young people, and he presided most happily. The speaker of the evening was Rev. Mr. Holden, of Westfield, who gave an excellent address; and the tribute by a mother, to the young people, and an appreciation, to our parents, by a daughter; with two recitations by a father and his son, filled out a program which seemed to be of interest to each one.

This account is not complete without a tribute to the Refreshment Committee who prepared and served an excellent chicken dinner.

On April 21, the junior girls in this church, ranging in age from thirteen to seventeen, were organized, choosing for themselves the name "Joy Givers." There is a wonderful opportunity for wholesome, worth-while work and play in this group, and the plan is not to closely confine activities by a rigid organization, but to wisely guide the girls to expressional activities, which shall release latent energy and ability in them, that they may develop by doing rather than by being taught.

The first thing the girls did was to give a tea for their mothers, at which a simple program of music, recitations, a candle-lighting service, and games, with light refreshments, brought a happy afternoon to a close.

In May the girls planned a picnic as a birthday surprise for the pastor and the chairman of this committee, whose birthdays together with that of one of the girls, fall on the same day.

May 15, a tea and shower for Mrs. H. Eugene Davis and Mrs. George Thorngate were given. Mrs. Thorngate grew up as a little girl here in Plainfield, our Pastor Shaw's daughter; and it was with real pleasure that we planned some practical way in which to show our interest in her as she goes out to China with her husband and small boy to do our work in the mission field. Mrs. Davis, too, was a Plainfield girl; and this committee tried to carry out the wishes of the Woman's Society in helping to outfit them both, before their

departure for the China field. One hundred dollars (fifty for each) was voted from the treasury of this society, and fifty-five dollars in individual gifts was handled by your committee.

As to the shower, the ladies brought gifts for both Mrs. Davis and Mrs. Thorngate, of kitchen utensils, handkerchiefs, towels, soap, tooth paste, etc., and two heaped up tables showed our interest in this project. Mrs. Thorngate most unfortunately could not be with us, but a letter was sent telling her of her party which was a bit like Hamlet with Hamlet left out. An informal talk by Mrs. Davis and two musical numbers preceded the serving of tea.

The last activity of this committee was the arranging of a pageant given by the young people with a few older ones assisting, on May 28. It was called "The Waking Hour," and was given in the church auditorium. It showed China, of the old regime, the sleeping giant, bound by the superstition of centuries, awakened and stirring to new life by the forces of freedom and Christianity.

Preceding this pageant the children in Chinese costume gave a glimpse of child life in China, that we might see that children even in other lands are not so different from our own, that every one is our neighbor, and that if we come to know our neighbors better, we shall understand, and to understand is to feel a sympathy which is often times a real love.

ELIZABETH A. LEWIS,
Chairman.

WALWORTH, WIS., SURPRISED THE PASTOR AND HIS WIFE

It is a long time since there has appeared anything in the RECORDER from this place but we are still on the map and doing business at the old stand. I think all would realize this if they should see the manifest interest that is shown in the various appointments of the church. There is general wakefulness in the morning preaching service, either because of interest in what is being said or an earnest looking for something to take interest in. The real spirit of sympathetic interest in the work is not confined to the services of the church as such, as is to be recognized in the fact that

on the evening of November 20, there gathered at the parsonage a company of the church people, forty-two in number, who wore pleasant smiles, and most of the ladies seemed to desire to make a visit to the kitchen before laying off their things. The pastor began to brace himself for a real old fashioned pounding, but this did not materialize. I think there was a little disappointment in the minds of those who came when they found the pastor and wife at home. They had been invited out to spend the evening with a neighbor and were just preparing to go when an early comer rang the doorbell, which was answered by the young lady who is staying with the pastor's family for the school year. The mistress up stairs heard the inquiry, "Are we the first here?" so of course there was no going out to the neighbors. After a short program of song and speeches, refreshments were served. A right good time seemed to be enjoyed by all. Before going, Brother W. H. Crandall presented a box, to the pastor and his wife, which he said represented the love and good wishes of the congregation. Of course the pastor and his wife had to make their obeisance and say a few words of appreciation. The friends, as they went to their homes, left behind something more valuable than the contents of the box that was given. There was left the fragrance of real friendly sympathy and love that goes far to sweeten life and strengthen the tie that binds. It was a something that breathes of the spirit and perfume of heaven. A something that it is well to use freely and scatter abroad with a lavish hand as we pass through this wonderful way of life. What is there outside a close personal contact with God manifest in Christ Jesus, that is more wonderful than coming into heart to heart touch with God's children traveling life's journey with us.

While memory lasts we shall think of the joyful gathering and this spirit of friendliness manifested on that evening in which was celebrated the fourth anniversary of our wedding day.

REV. AND MRS. E. ADELBERT WITTER.

Some of us may have been commending ourselves for not being drunkards, but can we say as much about our not being gluttons?—James Ostema.

YOUNG PEOPLE'S WORK

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

THE OLD YEAR AND THE NEW

DR. BENJAMIN F. JOHANSON

Christian Endeavor Topic for Sabbath Day,
December 27, 1924

DAILY READINGS

Sunday—Fleeting years (Jas. 4: 14)
Monday—Old-year mistakes (Jas. 3: 1-6)
Tuesday—Old-year protection (Zech. 2: 5; Luke
21: 18, 19)
Wednesday—New-year faith (Ps. 31: 1-5, 23, 24)
Thursday—New-year guidance (Ps. 23: 1-6)
Friday—New-year service (2 Cor. 12: 1-15)
Sabbath Day—Topic: The old year and the new
(Ps. 37: 1-5; Phil. 3: 12-14)

A few weeks ago Dr. W. C. Pearce, associate secretary of the World's Sunday Schools was in Battle Creek. While here he told the following incident:

He and a friend were walking on the streets of Washington one beautiful moonlight evening. The Washington monument with its five hundred fifty feet of masonry was outlined against the sky. Mr. Pearce said to his friend, "I would like to stand on the very peak of that monument, not at the windows where the public is allowed to look out, but on its very point where no man has been since the last block was placed. Then I would want a voice that could be heard all around the world and what do you think I would say?" His friend could not imagine what he might wish to say. "I would say, 'The hope of civilization depends upon the teaching of the gospel of Jesus Christ. I would repeat that, and repeat it until people would say, 'Stop that man talking, I know what he says is true.'"

The other day one of my patients told of a friend of his who had spent forty years of his life saving his own soul. This friend was ready for a verbal combat with any one who advocated any other method of salvation than the plan by which he was saved. This patient suggested that human conduct would be revolutionized if we would devote our time and attention to

living the Christ life. Put the emphasis on the plain teachings of the Master and let us see what it will do for society. Unless a man does right, is honest, puts thirty-six inches in a yard, he certainly can't be getting hold of the fundamentals of Christianity.

When I was first in Milton College, William C. Whitford was its president. One time in speaking of a certain group of young people with whom he was not in touch he said he would like to put his stamp on them. That statement meant more to us who knew the "Elder," as he was affectionately called, than it can possibly mean to you who are reading this. But it gives you an idea of what I have in mind. I would like to have our young people have the stamp of Christ. Your friends and associates should recognize that you have been with the Master. That, it seems to me, is my highest aspiration for our endeavorers for the new year. At this season we usually think of making resolutions for the year. Why not think of this. What would it mean in my life for the coming year if I could absorb and honestly live by the Master's teachings!

Battle Creek, Mich.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We are just beginning another new year. May we not take for our motto "Better"? During this year let us strive to have:

1. Better enthusiasm for Christian Endeavor work. Let us affiliate more with other societies, learn their problems and achievements, and try to increase our own interest.
2. Better spirituality. Let us try to gain more comrades for the Quiet Hour, and emphasize more the devotional side of our meetings. Make them real prayer meetings.
3. Better committee work. Place every member on the committee where he can render the best service, and you will have better work done.
4. Better socials. The social life of the society is very important, so let us try to make our socials worth while.
5. Better meetings. If we follow these suggestions I am sure our meetings will be

better, and we shall accomplish much "For Christ and the Church."

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, DECEMBER 27, 1924

The best things in my life this year. Jas. 1: 17; Phil. 4: 11-13.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

We are going to talk about the Junior goal again this week. Boys and girls will do any amount of work if it is made interesting for them. This year the Young Peoples' Board is going to award inexpensive books of the Bible at Conference next year to all juniors attaining a rounded out Junior body. We will begin at the top of the goal and suggest interesting ways in which it can be worked out.

Make a large printed copy of the memory verse and memory song to hang in the society room, also a copy of the motto. All these should be learned and recited frequently during the meetings. Let the juniors make some of the plans and then let them carry them out; they may not be perfect plans, but your juniors will have more interest in the society if you let them do the work, of course with your suggestions and supervision.

Junior Quiet Hour cards can be obtained from the United Society of Christian Endeavor, Boston, Mass., at seventy-five cents per one hundred. These can be signed by the juniors after you have explained the meaning of the Quiet Hour to them. Then have the juniors keep little note-books of their Quiet Hour work, give them something definite to do each week. Your superintendent will be glad to furnish suggestions for a year's work for the Quiet Hour members.

Let the testimonies be as original as possible, write out questions for the juniors to answer. Don't give them clippings to read each week, this forms the wrong habit when they join the Senior society.

More suggestions next week.

Ashaway, R. I.

THE WORTH OF THE SEVENTH DAY BAPTIST ASSOCIATIONS TO THE DENOMINATION

MYRTLE MCCARTHY

Webster defines the word "association" as meaning a connection, union, or society. I think the word *union* applies very well in the case of the Seventh Day Baptist associations for they are really several churches united into one large society or association.

Our denomination is divided into the Eastern, Central, Western, Southeastern, Southwestern, Northwestern, and Pacific Coast associations—seven in all which meet once each year, or in the case of one of these, twice a year. Each association is supposed to send a representative to the meetings of the others, but this is not always done. In some instances two or three districts join together and send a joint representative, while in other cases no representative is sent as the meetings are too far away and the expenses would be too great. The number of cars now owned seems to diminish both cost and distance so that more may attend Conference, the associations and quarterly or semi-annual meetings. An account of these different meetings occurs in the SABBATH RECORDER.

The meetings of the association are mainly for the sake of friendship and comradeship, with the social side a very important one. They might almost be called "get-together" meetings, for it is here that we renew old acquaintances and make new friends. We hear good sermons and have interesting programs provided for us. Our denomination is so widely scattered that if it were not for these meetings we would cease to be a unit. Other denominations have meetings similar to ours but called by different names.

While these meetings are held mostly to bind closer the ties of Christian love and fellowship, some plans are also made for the welfare of the church and its organizations. These plans, as well as those made at Conference, are optional with the individual churches.

Perhaps a good song to remember and one which might almost be said to refer to our associational meetings is "Blest Be the Tie." Probably we all know these

words, but to refresh our memory a little, I will repeat them now.

"Blest be the tie that binds our hearts in Christian love:

The fellowship of kindred minds is like to that above.

"Before our Father's throne, we pour our ardent prayer;

Our fears, our hopes, our aims are one, our comforts and our cares.

"We share our mutual woes, our mutual burdens bear;

And often for each other flows the sympathizing tear.

"When we asunder part, it gives us inward pain; But we shall still be joined in heart, and hope to meet again."

YOUNG PEOPLE'S HOUR AT THE SEMI-ANNUAL MEETING OF THE WESTERN ASSOCIATION AT PETROLIA, N. Y.

HELEN CLARKE
Associational Secretary

The Young People's hour Sabbath evening began with a praise service led by Pastor Osborn of Nile. Singing the old familiar hymns in this service opened our hearts to God until every speaker and the whole audience were ready to do their best in going "Onward with Christ." There was great enthusiasm throughout the whole meeting and a large number of young people were in attendance.

Miss Doris Gowdy, president of the Petrolia Christian Endeavor society welcomed the visiting young people. Her message was brief but full of meaning.

A solo, "Teach Me To Pray" by Miss Muriel Hammond had in it much of the spirit of prayer which entered into all the meetings.

Following the solo were two short talks: "Onward with Christ in Bible Study" by Duane Ogden, and "Onward with Christ in the Prayer Life" by Harley Warren. Both these young men are students in the seminary at Alfred.

Then Dr. Gardiner gave us a talk on "Student Evangelism in the Early Seventies." He told how he and other students of the seminary had walked from Alfred to a little settlement just above Petrolia to preach the gospel and hold evangelistic meetings.

The sermon of the evening was by Pastor Lester Osborn. His text was "And

straightway they left their nets and followed him." He told how Peter and Andrew left their nets straightway and followed Jesus. There are many different nets, such as money, desire for earthly glory and praise, dancing, card-playing, and many others that may keep us from following Jesus. If we could only drop the net and follow Jesus how happy we would be. There are always those who will place one hand in Jesus' hand and say, "We will follow you," but who still bend down and drag along the net in the other hand. In doing this they stoop down so far that in time their hand slips away from Jesus and they are alone with their nets.

At the close of the sermon the congregation united in singing "Have Thine Own Way, Lord."

A banner with these words, "Onward With Christ," was awarded to the Christian Endeavor society which had the largest percentage of its members present at this meeting. Alfred Station carried off the banner with twelve members present and a total membership of eighteen. Nile was next with twelve present and a membership of twenty; Alfred and Little Gene-see, third; and Hebron, fourth.

SOME FURTHER OBSERVATIONS ON THE BUFFALO MEETING

REV. AHVA J. C. BOND

Many matters of very great interest to the whole Christian Brotherhood are contained in the reports submitted by the six commissions which reported at the preparation meeting for the Christian Conference on Life and Work which was held in Buffalo early in November. Interesting extracts might be taken from any and all of the reports and passed on to readers of the SABBATH RECORDER much to their profit, we believe; but we shall confine ourselves in this article to but two such excerpts.

The first is taken from the report of the Commission on "The Church's Obligation in View of God's Purpose for the World." In its introduction the report states that thirty Protestant Evangelical communions are represented by the commission. There is much in common, it is declared, in the teaching and practice of these varied branches of the Church of Christ. Then

is enumerated the following which are thought to be common bases of our faith as Protestant Christians of America.

They all worship the one God, the Creator and Father of mankind, infinite in wisdom, goodness and love.

They all accept Jesus Christ as Lord and Savior, who for our salvation lived and died and rose again and liveth evermore. They all recognize the influence of the Holy Spirit, who interprets the teachings of Christianity, convicts the world in respect of sin, and of righteousness, and of judgment, and renews, comforts and inspires the souls of men.

They all read the Bible and accept its teachings in matters of faith and conduct as authoritative. They all repeat the prayer Jesus taught his disciples.

They all use bread and wine as the elements of the communion service.

They all baptize, in the name of the Father and the Son and the Holy Spirit.

They all have essentially a common practice of worship, using similar prayers and hymns, reading the Scriptures, preaching sermons on the great truths of Bible teaching and Christian living.

They all aim at the creation of the same type of Christian character, as exemplified by the same Christian virtues—"love, joy, peace, long-suffering, kindness, goodness, faith, patience, meekness, temperance."

The statement with regard to baptism as originally presented read: "They all baptize with water," etc. A delegate present who is an immersionist raised the question as to whether it was correct to say they all baptize *with* water. The result was that the two words were stricken out, to the eminent satisfaction of all present. This incident, as insignificant as it may have seemed to some, only proved to me the value to be gained from the presence at such a meeting of representatives from the various communions. The spirit was fine always, but there was some checking up in order to produce a statement that would represent the mind of all participating communions.

This same principle was illustrated a little later when, at the suggestion of the delegate present who was interested in the Sabbath question from a little different angle than any others, the statement regarding Sabbath-keeping Christians was modified somewhat.

The following is taken from the report of the Commission on "The Church and Social and Moral Problems." The sub-head is,

THE USE OF LEISURE

The place of Sunday as the day of rest was at first unchallenged in America. In many of the colonies and in most of the states it became hedged about by laws which prohibited many of the activities which are now regarded as absolutely essential to the comfortable existence of society under modern conditions. Yet in most cases the old laws, known as "Blue Laws," stand upon the statute books. No one wishes to change them, because no one seems quite ready to indicate how they should be changed so as to preserve that which is important and let go the outgrown features. We have, then, in America an abundance of law to protect and preserve Sunday as the day of rest and worship, but we have very little observance of the law.

There are four pronounced influences in the country, which make it very difficult for us to determine the kind of day we should have and how to secure it:

The Jews are more numerous in America than in any other country in the world. They would observe Saturday as the Sabbath; and yet, because Sunday is the legal day of rest, their tendency is to observe no day, or at least not so to observe it as to make themselves influential in social customs, save to break down the observance of Sunday.

There are Christian sects which seek to restore Saturday as the holy day of rest and worship on Scriptural grounds. They and the Jews are entitled to religious freedom, and consequently the practice of America has been tolerant with both groups, when they have substituted one day for the other, and even lenient when there has been desecration of one without honoring the other.

The practice of Roman Catholics, after faithful attention to religious obligations in the forenoon, then to devote Sunday afternoon to pastime and in some instances to secular pursuits, has had a confusing and disturbing influence upon the observances of the day, which might otherwise be maintained under Protestant and Puritan sanction.

Into America has come a host of people from other lands, where some other day, or no day at all, has been observed with religious significance; and in communities in which the newcomers have predominated, naturally the rest day disappeared, or became prostituted to other purposes.

Then as the population of the country has become more and more urbanized, the need of complete change from city to country, has stimulated flight to the parks, to the woods, to the seashore, to the golf links, and to all sorts of pastime and sport, with a consequent commercialization of the day because it offered large financial gains to systems of transportation, to hotels and restaurants, and to all purveyors of pastime and amusement.

There are large and long established organizations for the protection of the day of rest, which are making careful investigations of grounds upon which the day may be justified and the ways of securing its better observance. These organizations are for the most part distinctly created and sustained by the Church.

CHILDREN'S PAGE

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

BEST THING LAST

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
December 27, 1924

DAILY READINGS

Sunday—Gifts (Matt. 6:1-4)
Monday—Love (Rom. 16: 4)
Tuesday—Helpfulness (Isa. 41: 6)
Wednesday—Victory (Rom. 6: 11-13)
Thursday—Happiness (John 15: 11)
Friday—Vacation (Luke 2: 41, 42)
Sabbath Day—Topic: The best thing in the past
year (Ps. 126: 3; Acts 14: 26, 27)

How about those resolutions we made the first of the year: my, but that seems a long time ago now, doesn't it? Have we been faithful in keeping even one or two of them? Let's see, some of them were to pray every day, to read our Bibles every day, to attend our Junior meetings every week unless we were sick, to pray for the missionaries and send them money with which to carry on their work, to help the poor and needy, to make the sick more cheerful with flowers, to visit the elderly people and sing or read to them. What a lot of fine resolutions and ones we all should try to keep all the time. We Junior superintendents are proud of the way you have tried to keep them this past year. I know you have all been doing splendid work from the reports your superintendents have sent me, but there is one thing you did this past year of which we all are especially proud and that is the way in which you all worked to fill and refill little Meling's shoe with dimes to be used to help the work of our denomination.

The total amount of dimes collected in the little Chinese shoes amounted to \$624.27 of which you juniors sent in \$258.10. Wasn't that fine? Here is a list of the societies which gave more than five dimes per member:

	Per Member
Battle Creek	\$ 1.35
Ashaway	1.12
Jackson Center	1.00

Little Genesee	1.00
Brookfield85
Carlton84
Fouke75
Milton65
Friendship63
Alfred Station61
All others under50

Here is a list of the societies that sent over \$10:

Milton	\$30.00
Little Genesee	20.00
Plainfield	20.00
New Market	20.00
Ashaway	20.00
Battle Creek	17.50
Nortonville	15.00
Fouke	12.00
Brookfield	11.00

All others sent \$10 or under.

TREES

Of course, I like the cherry trees;
They give us pies to eat.
Of hickory trees I'm very fond;
They give us nuts so sweet.
But when you set an orchard out,
I'm sure you will agree,
There's just one kind we all like best,
The full-grown Christmas tree.—Selected.

"SPECKLE" AND HER FAMILY

EUPHEMIA L. GREENE

"Peep, peep, peep," came from among the bushes as Jimmie and Georgie climbed the fence.

"What is that, Georgie?" said his brother as he stopped on the top rail to listen. "It sounds like birds in that big bush."

Then they scabbled off the fence and looked among the bushes from which the little voices seemed to come.

"Oh, see, see," cried Jimmie, "it is old Speckle; and such a lot of little baby chickens!"

"Hear them peep, peep, poor little fellows."

And sure enough there was their old pet hen with a fine brood of spotted chicks, where she had quietly made her nest and patiently covered her warm eggs until there had grown these pretty little chicks. So long had she been missing that Georgie and Jimmie had come to think she had been carried off by a fox or coon and killed. Now, when they saw her alive and so happy they were happy too.

"Oh, let's go and tell mama!" cried Jimmie.

HOME NEWS

"Not till we drive the cows home," said wise Georgie, "papa is waiting to milk them and there is old Lazy now with her head over the pasture gate waiting for us."

So they hurried after the cows, drove them home and told mama and Aunt Lucy about old Speckle.

"Dear old Speckle," said mama, "soon it will be dusk and she will gather her babies under her wings for the night. Then we can go and gently take them up and bring them home with us."

So after the boys had fed their pet lamb and done their other chores, Aunt Lucy took a basket and, with the boys leading the way, soon found old Speckle who was worried at their approach; but soon as she saw who it was made no trouble, and allowed them to take the downy chicks from under her wings, only saying "cluck, cluck" till all the chicks were in the warm basket and Speckle herself safe in Aunt Lucy's arms.

And the next morning this happy family awoke in a nice warm "coop" by the barn where Georgie and Jimmie feed and care for them.

MY GRANDMA USED TO SAY

"Lazy folks work the best
When the sun is in the west."

Ask your grandma what she thinks my grandma meant. H. C. V. H.

PAYING THEIR WAY

Little Hazel accompanied her grandmother to church one morning, and when the contribution plate came around she dropped in a couple of pennies her father had given her. The old lady was about to contribute also, when Hazel said in an audible whisper, "Never mind, grandma, I paid for two."—Exchange.

"We have seventy-four keys in our house and not one of them fits the front door!"

"Then, what's the use of them?"

"Oh, we couldn't play the piano very well without them!"—Selected.

"My son says he finds his work very absorbing."

"That so? What does he do?"

"He makes blotting-paper."—Selected.

NORTH LOUP, NEB.—The visit of Dean John N. Daland from Milton College, Sabbath and Sunday, was greatly enjoyed. He spoke very interestingly Sabbath morning, telling of the work and the needs of the college. We felt, as we listened to him, a deeper interest in the school than we have ever felt before and wished for means to meet its needs. In the evening a gathering in his honor was held at the church, but the attendance was small. Here again he spoke for the school and again made a very favorable impression upon those who heard him. By vote the church instructed the clerk to draw an order upon the treasury to pay his traveling expenses from Milton and return. Sunday night a meeting of young people and others was held at the parsonage that he might get in closer touch with those who are planning on going to Milton to take a college course. He left on the noon train Monday for his home.

Any moneys not otherwise designated given in the offering Sabbath morning will go to Milton College. It is hoped a goodly sum will be given as the needs of the college are great. Unless there is a generous response to the request for funds the trustees of the college will face a deficit at the close of the school year.

Milton College has the largest enrollment this year she has ever had in her history. When compared with the enrollment of other schools, it is very small. The lack in numbers is made up in enthusiasm—in a real college spirit. In the smaller schools the student gets the benefit of the personal touch of his instructors.

The two classes on the rostrum are tying for first place in the contest in Sabbath school. The contest is increasing the interest in a marked degree.

—The Loyalist.

Go to nature, you wrinkled, careworn, caretorn souls, and consider the workings of the Lord in the flowers of the field! This is the real "nature cure," and it has the advantage of being recommended by the Savior himself. We are to sit down in the presence of the wild flowers, and seek their secret, and ask what suggestion they have to make for the living of an acceptable life in Christ.—J. H. Jowett.

SABBATH SCHOOL

E. M. HOLSTON, DODGE CENTER, MINN.,
Contributing Editor

MINUTES OF SABBATH SCHOOL BOARD MEETING

A special meeting of the Sabbath School Board was held at the home of the secretary, Sunday afternoon, November 16, 1924, at 3.30 o'clock.

In the absence of the president, Professor D. N. Inglis was elected president pro tem. The following trustees were present: D. N. Inglis, H. W. Rood, G. M. Ellis, M. G. Stillman, Edwin Shaw, E. E. Sutton, J. L. Skaggs, Mrs. J. H. Babcock, and A. L. Burdick. Visitors: Mrs. M. G. Stillman and Mrs. A. L. Burdick.

Prayer was offered by Pastor E. E. Sutton.

The minutes of the last meeting were read.

The Committee on Publications presented a report which was adopted as follows:

First; We recommend that the series of "Sabbath Lessons" being prepared by Rev. A. J. C. Bond be published in book form, to be used at any time, rather than to be printed in the *Helping Hand*, to take the place of the international lessons during one quarter. Second; That Mr. Bond be asked to divide each of the proposed lessons into Parts I and II, so that two weeks may be given to the study of each chapter. Third; in view of the fact that at the present rate of subscription the *Helping Hand* is not self supporting, we recommend that after the first of January, 1925, the price of subscription to the *Helping Hand* be raised to fifteen cents per copy, per quarter, or sixty cents per year; and that in quantities of ten or more copies to one address the price shall be fifty cents per year. Fourth; We recommend that the fourth year of the *Intermediate Graded Lessons* be published as soon as possible. In adopting the recommendations in the above report, it was with the understanding that they meet the approval of the Committee on Sabbath School Publications of the American Sabbath Tract Society.

It was voted that the Committee on Publications canvass the matter of securing an editor for the fourth year of the *Intermediate Course of Graded Lessons* and report to this board at the December meeting.

The Committee on Finance presented the following report which was adopted:

Your committee would respectfully report that the endowment funds of the board are now invested in the following securities: first mortgages real estate, Bond-Chesebrough Building, N. Y., \$500, drawing six per cent interest;

Wisconsin mortgage and securities bonds, \$400, drawing five and one-half per cent interest; also a first mortgage on the J. A. Gregoire residence in Milton for \$600, drawing six per cent interest. Total of permanent funds invested \$1500.

Respectfully submitted,

G. M. ELLIS,
Chairman.

Milton, Wis., November 16, 1924.

The Committee on Field Work presented a partial report which was adopted as a report of progress.

It was voted that one half of the current year's dues to the International Council of Religious Education be paid at this time.

It was voted that Rev. A. L. Davis, of Ashaway, R. I., be nominated for appointment from this board on the Executive Committee of the Rhode Island State Sunday School Association.

The minutes were read and approved.
Adjourned.

D. N. INGLIS,
President pro tem.
A. L. BURDICK,
Secretary.

Milton, Wis.

Lesson XII.—December 20, 1924

THE CONVERSION OF ZACCHAEUS.—Luke 19: 1-10.

Golden Text.—"The Son of man came to seek and to save that which was lost." Luke 19: 10.

DAILY READINGS

Dec. 14—The Conversion of Zacchæus. Luke 19: 1-10.

Dec. 15—The Conversion of Saul. Acts 9: 1-9.

Dec. 16—The Conversion of the Jailer. Acts 16: 25-36.

Dec. 17—The Conversion of the Jews. Acts 2: 41-47.

Dec. 18—The Conversion of the Gentiles. Acts 10: 34-48.

Dec. 19—A Prayer for Conversion. Psalm 85: 1-7.

Dec. 20—Fruits of Conversion. Psalm 24.

(For Lesson Notes, see *Helping Hand*)

UNIVERSAL WEEK OF PRAYER

TOPICS FOR UNIVERSAL AND UNITED PRAYER

Sunday, January 4, to Saturday,
January 10, 1925

TEXTS SUGGESTED FOR SERMONS AND
ADDRESSES

Sunday, January 4, 1925

"This is the name whereby he shall be

called, the Lord our Righteousness." (Jeremiah 23: 6-8.)

"New heavens and a new earth wherein dwelleth Righteousness." (2 Peter 3: 13.)

"Neither shall they learn war any more." (Micah 4: 3.)

"If." (John 8: 31, 32; 1 John 1: 7.)

"Till we all come into the unity of the faith." (Eph. 4: 13.)

THANKSGIVING AND REPENTANCE

Monday, January 5, 1925

LET US GIVE THANKS—For the certain evidence of the righteousness and sovereignty of God in human life and history.

For the many ways in which the grace of God is seeking to bring salvation to men, and for Christ who is the Way.

For the fruits of the gospel which are the only healing of the nations.

For the deepened longings of men for the "Desire of the Nations," and for their ever-widening recognition of the authority of Christ.

LET US REPENT—Of our fear and distrust of and disloyalty to the Truth.

Of our unlovingness, our proneness to think evil, and descent to human controversy.

Of our timid and inadequate obedience, our lack of courage and daring, our evasion of the Cross.

Of our poor thought of God, our failure to follow Christ in fullness of reality.

LET US PRAY—For a simpler and truer realization of the meaning of the gospel.

For purity of heart and humbleness of mind.

For the unity of the Body of Christ.

For the triumph of the Spirit of Christ in all the life and work and relationships of men.

SCRIPTURE READINGS—Psalm 24; Eph. 4: 20-32; Col. 1: 18-29; 1 John 4.

THE CHURCH UNIVERSAL—THE "ONE BODY"
OF WHICH CHRIST IS THE HEAD

Tuesday, January 6, 1925

LET US GIVE THANKS—For the richness of the gifts of Christ in the varied experience of the many members of the One Body.

For the evidence that the risen Lord is at work in and through the Church.

For the awakened missionary purpose,

and the conviction of the Church that she has a gospel for the whole world.

LET US CONFESS—Our forgetfulness and neglect of our spiritual ideals and of our sufficient resources in God.

Our reliance upon unworthy motives or compromising associations.

Our pitiful standards of devotion in regard to money, life, and prayer.

LET US PRAY—For simpler faith, clearer knowledge of the Truth, more teachableness.

For fidelity to past, present and future, and to Jesus Christ, "the same yesterday, today and forever."

For courage to rise above old failures and venture out into the great will of God.

That the Church may witness to the world the Truth of Christ, her Head, and declare his message of unity in her ministry to the divided life of the world.

SCRIPTURAL READINGS—Eph. 3; 1 Tim. 3: 14-16; Rev. 3: 7-22.

NATIONS AND THEIR LEADERS

Wednesday, January 7, 1925

LET US GIVE THANKS—For the awakened desire of all peoples for peace and mutual help.

For their discontent with selfish and unrighteous leadership.

For the firm justice of God and his sure judgment on national sin.

For the breakdown of all false confidence, and of the reliance of men on war or wealth as the way to a better world.

LET US CONFESS—Our own national selfishness, our self-righteousness, our suspicion of other nations.

Our judgment of others as we would not be judged, and our failure to do to them as we would have them do to us.

LET US PRAY—For the establishment of a righteous and friendly international life.

For the raising up of good and just and wise men to lead the nations.

For the establishment of peaceful methods of settling all disagreements, and of common agencies of world service and cooperation.

For the coming of the kingdom of Christ.

SCRIPTURE READINGS—Psa. 2; Romans 13: 1-10; 15: 1-7; 1 Tim. 2: 1-7; 6: 11-19.

DEATHS

SULLIVAN.—Sarah Ann Cotterell, daughter of Evan and Rosetta Cotterell, was born in Harrison County, W. Va., April 17, 1854. She died at her home on Otter Slide, near Berea, Ritchie Co., W. Va., November 13, 1924, after a long, painful illness.

In her girlhood she joined the Methodist Church.

She was united in marriage to Joseph R. Sullivan. In the year 1887, they moved to Ritchie County to live. During the year 1888, under the preaching of Rev. L. D. Seager, she was baptized and cast her lot with the Ritchie Seventh Day Baptist Church, in which faith she remained true to death.

She was a faithful companion and mother, is the tribute paid her by her loved ones.

She leaves to mourn their loss, her companion, an aged mother, two sons: Huston of Grove, W. Va., and Thomas at home; four daughters, Mrs. Della Hayhurst, Mrs. Metta Gary, and Mrs. Rella Sullivan at home, and Mrs. Nora Newlan of Huntington. Two brothers are living, beside many friends.

The funeral was conducted by her pastor, John T. Babcock, and the body laid to rest in Pine Grove Cemetery. "She hath done what she could."
J. T. B.

CRANDALL.—Isaac Collins Crandall, son of Daniel C. and Nancy (Greene) Crandall was born March 22, 1844, and died at Rockville, R. I., November 16, 1924.

Mr. Crandall had been a resident of the town of Hopkinton for a good many years. On February 13, 1858, he joined the Rockville Seventh Day Baptist Church. On April 17, 1864, he was married to Mary Jane Kenyon, and to them were born three sons, William Herbert, Albertus I., and Samuel. The first of these passed away in August, 1910. There remain his wife, two sons, six grandchildren, and seven great-grandchildren.

The funeral services were conducted from the late home at Rockville, by Rev. Paul S. Burdick, and burial took place in the Rockville cemetery.

Mr. Crandall lived a life of quiet friendliness. Not being especially demonstrative, his real feelings and thoughts were probably known to only a few. "For our conversation is in heaven, from

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

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whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." P. S. B.

THE SEVENTH DAY BAPTIST CALENDAR

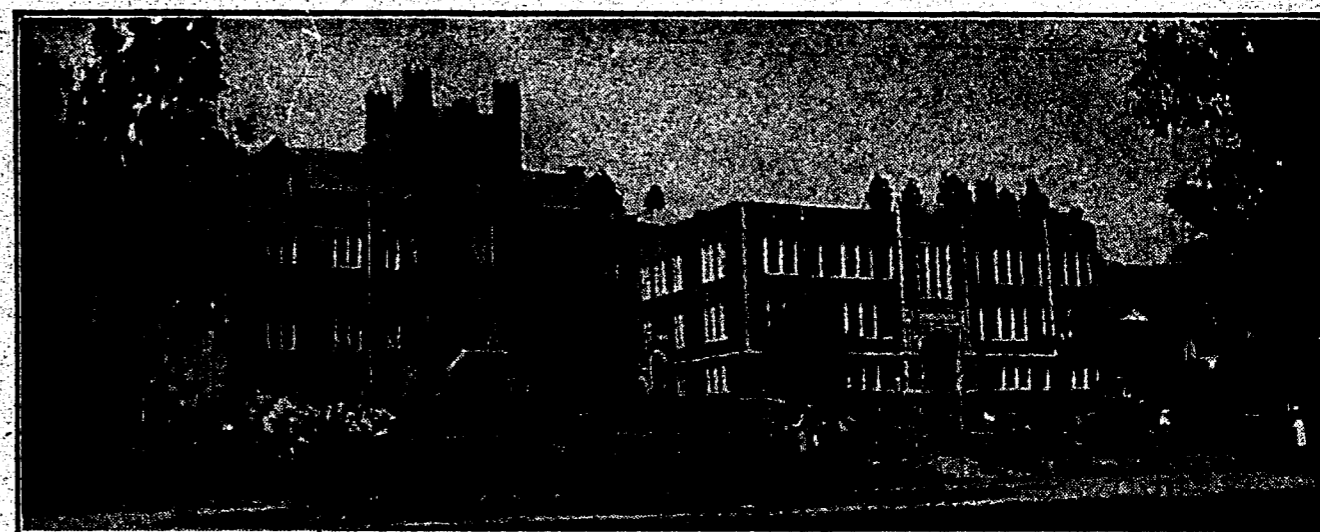
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SPRITE OF THE AIR

George Imbrie Sill

A fitful, fragrant spirit moves
Upon the earth:

It guides the tempest's rage,
That sweeps and devastates
A smiling land,
And fills its cup with sorrow
To the brim:
And on the waters' vast expanse,
It rides the winds that lash
The broken, foundering ships,
As with a fury's flail,
And requiems shriek
While pass the souls of men.

Its voice is heard
In whispering zephyrs soft,

That strange, alluring odors bring
From sunny isles of spice,
In far Cathay:
And from that mystic, fabled East,
It breathes romance
Of Cashmere's Vale, beloved in song,
Where Nature's beauty sits
Since days of old;
And where, when Luna's fairy beams,
With silver touch the scene,
The nightingale pours forth
Mid fitting perfume of the rose,
His note of melody.

A fitful, vagrant spirit moves
Upon the earth:

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