

# The Sabbath Recorder

The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.

Will you have part in it and  
so make known your faith?

F. J. HUBBARD, Treas.,  
PLAINFIELD, N. J.

I said, "Let me walk in the fields."  
He said, "No, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers, but a crown."

I said, "But the air is thick,  
And fogs are veiling the sun."  
He answered, "Yet souls are sick,  
And souls in the dark undone."

I said, "I shall miss the light,  
And friends will miss me, they say."  
He answered: "Choose tonight  
If I am to miss you or they."

Then into his hand went mine;  
And into my heart came he;  
And I walk in a light divine  
The path that I feared to see.

—Geo. MacDonald.

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Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

# The Sabbath Recorder

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

VOL. 99, No. 19

PLAINFIELD, N. J., NOVEMBER 9, 1925

WHOLE No. 4,210

*"Our Master, give us thy Spirit! So often our tempers rise against those who treat us wrongfully, we resent the unkind and ungenerous action or speech. Teach us how to bless those who curse us and use us wrongly! We are comforted by the recollection that thou knowest our griefs and bearest our sorrows! Give us courage to carry our load! Help us to sympathize with those who are in trouble! May we learn how to lead them to God! Amen."*

around the shoulders of hills or into the depths of lovely vales, gives you the far vision from hilltops, and then the shorter but charming valley views which you can but admire. The changing scenes come in such quick succession that you find yourself most delightfully entertained during the entire journey.

It is a good thing for any one of our churches to have all the denominational interests set forth by representatives of our boards as they were in this meeting. Aside from the five gospel sermons, by as many ministers, and a good conference meeting, the interests of all our boards and of the Onward Movement and the SABBATH RECORDER were carefully explained and people were urged to be loyal in their support.

**Berlin Has a Record** The very fact that this yearly meeting came in Berlin, served to turn my thoughts toward that dear old church's historic past. It is one of the four oldest living churches in the denomination. It was organized in 1780, and is one hundred forty-five years old. The order, as to age, of these four oldest churches, is: Piscataway, First Hopkinton, Shiloh, and Berlin. The original name was Little Hoosick. It was sometimes mentioned as Stephentown and sometimes as Petersburg. The name Berlin was taken in 1806.

As early as 1770 there were several families from Rhode Island who settled in that section; but it was ten years before they were organized into a church. Finally, Elder John Burdick with others was sent from the First Hopkinton Church to aid in the organization. Nearly thirty persons entered as constituent members, and it proved to be a prosperous, growing church.

During the first eleven years, under the pastorate of Elder William Coon, one hundred seventy members were added. In 1805, one hundred fifty persons were baptized by Elder William Satterlee.

In the year 1815, there were four hundred forty-nine members. Then began a series of dismissals by which members who had

**A Good Yearly Meeting** We have just returned from the Yearly Meeting of the New Jersey, New York, and Berlin Churches, which was held October 30-November 1, 1925. There were five of us who took the omnibus ride of twenty-eight miles from Troy, N. Y., on the most wintry night people of that section have seen in October for many a year, if ever they have. The morning of October 31 found the housetops and the hills covered with snow, and mercury down to twenty—good December weather more than a month ahead of time.

But we found a warm church in which we all enjoyed three warm spiritual Sabbath meetings. On Sunday the day was crowded full, including a sermon and the various interests of the denominational boards, in all of which much interest was manifested, and we trust that much good was done.

The good friends of the Berlin Church certainly did enjoy having six ministers of their own faith meet with them and assist in spirit-filled meetings for two days and three evenings in the Master's work. The time was well improved by the visiting brethren by giving messages regarding our work, and in faithful gospel preaching.

We came away from this historic old church, situated as it is so far from our other churches and somewhat out of the ordinary lines of travel for our people, feeling that our time and labor were well spent and that the good seed sown there will, under God's blessing, bring a good harvest.

The ride of twenty-eight miles takes you through as beautiful hill country as can be found in many a day's journey. The fine state auto road with its serpentine windings



moved away were allowed to form other churches. Nearly forty became constituent members of Alfred, and quite a number went to form DeRuyter Church.

As the years went by the drain on Berlin through emigration grew heavy, while a number of churches in New York and Pennsylvania were built up by Berlin's loss.

Berlin has enjoyed the services of many good men as pastors, and it has given the denomination several men who have entered the ministry, as follows: David Davis, John Bliss, Stillman Coon, Solomon Carpenter, and George P. Kenyon.

Its first house of worship, built in 1800, was destroyed by a tornado in 1812. Its second was dedicated in 1825. It was afterward destroyed by fire. Its present house of worship, with its old-fashioned gallery, its neat appearance inside and out, with clean white paint, and the attractive parsonage close beside the church, are things of which our Berlin friends may well be proud.

In 1829, Petersburg was organized, taking something over seventy members from Berlin.

It was here in Berlin, in 1806, that definite steps were taken by Conference for active missionary work among all our scattered churches. As early as 1801, the matter of general missions was proposed to take the place of such work by separate churches, as it had been done up to that time. And after several years of agitation among the churches, the General Conference, meeting here in Berlin, adopted the plan of having a general Missionary Board, as suggested by a letter from the Alfred Church, and elected its first officers. And here it was, in this dear old church, that Conference elected Matthew Stillman and Amos R. Wells to go forth as general missionaries among our scattered and feeble churches. At that Conference Elder Henry Clark was made president of the Missionary Board, or committee, and the first strong, somewhat lengthy circular missionary address was prepared and sent forth to our people. The men on the committee that prepared this address were: Deacon Daniel Babcock, Deacon John Green, and Abel Burdick. This great, inspiring, spiritual appeal for missions stands today in *Bailey's History of Conference*, pages 199-218.

This step marked the beginning of new life and prosperity among our churches.

During that year the sum of \$270 was freely given for general mission work, which was regarded as a good beginning for those early times.

#### YEARLY MEETINGS OF OTHER DAYS

It was especially interesting for me to be in Berlin once more to enjoy one of these time-honored yearly meetings which were so dear to our fathers in New Jersey more than one hundred years ago. I have not the data showing just when it was organized. The *Historical Volume* tells of several yearly meetings in Rhode Island and Connecticut, greatly enjoyed by the early fathers and mothers belonging to our good cause. And I suppose that this yearly meeting among the early New Jersey churches, grew out of a desire for Christian fellowship and the ties that bind those of a common faith together. At first there were the two churches of "East and West Jersey," Shiloh and Piscataway; and then, in order of time, came two more, Marlboro and Plainfield.

It is forty-six years since I became pastor at Shiloh, and I shall never forget the interesting way in which the very oldest members there told of their childhood recollections of the old time yearly meetings, long before railroads were thought of, and when the famous deep sand roads of South Jersey were the only public highways known to travelers.

In those early days, several families, with horses and wagons, would make the long journey of some ninety or a hundred miles in two long days of plodding travel in order to enjoy the fellowship of those meetings together. Even in extreme old age, several members of old Shiloh would feelingly tell of their childhood experiences with fathers and mothers in those primitive meetings.

As years went by the New York City Church was invited to join. Last of all, because the Berlin Church was situated so far from other churches of our faith, it too was invited to join, and gladly accepted.

It was my privilege to preach the morning sermon at the first meeting thus held with the New York City Church. It was held in the auditorium of the Y. M. C. A. building, Fourth Avenue and Twenty-third Street. The text was, "Though he slay me yet will I trust in him." Job 13:15. The memory picture of that congregation and the deep spiritual influence of the evening meeting held in one of the homes, abide with

me still. That yearly meeting was one of the denominational gatherings that stands out among the religious scenes of my life as one of the very best.

May this meeting in historic Berlin be one long to be remembered for its spiritual uplift, and I would that right here and now might come the beginning of a revival that shall reach and bless all the churches of this union during the coming winter.

#### Elijah's New Day A Genuine Forward Movement

In the first editorial of October 12, we saw a grand old prophet of God so completely discouraged that he thought everything was going to the bad; and so sure was he that the cause for which he had bravely stood was lost beyond recovery, that he prayed to die. I suppose the poor man could not bear to think of living to see the utter ruin of all for which he had been fighting and to which he had been true all his life.

He could not see, as yet, that the cause needed a complete change in methods of work and that a new forward movement was at hand in which God wanted him to do the best work of all his life for the kingdom of Jehovah.

At first thought it may seem strange that this greatest prophet of his time, who had gained such wonderful victories for the true God, should be found in the barren desert, a day's journey from the homes of men, so utterly hopeless, and so fearful for the outcome of the controversy with Baal.

But, my friends, if you pause to think just a little, you will see that such reactions are, after all, more frequent than many seem to think; and that through the ages, after the bravest efforts for human betterment and for the enthronement of God in the hearts of men, the faith of the workers has, for the moment, given way and despondency has placed them under their juniper tree.

It was after Peter had followed the Lord for years, resisting every suggestion that his Master would be destroyed by their enemies; after his experience on the Mount of Transfiguration; after he had said: "I am ready to go with thee, both into prison, and to death"; and after he had drawn his sword to fight for Christ,—yes, it was after all this that the reaction came and Peter was put to fright by a little maid and found himself out in the dark weeping bitterly.

After Paul had fought a good fight and had been lifted to the third heaven, beholding things not to be told on earth, he, too, was found disheartened over some bodily ill and worried lest he become a castaway.

True to this thought, Christian in Bunyan's *Pilgrim's Progress*, after having slept in the Palace Beautiful, in the room called Peace, and after his view of the Delectable Mountains and Immanuel's Land, and after he had started out fully equipped in armor proof, soon began to be afraid to go on and found himself in the Valley of Humiliation having that desperate conflict with Apollyon.

Here is a young Christian with heart full of joy over his new found hope, wondering why everybody is not as happy as he, who soon meets obstacles and unlooked for temptations—some repulse in his good fight of faith, and, sad to tell, his feelings change, hope dies, he fears he was mistaken in his experience—and there is a young Christian under his juniper tree!

A Christian business man enjoys prosperity, has many friends who smile upon him. His look is full of sunshine, and he inspires hope in others. But there comes a change in his business outlook; health fails; social conditions change; friends fall off; hope grows dim; and in a spirit of despair he says: "I have nothing to live for!"—and there is a Christian business man under his juniper tree.

Here is a godly reformer who storms the strongholds of sin, inspires men to rally for human betterment and gains victories in which men are saved from evil habits. But sometimes the enemy seems to gain and the tide turns against him. He is blamed and criticised by those who should be his friends, until he loses enthusiasm, sours down and ceases to work—and there is a Christian reformer under his juniper tree!

There is a gospel minister who, after years of faithful toil for his church, finds his influence growing less in his old age; health fails, and the years of his popularity when hearers hung upon his lips have passed away. His step begins to falter, his eyes grow dim; but his sympathies are still strong as ever. Yet he feels that a younger man is wanted by his people to fill his place and he reluctantly steps aside for another to come—and there is a consecrated gospel minister under his juniper tree!



Here is a denomination standing for an important, yes, a *vital* truth. The contest is still on with Baal. The denomination is small. The opposition is great. Too many yield to temptation and leave the faith of their fathers. Increase in numbers is small and comes by hardest effort. Many become disheartened and see nothing but defeat even though God has more than "seven thousand" who are tried and true. They do not seem to remember that a sympathetic and strong God sees them in their distress and is ready to help them—so while these things last, a denomination is under its juniper tree!

In all these, and similar cases, God still sees and offers help. His remedy is the same today—back to the Mount of God and to the still small voice. A new Pentecost will bring the victory. Filled with the Spirit and ready to accept God's new Onward Movement for the kingdom, we, as certainly as did Elijah, may do the very best work of our lives.

That was a glorious onward movement from the Mount of God with the still small voice to the Mount of Transfiguration and to the Day of Pentecost. There at Pentecost, the Church was born in a revival; and from that day to this it has been replenished by pentecostal seasons of revival. May such a season begin now and reach all our churches.

**Don't Overlook  
Dean Main's  
Conference Paper**

The first half of Dean Arthur E. Main's Conference paper is given in this RECORDER, and the second half will follow in the next issue.

It is a most excellent and comprehensive sketch of Seventh Day Baptists in History, or the Philosophy of Sabbath Keeping, and deserves not only a careful reading, but a thorough study. Keep that writing if you do not keep anything else in this RECORDER and the next.

Brother Main has evidently put his very best into this address, and I think it should be put into permanent form for free distribution. As a Sabbath document, it contains much in little space, both as to the history and the philosophy of the Sabbath. We can easily see that such a paper has cost its writer many days of careful study and research to bring together the historic facts concerning the Sabbath of Jehovah.

**THE SABBATH AND SEVENTH DAY BAPTISTS IN HISTORY: OR THE PHILOSOPHY OF SABBATH KEEPING**

DEAN ARTHUR E. MAIN

(An address before the American Sabbath Tract Society, at the time of the General Conference, in Salem, W. Va., August 18-23, 1925.)

MR. PRESIDENT; DEAR FRIENDS:

The Program Committee has given me a unique opportunity, a great privilege, and a task that ought to be welcomed.

The field to be surveyed is large, important, and interesting; and I must be as concise as is consistent with reasonable clearness and completeness.

Above all I would be honest, fair, and fraternal. I am not here to condemn the religion of other sincere people. Conscience needs safe-guarding as well as enlightenment.

It would be foolish and wrong for anyone to pretend to be able to tell exactly what others believe. But it will not be considered over-confidence, I trust, if I attempt to report to you what I and others believe to be, in substance, the dominant trend of feeling, thought, and purpose in the minds and hearts of very many of the people on whose behalf I have the honor to speak.

I say dominant trend, or direction of mental attitude, because there is no complete finality in the experience of men and women who think, resolve, and grow.

The address will be given under two general divisions:

I. Our Doctrinal, Historical, and Social Setting, if one may so say.

For obvious reasons I shall seldom refer to Seventh Day Baptist writers, however scholarly I may think them to be.

A. We are congregational in our church polity. Local churches are independent of one another in a reasonable and large degree. We recognize interrelationships, interdependence and mutual obligations. We bow to delegated and moral power; but not to human ecclesiastical lordship. Our supreme authority in religion and morals is Jesus Christ, interpreted to us by the guiding Holy Spirit of God.

B. Our distinguishing religious point of view has come down to us through four separate periods of human history.

(A.) The ages preceding Moses.

I have some acquaintance with the writings of about twenty-five scholars in the

field of history of religions, who believe that a week of seven days, and some regard for the seventh day, were pre-Mosaic.

This division of time was due, we think, to the four beautiful phases of the moon, each month.

Hammurabi, the great and famous king and law-giver of Babylonia, flourished about 2250 B. C.

Professor Lofthouse of England says, "It is noticeable that a very small proportion of Babylonian business documents were signed in Hammurabi's day, and later, on the seventh, fourteenth, twenty-first, and twenty-eighth of the month."

This does not show that before Moses there was a true Sabbath among the nations. But it does suggest the great antiquity of common ideas of religious time, the week, and the seventh day.

Under divine guidance this seventh day, stripped of heathen superstition, was dedicated to religious, moral, and social ends in the most spiritual and ethical religion of ancient times,—the Hebrew.

(B.) From Moses to New Testament times.

This period of about fourteen hundred years is covered by the Bible from the book of Exodus to Revelation. There were histories, law, psalms, wisdom books, prophecies, the gospels, Acts, epistles, and revelation.

(C.) From A. D. 100 to 150 to the Reformation of the Sixteenth Century.

The same stream of water sometimes flows underground, sometimes on the surface. This seems to me to be a good illustration of the course of Sabbath truth during this period.

The general question of a religious day early took on five aspects:

1. The Sabbath of Judaism with unreasoning and unscriptural restrictions which occasioned many discussions between our Lord and the legalistic Judaizers.

2. No sabbathism due to a misunderstanding of Paul's doctrine of Christian love and liberty.

3. The Sunday, for the observance of which we may mention three reasons.

(1) Mithraism, a religion of sun worship and courage, and morally clean to a remarkable degree. A well-known scholar of the Episcopal Church says that Mithraism gave us Christmas and the Sunday. It

is believed to have been a strong rival of Christianity.

(2) The early supposition that the resurrection of Jesus took place on the first day of the week.

(3) A Jewish rabbi suggests that one reason why the Church left the ancient Sabbath was its opposition to the Jew.

4. It is the testimony of church historians that there was regard for both Sabbath and Sunday for a long time; and that Sunday was not called the Sabbath or connected with the fourth commandment for centuries. Then in the desire to counteract a growing disregard for any religious day, the fourth commandment was made the support of the Sunday and there was legislation quite as rigid as any ever found in narrow Judaism.

5. The Sabbath of Christ. The Sabbath of the gospel of Jesus was hard beset; but the sabbatic idea and practice clung to religion all through the centuries, on to our day.

(1) Jewish Christians, under various names—Nazarians, Ebionites, Elkaisites, Essenes, and others, observed the Sabbath.

(2) The existence of Gentile Sabbath keepers is one of the most interesting facts connected with the early church. McGiffert, in *The Apostolic Age* says it is certain that the Jews of the dispersion attached to themselves a large multitude of devout worshippers who attended the services of the synagogue. They are spoken of in the Acts and in Josephus as devout and God-fearing men. It was among these Gentile worshippers of God that the early church had its most rapid spread. The *Hastings Dictionary of the Bible* says that these people observed the elementary laws of food and purity and of Sabbath observance, but did not enter by circumcision into the Jewish community. Among these people must have been Cornelius, the centurion of Cæsarea, and another centurion who built for the Jews a synagogue.

To keep the Ten Commandments did not make a Gentile a Jew, and the Sabbath was not a disputed question in the Jewish conference. But the fact that God-fearing and Sabbath-keeping Gentile men and women were in the great cities of the Roman Empire must have meant much to Paul, and it makes it easier for us to understand how the Sabbath remained in the Church for centuries.



(3) Since the days of our Lord there have been scattered groups of Sabbath keepers in Abyssinia; in Bohemia and other parts of Europe; among the Waldenses and Nestorians; and in China.

(4) In the East the Sabbath was a religious festival day. In the West it was kept as a fast day, as a protest against the joyous Hebrew Sabbath, Neander says. Schaff, a great church historian, tells us that the Sabbath is found in the Greek Church of today.

(5) Permit three added illustrative incidents.

a. In Antioch of Pisidia Paul thus began a discourse: "Men of Israel and ye that fear God." On the next Sabbath almost the whole city gathered to hear the word of God. Among them were Gentiles who, when they heard, were glad and glorified the word of God.

b. In the diary of Dr. Judson, the famous Baptist missionary, he speaks of Saturday as the Burman worship day.

c. Concerning the Armenians, Buchanan wrote in *Researches in Asia* a hundred years ago: "They are to be found in every principal city of Asia; they are the general merchants of the East. . . . Their general character is that of wealthy, industrious, and enterprising people. . . . They have preserved the Bible in its purity, and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire on the seventh day. . . . Are such people then entitled to no recognition on our part as fellow Christians? Are they forever to be ranked with Jews, Mohammedans, and Hindoos?"

d. Among the Karens, so a friend of mine told me, years ago there was a tradition that some day a white man would come to them bringing a book of unique value.

e. The following is from a recent number of a Washington paper.

"Question: Is the half-holiday on Saturday for workers of very recent origin?"

"Answer: The Saturday half-holiday movement is a revival of a very ancient custom. King Edgar (A. D. 958) ordained that there should be a cessation of labor from Saturday noon until daylight on Monday. William of Scotland (A. D. 1203) in Council determined that Saturday after the twelfth hour 'should be kept holy.' An unrepealed act of King Canute establishes

the Saturday half-holiday in these words: 'Let every Sunday's feast be held from Saturday's noon to Monday's dawn.'"

f. In over a hundred different languages the last day of the week has some special designation—Sabbath, bath-day, and so forth.

The idea of a continuous stream of Sabbath doctrine and practice, sometimes unseen, sometimes quite visible, seems to us, therefore, to be justified. All this does not, of itself, necessarily prove that we of today ought to keep the Sabbath; for not history or custom, but Jesus of Nazareth is our supreme authority. But it does show how large a place the Sabbath has claimed for itself among the worshipers of God, in ages past. And it seems to me to justify my contention that a general return by us who call ourselves, and are, believers to the Sabbath of Christ that was made for man, would, week by week, be a beautiful witness for God, our Creator, and for the Bible, the Book of books, a book so misunderstood and neglected; and would symbolize impressively the oneness of Christians, for which our Savior prayed and for which the Church today is praying.

(D.) From the Reformation under Luther to our day.

Our denominational history began with this period. As a church, therefore, we are considerably over three hundred years of age.

There are now about two hundred fifty denominations that call themselves Christian. Such a division of the Body of Christ seems to us to be both unnecessary and wrong.

While Calvary's Cross is our supreme rallying point, you will let me suggest that we make the Sabbath one rallying religious and social point or standard; and that in a gospel use of its consecrated hours there would be found a forgetfulness of many of the things that now split the one Church of God into two hundred fifty pieces.

C. We have always been, and with rare exceptions have been recognized as being, evangelical or New Testament Christians.

Our people in England have been considered members of the great Baptist body of believers. One of our prominent ministers was appointed to send an appeal to the throne to grant to all Baptists greater religious liberty.

Our ministers have been welcomed to the pulpits of other denominations in England and in America.

The stirring hymn that you have already sung, "Majestic sweetness sits enthroned upon the Savior's brow," was written by Samuel Stennett; and its doctrine is certainly evangelical.

We have been members in, and officially identified with, such movements as Interdenominational Ministers' Meetings; Young Men's and Young Women's Christian Associations; Conferences of Theological Seminaries of different denominations; the Lesson Committee of the International Council of Religious Education; the Federal Council of the Churches of Christ in America; the Faith and Order Movement; the World Alliance for International Friendship through the Churches; and the recent Stockholm Conference on Christian Life and Work.

D. Neither by divine providence nor by human force have we been kept in an obscure and narrow corner, from which to emerge now and then.

1. In England.

Dr. Peter Chamberlen was an eminent physician in royal families; Rev. John James, a well known Christian martyr; Nathaniel Bailey, a lexicographer and classical scholar; William Tempest, lawyer and poet; William Henry Black, a student of antiquity, and at Dean Stanley's request, the translator of an inscription on a discovered sarcophagus; and Thomas Bampffield, speaker under Cromwell. The Stennetts of four generations were leading citizens and ministers, and among the foremost preachers and writers of England.

Why, then, the decline of our cause in the Mother Country?

Dr. William M. Jones, late of London, a careful student and a keen observer, says that a leading cause was the divisive influence of doctrinal differences. That is to say, Christians could not walk and work together because they could not agree as to the exact measure of Divine Sovereignty and human moral freedom.

American churches today are shaken to their foundations by intellectual differences in the fields of theology, philosophy, and science. But why can we not say, with confidence in one another's sincerity:

Without doubt there is only one *best* way, into the kingdom of God, only one *best* way

to build up that kingdom. That *best* way may be yours, it may be mine; but there must be more than one way, or millions have lost the road. Therefore, until in the good providence of God we shall see more nearly alike, let us mutually grant in large measures freedom to think and to teach and preach the gospel of our one Christ, according to our highest convictions of truth and duty.

2. In America.

Three governors of Rhode Island and many members of the state legislature have belonged to our church. Samuel Ward was a member of the Continental Congress; chairman, when it went into a Committee of the Whole; and one of the closest friends of George Washington.

The late George H. Utter was one of the Sabbath-keeping governors of Rhode Island, and was a member of Congress until death called him away. As his body lay in state in Washington, one of the passers-by was heard to say, "There lies a man."

Professor Albert R. Crandall and the late William A. Rogers held important positions in Kentucky and in New England colleges, because of their learning and their recognized power of achievement.

The late Joshua Wheeler of Kansas told me that he went far enough into the political life of the state to find out that he must give up politics or religion, and decided to keep his religion. It was believed that his great natural ability had already placed him on the road to Congress.

No one will, I am sure, deny to me the privilege of saying that our beloved "Uncle Jesse" of Salem is among the noblest of the world's noblemen.

In the field of business Joseph Davis in England amassed what was then a fortune. We have had one millionaire in America. And our manufacturing interests and our inventions have been of no inferior rank.

These things are mentioned to show that they are mistaken who think that, of necessity, the Sabbath shuts us out from the world of affairs.

E. We are not sectarian in an ill sense.

Oh, I do not mean that there has been no narrow-mindedness among us, but I do mean to say that our history as a whole has been one of malice toward none and charity toward all.



We are not sectarian just because we believe in observing the last day of the week, and in baptism by immersion. We become sectarian when we refuse to recognize the genuine Christian life that other believers possess.

Our history has not been a record of sectarianism:

1. In the case of individuals. When the Baptist Church of Newport, R. I., was without a pastor, our pastor shepherded the flock until they could obtain a minister of their own. Our evangelists and our evangelistic labors have been largely and cordially inter-denominational.

2. In churches. Our pulpits are not infrequently occupied by ministers of other denominations, and our pastors are cordially invited to preach in theirs. We offer communion to all who accept Jesus Christ as Savior and Lord, and also give unto them a large measure of organized fellowship with us.

3. In education. Some years ago I made a careful study of Alfred's history; and I think the following is a correct historical summary: Ninety years ago broad-minded men said, Let us establish the best possible school for our own young people and also in the interests of training for the ministry; and then open our doors to other young people, offering to them the privilege of entering on equal terms. This, in my judgment, has been the dominant sentiment until this day. The trustees, the students, and the faculty of Alfred are greatly indebted to Seventh Day Baptists. Alfred University has never been a sectarian school. In some real sense it is a denominational school; and as such, certain easily determined rights and privileges should be cordially recognized; just as we cordially recognize the rights and privileges of all who come to Alfred for an education.

Unless I am mistaken, similar statements could be made respecting Milton and Salem.

4. In missions. I have a large photograph in my lecture room of which I am proud. Seven men sit around a table engaged in translating the Bible into the Chinese tongue, and the chairman of the committee was our then senior missionary, David H. Davis, D. D. Other missions in Shanghai looked to him for fraternal and even fatherly council. Today Rev. J. W. Crofoot is a leader in Shanghai in Christian education and missionary training.

F. We are among the foremost, although small in numbers, in our belief and practice with reference to Christian co-operation in the common work of the kingdom.

In the first place, we believe that such co-operation is a duty, according to our Savior's prayer recorded in the seventeenth of John; and in the second place, it is our firm conviction that truth is always safe when in the realm of duty.

G. We have been loyal citizens in Europe and America, if to be law-abiding and peace-promoting; and in war, to fight and die for human freedom, is patriotism.

Samuel Ward, Jr., was lieutenant-colonel in a Rhode Island regiment of the army of the Revolution. In connection with that war, German Seventh Day Baptists of Ephrata, Pa., furnished supplies and cared for wounded soldiers. One of their leaders, Peter Miller, translated the Declaration of Independence into several European languages, and conducted the diplomatic correspondence of the Continental Congress with foreign lands.

H. We believe in the greatest possible freedom of thought, speech, and actions consistent with genuine and universal human brotherhood. Therefore it seems to us that Church and State have separate but not opposing spheres of action. They may cooperate, but without the wish or effort of either to control the other.

There are signs of a growing conviction among the thoughtful that neither true religion nor true morals can be forced upon man. Conscience yields to persuasive fact and truth. Authority in name in the realm of religion and morals may become real authority when moral judgment trustfully and obediently reacts to its claims.

*(Concluded next week)*

No, "money is not the root of all evil," but the "love of money" is.

If money is to be used with highest valuation, it must be gained and used aright.

There is no greater joy on earth, we are told, and we know, than the joy experienced in giving money heartily to worthy objects and people.

Money's damage has come from hoarding it for, and bestowing it upon, those who have not the character or wisdom to use it aright.

—Selected.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary  
926 Kenyon Avenue, Plainfield, N. J.

### OUR BULLETIN BOARD

It is desired that every minister in the denomination shall preach a Sabbath sermon in the month of November.

Orders are coming in for the Denominational Calendar for 1926. The price will probably be the same as last year—fifteen cents each. Watch the Bulletin Board for information.

Watch the SABBATH RECORDER for the report of the Week-end Evangelistic Mission held with the Adams Center Church, November 6-8.

### SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

I brought with me from Leonardsville eight sets of our denominational history, *Seventh Day Baptists in Europe and America*, that remained unsold of the books sent the church several years ago.

These books belong to our General Conference and are for sale at \$3.50 a set, not prepaid.

If there are others of these books in churches or parsonages that have not been sold, will the pastor, or church clerk, or one of the trustees write me about them?

### THE OCTOBER SEMI-ANNUAL AND YEARLY MEETINGS

On invitation of the Program Committee I attended the Semi-annual Meeting of the Brookfield Churches held at West Edmeston, N. Y., October 24.

Sabbath morning was pleasant and a good sized congregation gathered from Leonardsville, Brookfield, and West Edmeston. Rain set in about the middle of the afternoon, but evidently it did not keep many from the meetings.

In the morning I sought to impress the hearers with the greatness of our mission to hold ourselves faithful to God and to win others to God and his truths. In the

afternoon I brought to their attention our work as it is being carried on under the leadership of our societies, boards, and the General Conference, and by charts showed the desirability of raising our denominational budget by regular, systematic, and generous giving.

These three churches are admirably located for holding such meetings as this, and they need the inspiration and help that come in union worship and in mingling together.

The next semi-annual meeting is to be held with the church at Leonardsville on Sabbath Rally day, the third Sabbath in May.

Mrs. Burdick attended these meetings with me; and on Sunday we drove to Leonardsville, spending that night and Wednesday night at the parsonage, pleasantly renewing the acquaintance that we enjoyed in Milton College, Chicago University, and in our pastorates, and talking over the many questions of interest connected with our work on that field and throughout the denomination.

Monday afternoon and Tuesday were spent in calling and visiting at Brookfield, and attending a meeting in the Methodist church conducted by the district superintendent.

Pastor Simpson had gone on Sunday to Adams Center, N. Y., to hold religious instruction meetings for two weeks in preparation for the Week-end Evangelistic Mission to be held there November 6-8, at which time Pastors F. E. Peterson and J. F. Randolph are to join with Pastors L. F. Hurley and William M. Simpson in singing, preaching, teaching, and personal work in the special evangelistic effort.

But although Pastor Simpson was not at Brookfield, we saw many good results of his work and heard many expressions of desire that he be kept there.

It seems to me that the Brookfield churches, with their efficient pastors working harmoniously together, should be built up in spirituality, efficiency, and in numbers.

While at West Edmeston we had enjoyed the hospitality of the parsonage for two nights. We were also glad that Mrs. Crofoot accepted our invitation to go with us on Thursday to Berlin to attend the yearly meeting, and then we all were entertained in the home of her sister in Berlin.

Doubtless Dr. Gardiner will report this meeting for the readers of the SABBATH



RECORDER, which was spiritual, instructive, and inspirational.

Pleasant features of the meeting were the attendance on Sunday of several persons from an independent group of Sabbath keepers in Schenectady, and of the meeting with us on Sunday night of the Baptist and Methodist congregations.

The next Yearly Meeting of the New Jersey, New York City, and the Berlin Churches is to be held with the Shiloh Church the week-end following Thanksgiving day in 1926.

### INTERESTING LETTER FROM HOLLAND

DEAR BROTHER HUBBARD:

Surely I ought to have written you long before. I hope you will excuse me. There are here always so many urgent matters to care for that correspondence is often delayed. Dr. Norwood, who just has visited us, will tell you all about it. It is much easier to talk over everything important than to write on it amply. All our people highly appreciated Dr. Norwood's visit and were delighted to hear his addresses, which I had the privilege to translate. Some of them he saw in their houses; as he did my daughter, married to Mr. Zylstra, at Overschie, near Rotterdam.

Rev. Mr. Taekema and myself have profited by this excellent opportunity to explain to Dr. Norwood the topics and questions important to our cause as Seventh Day Baptists in Holland and Java. He is a wise man and did not need many words to understand these questions.

I hope you took notice of the report I sent to Rev. Mr. Shaw last month for the Conference at Salem; I enclose a copy of it. I discussed the different topics of it with Dr. Norwood; he may explain everything to the boards. At the end of my report I promised to write an article for the SABBATH RECORDER soon after our own national Conference at Rotterdam. But I think I had better write a letter to you and the board, in order that the editor of the SABBATH RECORDER may insert such parts of this letter and of my report as you think expedient to take over.

Our Conference was held August 14-16. It was the first time the Rotterdam Church entertained us, and they accomplished their task excellently. There were about seventy

people together, all Sabbath-keeping Baptists, from all parts of our country, though some of them have not yet joined one of the churches belonging to our Seventh Day Baptist Alliance.

We trust these days brought our guests much nearer to us, and we hope the day will not be far away when they can formally join us.

The prayer and testimony meetings, the sermon, the celebration of the Lord's Supper, and the informal meeting in the afternoon of the Sabbath, as well as the general assembly in the morning and the essay of Rev. Mr. Taekema on "Catholicity and Sectarianism" in the afternoon of the following day; in fact all the dealings of this Conference were characterized by a truly Christian spirit. Even when there was divergence of insight in different questions, it was the same harmonious spirit that moved them all. I have not heard of one of the delegates or members or guests but they were all delighted at having attended this conference, which was held in the chapel where our people usually meet on the Sabbath. This conference has really surpassed all our expectations.

At the general assembly the article of the statutes defining the constitution of the Council of the Alliance was revised and a new council elected, consisting first of the ordained ministers (Brother Taekema and myself); second, of one representative from each connected church; and third, of two advisory members. (In voting each minister has one vote; the representatives of the churches have one vote for every ten members of the church; the advisory members of the council have no right of voting.) Haarlem is represented by Deacon J. M. Spaan; Groningen by Elder E. Stuit; Rotterdam by Elder D. van der Kolk; the Hague by Secretary J. Schinkel. Mr. G. Zylstra is advisory member for the finances, Mrs. Mol. van der Steur for the colonial affairs (Java mission, etc.). This revision has improved the feelings towards the council and the conference in the churches.

Many topics were discussed at the general assembly, such as the *Boodschapper*, the work of Brother Monk, the reason why the Leeuwarden Church, which was represented, had not yet joined the alliance, etc.

The paper of Brother Taekema in the afternoon on "Catholicity and Sectarianism"

fairly disclosed the difference between our stand point as Seventh Day Baptists and that of the Adventists.

One of the principal points in which the whole conference agreed was the answer in the affirmative to the request of our people in Java, who had asked us if we were inclined to acknowledge the mission work at Pangoengsen as a regular Seventh Day Baptist mission, for which the church in Holland accepted the moral responsibility. Quite another question is whether the government and the General Consulate for Missions in Java should be willing to recognize it as such.

You know Mr. and Mrs. Vizjak have moved to Pangoengsen now. Brother Vizjak is pastor of the native church and leader of the spiritual work; Mrs. Vizjak has the care of the sick and the educational work for women and children; Sister Slagter is chief manager in all material matters. Mrs. Vizjak is of a very frail constitution. They have built a house, of their own savings. We pray the spirit of Christ may rule the mutual relations between these three workers and every relation in the colony. It would be a very good thing and a cause of great joy to all of us, here and in Java, if it could be possible for the Missionary Society or any other fund or source of income, to increase the support to our Java mission at this decisive time. There is a door wide open now for mission work there at Pangoengsen and, in a spirit of humility and unselfishness, our friends at Temanggoeng are working as well to lead natives and other people to Christ. At Temanggoeng the work for the feeble minded is taken over by Helen Stuit and Paula Dellen, in connection with Mr. and Mrs. Graafstal. Their home is a center of Christian endeavor, in which their children take a lively part. They hold regular meetings every Sabbath, and at a fixed date every month they come together to deliberate on the common interests of our cause in Java. Those who are not living at Temanggoeng, are requested to correspond on actual topics before each meeting, in order that unity of action may be promoted and disagreement in the advices sent to Holland be avoided. So we hope there will arise a mutual understanding and a unanimous action among our dear friends in Java. This is the more needful as the Adventists have sent there one of their most able mis-

sionaries. So we again warmly recommend the work and people in Java and Holland to the prayerful and active support of Seventh Day Baptists all over the world.

I hope this letter sufficiently completes my report to the Conference at Salem.

The work in Holland and Java is built on the old foundation laid by my father about fifty years ago; the spirit and faith of our small churches is still the same. This was evident at our last conference.

May the God of all grace who called us, establish and strengthen us in his truth and abundantly bless every endeavor for his name's glory and for the salvation of men.

With fraternal greetings,

Yours very truly,

G. VELTHUYSEN.

Amsterdam, Holland,

August 27, 1925.

### HILLTOP REVERIES

"It is a means of grace occasionally to climb a hill and view a far-flung horizon and gaze upon a scene of spaciousness and of peace. Nature when found in a suggestive mood envelops all things in her own serenity and merges the soul in her larger self. Many of the judgments of the valley are reversed on the hilltop. Some things that looked large below shrink into insignificance up on the summit, and other things that seemed small below loom large above. Duties that were drudgeries down in the valley may be transmuted into delight on the heights. The hilltop cures many of our worries by encircling them with a wider horizon and overarching them with a vaster dome. Perspective is needed to give right proportion to life, and we get truer scales of measurement and value up on the unhampered summit than down in the cabined valley. Let us lift up our eyes to the hills whence cometh our help."

A merry party was going on in one of the rooms of a large London hotel when the festivities were interrupted by an attendant, who said: "Gentlemen, I have been sent to ask you to make less noise. The gentleman in the next room says he can't read."

"Can't read," replied the host. "Go and tell him he ought to be ashamed to say so. Why, I could read when I was five years old."—*The Continent*.



## MISSIONS

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

### LETTERS FROM JAMAICA—WORK ADVANCING

*Rev. William L. Burdick, D. D.,  
Ashaway, R. I.*

MY DEAR BROTHER BURDICK:

Your letters of recent dates have been received, and their contents carefully read. I must thank you for your continual remembrance of us. We do hope that you had a profitable time at the session. We believe that you were confronted with world-wide problems relative to the progress of the work in all the earth. But the Lord has promised to do great things, and we must not fear, but launch out into the deep. "Fear not; O land; be glad and rejoice: for the Lord will do great things. . . . for the pastures of the wilderness to spring . . . for he hath given you the former rain moderately . . . and the floors shall be full of wheat."

Have just returned from a three weeks' trip among the churches of Above Rocks, Glengoffe, Bog Walk, Watersford, and Bower Wood; and a profitable time was spent among them, especially at the last named, as there were nine souls who were awaiting baptism, and two from Bog Walk Church, and one from Above Rocks had planned to meet with them for the reception of the rite. Around these parts, baptism can not be administered in the public streams as a sequence of the sanitary laws that govern them. And the churches above named are all in the prescribed zones. For which reason it becomes problematic regarding the performance of the rite in such proclaimed places. The brethren of Bower Wood dug a pit, expecting that the falling rains would give them sufficient water therein. And, with this hope they planned their baptism to take place on Sunday, August 30, as well as a marriage ceremony; but to our great disappointment the pit was not water proof; but was like unto "broken cisterns, that can hold no water." Therefore we could not have the ordinance carried out. They have now planned to make a regular pool built of white lime and cement, so that they may be

able to have their candidates baptized as early as possible. Anyway, we had a very fine attendance at the wedding. A goodly number of the outsiders were present to witness the function. There were present from the Above Rocks Church, eighteen miles away, three brethren and a sister who had walked that distance to attend the day services. Brethren from the Watersford, Bog Walk, and Linstead churches and company were present. At four o'clock in the afternoon a children's program was rendered by the day school children of Sister Josephine Francis, who has been doing excellent work in helping the children on these Waldensian hills to read and write, and to study the holy Scriptures. She would thankfully receive any old grammar or reading books that any of our people might donate to her work. Any one reading this and desiring to help along her school work, can do so through the office: 21 Hitchen Street, Allman Town, Kingston, Jamaica. Such books can be sent by parcel post.

It would do any one good to spend the Sabbath among these people and to listen to the testimony of the children. Surely the Elijah message would turn the heart of the children. This is in evidence here.

Not long ago a young man, who had belonged to this place, was hanged for the capital charge of murder. He left two little boys, a sister, a mother, and father. The gospel has not lost its power. I am glad to say that since the time I held the first meeting at this place these two fatherless boys have been members of our Sabbath school till the present. The sister of the deceased is a candidate for baptism, and both father and mother desire to keep the Lord's Sabbath. To the Lord be the praise and glory. Brother R. S. Wilson is the leader of this growing people. There is now a Sabbath school of more than thirty. A great interest prevails here. This is a live missionary people, for which reason the term, Waldensians of the Hills, has been given them by the writer. I spent from the twenty-seventh of August till the evening of the thirtieth, when I spoke to a large interested crowd, and then said good bye and walked back to Bog Walk; and on the morrow I climbed on the mighty Apollyon, who rejoiced greatly on the tarred road, back to Kingston.

The brethren around are of good courage and are becoming more spiritualized.

With this trip ended, my attention will be turned to the erection of the Watersford church building at Guy's Hill, and the supervision of others at Ballimonay, Luna, and Bath.

Wishing you continued health,  
Remaining yours in Christian hope,  
H. LOUIE MIGNOTT.

Kingston, Jamaica,  
September 3, 1925.

MY DEAR BROTHER BURDICK:

By this you will learn that I am quite well. Enclosed you will find report for the quarter ending September 30. We have planned for our next associational meeting to be held December 18-21, God willing. Have much to do ere that time regards working on our church building. My brother will start on the erection of the Guy's Hill church building on the nineteenth or twentieth of this month. It is much needed in that place. Luna is working on theirs. Bower Wood and Ballimonay have burnt kiln for getting lime for their buildings.

Our people are not discouraged and are endeavoring to go forward. We have had a baptism in Kingston lately, thus adding to that church. There are candidates in almost all our churches awaiting that rite.

We are having an excellent season and hope to have a better harvest than we had in the past year. This means more finances for the work. Kind regards. Trusting you are quite well, I remain,

Yours in hope,  
H. LOUIE MIGNOTT.

Kingston, Jamaica,  
October 12, 1925.

### LETTER FROM THE COLORADO FIELD

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

DEAR BROTHER BURDICK:

As a result of the summer's work on the Colorado field it has been my great privilege to baptize five converts and to receive into our Boulder Church seven new members, four of whom are converts to the Sabbath.

This statement sums up the matter of seemingly greatest interest and importance touching our work of three months under the direction of the Missionary Society on this field the past summer. But it is due you and the members of the Missionary

Society to know more than that bare statement or what any mere statistical report might contain concerning our interests in Colorado. It was a very strenuous season's work, the most so of any we have spent in this state. A previous report told you of our work during the month of May. Since May we have spent two more months in field work, July and the first half of August and the first half of September.

#### LINCOLN COUNTY

In July Mrs. Coon and I spent three Sabbaths in the Shaw neighborhood holding evening meetings in the Bobtail schoolhouse and preaching to the Church of God people there on Sabbaths. This was the third series of meetings I have conducted in that place. Everybody there missed very much the presence and help of our three daughters who assisted so much in the work there last year. Mrs. Coon usually played the organ and led the congregational singing. Sometimes she was assisted in special ways by brother and sister Joe Larson and his sister, Mrs. Emma Watson, of Montrose, Colo., a nurse who was visiting there. We deeply appreciated this assistance from these Seventh Day Adventist friends.

Because of the repeated cordial invitations of Brother Cecil L. Taylor we made our headquarters at his home this year instead of camping at the schoolhouse, two miles away, as we did last year. The wheat harvest came on much earlier there this year than usual. We had meetings but a few nights till that harvest was on with a grand rush. Some of the farmers had been hailed out. They took their big heading machines to other neighborhoods for the harvest season. This fact necessarily cut down attendance at the meetings. Everybody was as busy as could be from early morn till late at night. We almost never began services before eight-thirty in the evening, for the people were not there. One night it was almost nine o'clock before more than half a dozen or so were present. I remarked that I did not believe more would come. Brother Taylor said, "Yes, they will be here." Sure enough, at nine o'clock they came pouring in, and we had a good meeting.

One must have a heart of stone whose sympathies and emotions are not touched by such exhibitions of interest. Here were the people going through with us the third series of evangelistic meetings. There was no



curiosity to longer stir them over the voice, manner, and method of a new preacher. They had heard many, many sermons from him. Every night found them weary and worn with the arduous labors of the long day. Yet they came to the meetings and gave closest attention to all that was said and done. Night after night found them there eager for the gospel message we had to give. How sad and sorry it made us feel when the meetings closed to know that many in the congregation had not surrendered to God. This is all but a heart-breaking experience for the preacher who cares for souls.

On the night after the last Sabbath we were there I called for all who had decided to live for Christ and who wished to follow him in baptism to come forward. Five came, Mr. and Mrs. Albert Boss and the three oldest of their ten children. We baptized them the next day. They had no suitable means of transportation to the place of baptism. I went with my car for them. Getting them there and back made a trip of eleven miles for me. All twelve of them got into the car with me making the "lucky number 13." It was good to lead this father and mother who said they "had had enough of sin," and their children, Melvin, Theresa, and Irene, into the baptismal waters.

At the closing meeting that night it was cheering, inspiring, hopeful to hear the many pleas for our return for further work among them at our earliest opportunity. Their need, and their desire, and their co-operation in such services appeal strongly to us.

#### DENVER

The last Sabbath in July we held a preaching service at the home of Guy and Elsie Thorngate, 34 Fox Street, Denver. Our few people scattered in and about Denver are loyal in supporting our services whenever we can be among them. Of the Denver situation I hope to write you more particularly at another time.

#### MOFFAT COUNTY

On August 3, we left in the car for Moffat County in the northwestern part of the state. This trip, of course, took us over the great Continental Divide. We visited Wendell, Ena, and Hazel Ehret one day at their father's large ranch at Slater, next to the Wyoming line. These are bright young people who should be coming lights in our

denomination. Later we had a delightful visit with their father, Emery, who is a hustling real estate man in Craig, the county seat of Moffat County, some sixty miles from Slater. We wanted to see Brother Filmore Kelley, a member of our church, living at Baggs, Wyo., this summer; but we thought it unwise to make that extra trip, not being sure that he was there.

We were at the ranch, "Silvercrest," of Brother C. B. Hull, thirty-two miles from Craig, four nights. Brother Hull and his good wife and son Ernest, all spending some weeks at the ranch, are most splendid entertainers. In the midst of our wearisome journeyings and labors we enjoyed a most delightful time in their summer home. They feasted us on fine, fresh strawberries and rich cream, all their own growing. Best of all was the social and spiritual feasting we enjoyed together. On Sabbath, Sister Gilbert Lancaster spent the day with us. We had a Bible reading together, studying our Articles of Faith, Church Covenant, etc. Then we enjoyed some gospel singing and a good prayer service.

Sister Lancaster is of Mount Harris, Colo. But she spends her summers on their ranch near the Hulls. We saw her there two years ago. She has been keeping the Sabbath a number of years. She was formerly a Missionary Baptist. A young woman she met on the train some years ago got to corresponding with her and sent her some Sabbath literature. At length she became convinced of the Sabbath truth, and, true to her convictions, began its observance. She lost track of the young woman who started her studying the Sabbath question. She knows not what her denominational affiliation was nor where she lives today. But her good work goes on in the heart and life of Sister Lancaster. The next day after this Sabbath we spent so pleasantly together, Sister Lancaster made known to us her desire to unite with our Boulder Church. She had never heard of Seventh Day Baptists till she met the Hulls. She is a fine young woman, the mother of two little children. She is happy in her new found faith and practice, and the Boulder Church is happy to have her a member with us.

We spent a day in Craig at the home of Eugene Dresser, visiting and waiting for the mud to dry up a little. We were sorry that Mr. Dresser was not at home at that time. During our pleasant visit there Sister

Dresser told us of her decision to unite with our Boulder Church. She had been thinking for a long time of doing so. She was keeping the Sabbath. Ten years ago last summer I baptized her and her husband and ten other adult young people at the old home town where I grew up in Minnesota. She did not unite with the church at that time. She has known Seventh Day Baptists all her life. The Boulder Church was glad to receive her into its fellowship. We shall rejoice when her husband and little girl decide, too, to "keep the commandments of God and the faith of Jesus" and to come into the same fellowship.

#### THE RETURN TRIP

While still on the Western Slope we turned aside from our main thoroughfare at Parshall to go about twenty-three miles southward to the ranch home of M. O. Potter, near the foot of Ute Peak. This ranch home, like the ranch home of the Hulls, is eight thousand feet above sea level. It is a delightful place in which to be in the hot months of summer. "Hot" did I say? We were there on the fourteenth and fifteenth of August. We had heavy frosts both mornings. Mr. Potter raises abundant crops of good hay. While there we had at every meal but one the finest kind of mountain trout to eat, caught by Sister Potter from the near by mountain stream just before our arrival. This good woman is a faithful member of our Boulder Church. She is a daughter of the late Dr. F. O. Burdick, who was so much loved by Boulder people. Her mother, a devoted member of our church, still lives in Boulder to work and pray among and for us all. It was a great pleasure to spend this time in Sister Potter's home up among the big mountains. We reached home the night of August 16, having traveled six hundred sixty miles over mountain roads on this trip.

#### ELBERT COUNTY

Before going into Elbert County in September we visited Sisters Amy Perkins and Esther Stanton in Colorado Springs, and Evelyn Bonwell in Canon City, all good members of our Boulder Church. We always feel strengthened and encouraged for better service upon visiting these good folks who are standing for the commandments of God.

We spent two Sabbaths in Matheson,

where we held special meetings last year. We have a standing, special, cordial invitation from the Methodist people there to use their church building for evangelistic services whenever we can be among them. They have no pastor. Although the church is in the pleasant village, most of the religion seems to be in the country about. It proved to be an unfortunate time for special meetings. Bean raising is an important industry in that section. Bean harvest and threshing were on strong just at that time. Attendance at the meetings was small owing to stormy weather, the rush of work, and general lack of interest in salvation. Of course our Van Horn and Maxson families were faithful according to their opportunities in supporting the work. The Barkers, Seventh Day Adventists, though living some miles away, rendered valuable assistance. The Methodists and some others were kind and sympathetic and expressed earnest hope that we might return at a more favorable time for further work there. Brother and Sister Shirley Van Horn, of Matheson, sent for their church letters from the Nortonville (Kan.) Church, and have united now with the Boulder Church. We have some good folks in and about Matheson. We trust that our labors in Elbert County were not altogether in vain.

#### DISTANCE AND ROADS

I wish folks would look at the map again and compare Colorado with many of the eastern states. Our people in Colorado are badly scattered over this big state. To reach them we must travel long distances over all sorts and kinds of roads. This year in this work of three months we traveled nearly five thousand miles in our auto. Think of what that means if you can. Many people travel much farther by auto for pleasure. We were not out for pleasure. We camped at night the most of the time. Roads were exceptionally bad for Colorado this year. We traveled many miles with chains on all of our wheels because of the dreadful mud through which we must go. We saw many cars slipping and sliding and going into the ditch and stalled by the way. With a kind Providence watching over us, and by taking all precautions, we kept in the middle of the road, never once getting into the ditch, never once having to be "pulled out," never once being stalled by the way.

(Continued on page 604)



## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### COLLEGE OPENING ADDRESS AT ALFRED

PRESIDENT BOOTHE C. DAVIS

Alfred's ninetieth year has now begun. Freshmen and new members of the faculty have all been cordially and variously welcomed. Representatives of classes and organizations have supplemented the repeated welcomes already expressed by the president. For many years, however, it has been a custom for the president, near the opening of college, to present at an assembly period some more extended discussion of the year's prospects and plans, with comments on the relation of Alfred's present to its past and its future.

Alfred has never aspired to be a big university, in the modern interpretation, with thousands of students. It has thought of itself as necessarily and preferably a small college. A few years ago the small college was one of one hundred or two hundred students. Colleges of five hundred or more were not considered in the small college class. Now experts estimate an enrollment of five hundred students as a requisite for an efficient college. Though our present college enrollment does not quite reach five hundred, yet with a continuance for two years more of an entering class of one hundred seventy-five, the size of this year's class, the enrollment will exceed five hundred.

Six years ago the freshman class numbered sixty-two, and the total college and ceramic school registration was but one hundred seventy-nine, just about the size of the present freshman class. This is a growth in six years of nearly two hundred per cent, in both the freshman class and college enrollment, or a total of nearly three times the enrollment of six years ago.

Various things have contributed to this phenomenal growth. In twenty-five years the American high school has become the wonder of the world. More than one in four of our young people of high school age are now enrolled in our high schools. A

dozen years ago one in ten was in high school; now one in four. Thus greatly increased numbers are graduating and annually making many more candidates for admission to college.

The importance of a college education for young people of this generation is now much more universally recognized than ever before. These are general causes effective with all colleges, and all standard colleges are now over-crowded. The country is just waking up to the fact that there are far too few colleges to supply the present need of education. In some of the western states one student out of every hundred of the population is now in college. In New York State one in about two hundred, while in some of the southern states as yet only one in each four hundred population is enrolled in college.

There is, therefore, an unprecedented movement in the direction of democratizing higher education so that a much larger proportion of the youth of the future may have the privileges and benefits of college training.

Alfred's approval a few years ago by the Association of American Universities as an approved "Class A" college has had much to do with our rapid growth. Also the outstanding recognition which the school of ceramics has won, and the rapidly increasing demand for trained ceramic engineers, has crowded the enrollment of the ceramic school to unbearable limits. Unless the state of New York gives immediate relief, by increasing the building and equipment, no further expansion of the ceramic school can be possible.

One hundred years ago there were but thirty-six colleges in the United States; so that Alfred, beginning its ninetieth year, goes back to a time when it had but a few contemporaries as compared with the more than six hundred colleges in the United States today. The average college one hundred years ago had eight instructors and eighty-five students.

In the nine years since the World War began, in 1914, American colleges have received more money in addition to their capital funds than the total which they had accumulated up to 1914. Yale University has received more money in gifts during the past year than its entire property, buildings, equipment, and endowment, was worth

when I entered Yale University School thirty-five years ago.

I have mentioned these comparative figures to indicate the increase in public interest in education, both in student attendance and in financial equipment. Now what is the reason for all this expenditure of time and money, for all this increasing interest in higher education? The reason lies in the fact that college training multiplies many times one's power for service, and one's chances for attaining a position of leadership.

The edition of *Who's Who in America* for 1924-1925 included over twenty-five thousand names, about one in every five hundred of the population. Out of these twenty-five thousand persons of prominence eighty per cent were college men and women. When you consider that the total college people of the country do not include more than one in every two hundred of the population, on the average, and yet that that one half of one per cent furnishes eighty per cent of the country's leadership, you can see what college training means to the leadership of the American people.

But there is a peril in this great mass of power for leadership unless it is disciplined to self-control, broad sympathy, and public spirit. Intellectual training is a menace and not a blessing where those qualities are absent, which are founded upon character and religion.

It is for this reason that college faculties are striving to develop among students, self-government, the honor system, ideals of democracy and religion, and college spirit which will make every student feel responsibility for the good name of the college, and for co-operation in government, good order, good morals and good scholarship.

In athletics you learn team work in the game. College campus life should be just as much team work as is a game of football or basketball, and responsibility must be felt and shared by all alike.

One of the perils of the modern college is its size. As the modern college increases, the number of people, not the percentage I hope, but the *number* of persons increase who are willing to injure property, who take delight in making other people trouble, who disregard necessary regulations and ignore moral responsibility. They not only do not assume responsibility for general good order,

but they make good order difficult or impossible. They are the people that make college campus life a nuisance to the citizens of the town, who want to use dynamite, deface windows and buildings, remove electric light fixtures, climb fire escapes and outrage propriety and decency in every imaginable way. Nearly every class has some such people.

In the old days of paternalism in college administration, a few college students could be watched and policed by the president or the professors of the college. If that were ever a good method, and I think it was not, it is no longer possible. Size and numbers prohibit it. So many good people want to come to college that it is not worth while to waste time and effort with poor material. It would better be dropped at once, as soon as its character is discovered; and the place given to people who care and will work.

We have been making at Alfred strenuous efforts to keep pace in material equipment with our growth in numbers. Two years ago the new laboratory hall was added. We have tried for three years to get an appropriation from the state for additional laboratory space for the ceramic school. Last spring the legislature granted the appropriation for the addition; but the governor vetoed it until the \$100,000,000 bond issue should be voted, which he hoped would be this fall, for construction purposes. That appropriation will doubtless be made again by the coming legislative session this winter, and we hope may have the governor's approval.

Merrill field has been greatly improved by the erection of a grand stand, a new field house, and by extensive grading. It will soon be a very attractive and commodious field.

Rapid progress is being made in the erection of the rear portion of the new gymnasium, so that by winter it will take care of our basketball and indoor track needs. This could not possibly have been accomplished this year but for the cordial co-operation of the students themselves and the enthusiastic leadership of "Doc" Ferguson. Effort will be made to complete the main building without great delay, when we shall have a large and commodious gymnasium.

Early provision must be made for larger assembly room accommodations and for more class rooms.



But the one thing which the trustees and alumni, or the faculty alone, can not supply is college morale.

A spirit of loyal, hearty co-operation in campus and class room order, in harmony, and in mutual helpfulness is a thing in which the students themselves must assume responsibility and do team work. The president can not do it; leaders can not do it; teachers can not do it. It is possible only through whole-hearted campus and student co-operation. It can not be done by one or two or three classes. All must work together.

As I have already said, increasing numbers become a peril if anywhere in the student body this spirit of co-operation is lacking. That is the burden of my message in this college opening address. If I fail to have you understand that and give your best support in its accomplishments, then Alfred University faces failure and defeat. We shall then all go down together.

I have recently heard a story of the conversation of two parrots. I do not always approve of the vocabulary of parrots. Bad as this is it has the philosophy which underlies the success of any college enterprise.

Two boy friends went to college and both graduated. One was of a roving turn of mind and became a seafaring man. The other became a clergyman. After many years the sailor decided that he would give a present to his minister friend. So he took the parrot which he had had on many a voyage, and presented it to the minister. Now the minister already had a parrot of his own, trained in his vocabulary. The new sailor parrot was put in the cage with the minister's parrot. There was some uneasiness and uncertainty on the part of both birds, when suddenly the minister's parrot exclaimed, "How can we be saved?" The sailor's parrot fluttered about in the cage in alarm for a moment and then shrieked out, "Pump like hell, or we will all go down together."

If any college ship is to survive the perils of numbers and of the tendencies to laxness in the honor system and in self-government which easily creeps in, it will be because every man is at the pumps, doing his level best to keep the ship afloat and in good sailing trim. If we do not do that we shall all go down together.

This freshman class, which has fifty more

members than the class entering last year, and which is as large as the whole student body was a half dozen years ago, has a unique opportunity and privilege of helping to mold this finer spirit of the larger Alfred. If there are a few people in the class that are not interested in that possibility, the majority who are interested in better things must assume the leadership and maintain a dominating public and class sentiment.

Where classes have failed in the past to do this, it is because the better element in the class have allowed the "rough neck" element to get in control and dominate the spirit and activities of the class. Such mistakes are hard to overcome and should be carefully avoided in the beginning. "A good name is rather to be chosen than great riches" is an old proverb which is just as true of college classes as it is of individuals.

Alfred's heroism on the athletic field, of which we are justly proud, and the labor and sacrifice of her trustees, alumni, and faculty are all dependent upon the spirit from the ranks, from the classes themselves, for giving this larger Alfred its true character and worth.

I have never had greater confidence in the good intentions and right motives of the rank and file of college people than I have today.

I am an optimist because I believe in you, and in the Alfred which you will help us to maintain and enlarge. It is a fine task, and a fine opportunity, and we must not prove unworthy of this task.

A salesman called upon a grocer and at the same time a poor woman entered soliciting alms. The grocer, wishing to play a joke on the salesman, told the woman to "ask the boss," at the same time pointing to the other man.

The salesman, turning to the grocer, who was smaller than he, said: "Boy, give this poor woman a dollar out of the till."

The grocer paid.—*Pittsburgh Chronicle-Telegraph.*

A religion that can not survive unless it is sustained by force, ought to perish. When the Christian religion was pure, the governments of the world sought to crush it; but then it was that it grew the fastest, and kept its garments unspotted from the world.—*Liberty.*

## WOMAN'S WORK

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

### PRESENCE

How gracious is the sense that sometimes starts,  
Whether in silent thought or spoken word,  
That says, with sudden rapture in our hearts,  
Nothing can separate us from the Lord!

Or where the mighty constellation goes  
Soundless through wondrous depths of space,  
Or where

The dewdrop sparkles on the opening rose,  
Still is his power, his will, his being there.

And in the love that lingers on the lip,  
Or in the smile, or in the falling tear,  
Or where glad wishes into action slip,  
I think the Lord himself is very near.

—*Harriet Prescott Spofford.*

Many of our readers who have known and loved Mrs. J. H. Babcock, for many years the corresponding secretary of the Woman's Board, will be sorry to learn of the serious illness of her husband, who is in Mercy Hospital, Janesville, Wis., trying to regain his strength following an operation, and knowing that when the strength is returned another operation must follow. "Uncle Johnnie and Aunt Metta" have many friends up and down the country who will be glad to know that at this trying time they are comforted by the presence of both their daughters, Mrs. Charles Thorngate, Exeland, Wis., and Mrs. Ray Rood, Riverside, Calif.

The stage service in the western states is especially good and we decided to make the return from Eugene to Portland on a stage rather than on a local train. It seemed that all through trains either left Eugene at an inconvenient hour, or arrived in Portland at a time when it might be hard to find accommodations for the rest of the night. When we went over from Portland to Eugene on a local train we rode on an "all day lunch car," where the rear seats were quickly transformed by slip covers and tables into a first class café. I will leave to your imagination the meaning of "all day lunch." We rode about half a day and were served a good meal. This was a novel experience to us, but we learned that other local trains

on this road—the Southern Pacific—are equipped in this manner. You will readily see that after leaving our hospitable friends in Eugene, we did not need to ride in an all day lunch car, so we took the stage.

This ride along the fertile valley of the Willamette River was a delight; the only disappointing feature was that Mt. Hood still hid himself—sulking in his tent. We had learned that this tent probably was formed of clouds and might mean that the rainy season was approaching, so we clung to our umbrella thinking we might need it again when we reached Seattle. Our road led past the state house in Salem, where we stopped to admire the hedge of roses about the grounds of the state house. This hedge was beautiful with a few immense blossoms, and we could imagine what it would be like in the time of roses. Our bus was a local and made many stops to take on passengers, sometimes when I could not see where places could be found for them all; but the driver took on everyone, parceling out the children among the other passengers; and all seemed happy, even the mother of three little children, two of whom found seats on the laps of strangers. At one stop before a vine-hung, flower-bedecked ranch house we picked up a man and a woman to share our seat. They had their full quota of baggage, and after much readjustment we started again on our way. The woman had one piece of baggage that she elected to carry—a covered basket with flowers laid over the top. She finally saw me looking at the flowers, and with startling abruptness shoved them close to my nose and sat back for my expression of approval; after hearing my half smothered ejaculation, she lifted the cover of the basket to show me the contents, some large luscious plums, for which this valley is noted. As I admired she said, "Take one"; and when I hesitated for the merest fraction of a second, her tone became more peremptory, and I hastily obeyed; then she said, "Take one for your old man." Her tone this time did not admit of any dallying, so without daring to look at the aforementioned "old man," I meekly took one and under her watchful eye passed it on. Judging from the smile that went with the thank you from the recipient no malice was felt at the unusual title. This kindness from an utter stranger was typical of most of our intercourse with the people whom we met.



Only one disagreeable encounter with strangers stands out in our memory, and we are trying to forget that; anyway those people were tourists like ourselves and not natives—we hope they do not live in Wisconsin.

We reached Portland in time for a long night's rest preparatory to an early start the next morning on a one hundred twenty-two-mile bus trip down the Columbia River and over the divide of the Coast Range to Seaside, a popular resort on the Pacific Ocean, where we should have enjoyed spending a long vacation. Our ride this day took us into territory rich in history. So many things have been written of the early history of the eastern part of our country that sometimes we are apt to think that the East has a monopoly of historic places. I had imagined that the real history of this country started with the Lewis and Clark expedition in 1804-1806. Many of you are doubtless gasping at my ignorance. I know better now. Explorations along this coast were made as early as 1543, and it was in 1579 that Drake sailed about in these waters. In the two centuries following there are records of numerous exploratory expeditions along the coast and up the Columbia River. At the mouth of the river we came upon the city of Astoria, founded in 1811 by John Jacob Astor as a port for his "Pacific Fur Company," a rival of "The Hudson's Bay Company" of Canada. We rode through some quaint old streets and learned that this city is still an important port for ocean going boats. Along the highway we had passed numerous large lumber mills where the wonderful old trees are being converted into beautiful lumber that is almost prohibitive in price when it reaches us in the Middle West, and we judged that the fur trade has had to divide honors at this port with the lumber business.

Eighteen miles below Astoria we came out upon "Trail's End," a circular abutment of the highway at the edge of the sea. We left our bus and made a run for the water, and you must know the sea was glad to greet us, for it came rushing to meet us so fast that we had to retreat; faster and faster it came until we feared we must turn away and run. Not wanting to take our eyes from the sea we kept backing away; on it rushed, the water lapped at our feet, and then it turned and left us. Not again

while we were there did it come as far up on the beach, nor had it for some time before; so why may we not feel that we were being personally greeted by old man Neptune himself? Our stay was so short that we did not have time to look at anything but the sea. We thought we were lucky to find a quick lunch counter with a door open toward the sea, and we didn't care a fig when some people in beautiful shore clothes went past and made fun of us; anyway they should have been looking the other way. We found that we might stay a little longer if we let the bus go without us and took a train back to Portland. So we stayed and shivered with the cold spray in our faces and wondered if we had the time and temerity to don bathing suits. While we wondered the time passed and we awoke to the fact that the train would soon be leaving. Most of the bathers were leaving the water to the gulls that were playing tag on the shore, so we judged everyone was going on our train, and we said a reluctant farewell, and boarding the train started back to Portland. We decided that we were fortunate in choosing the train rather than the bus, for we ran for miles along the edge of the water and for more miles over its surface. Altogether it was a trip long to be remembered, and we have filed it away in our memory box along with other delightful remembrances. It was growing dark when we reached Portland. It was raining. The next day was the Sabbath.

The good life is one inspired by love and guided by knowledge. Neither love without knowledge, nor knowledge without love can produce a good life. In the Middle Ages, when pestilence appeared in a country, holy men advised the population to assemble in churches and pray for deliverance; the result was that infection spread with extraordinary rapidity among the crowded masses of supplicants. This was an example of love without knowledge. The late war afforded an example of knowledge without love. In each case, the result was death on a large scale.—*Bertrand Russell.*

God made all people free moral agents, and endowed each individual with the right of choice in matters of religious concern. This sacred right should never be abridged.—*Liberty.*

## YOUNG PEOPLE'S WORK

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

### CHINA

Christian Endeavor Topic for Sabbath Day,  
November 28, 1925

#### DAILY READINGS

Sunday—Friendliness to poverty (1 John 3: 17-19)  
Monday—Helpful in famine (Gen. 41: 46-57)  
Tuesday—Friendly physicians (Acts 14: 8-14)  
Wednesday—Friendly instructors (Acts 8: 26-35)  
Thursday—Friendly in spite of persecution (Acts 16: 19-34)  
Friday—Friendly preaching (Matt. 10: 1-15)  
Sabbath Day—Topic: Victories of Christian friendliness in China (Acts 2: 38-47)

#### AMERICA'S FRIENDLINESS

"What now is our surest reliance in America against any unresolvable misunderstanding with China? It lies in the \$10,000,000, which out of sheer good will our government returned to China when the Boxer indemnity was paid. Hundreds of Chinese students supported by the interest of that fund are studying in America now, and in every intelligent Chinese mind there is a settled predisposition to trust America. . . . So few times in history has any nation done what America did for China, and so overwhelming is the response to such simple friendliness that the nations can not permanently be blind to the good sense, as well as the ethical nobility, of such a course."—*Harry Emerson Fosdick in "The Challenge of the Present Crisis."*

#### FRIENDLINESS IS NEEDED TODAY

"A word is necessary in regard to the missionaries who are needed in China under the new conditions that have arisen. In addition to possessing spiritual and intellectual qualifications, the missionary of today needs thoroughly to understand that his task is to assist the Chinese Church, and to be willing to help, not to boss, his Chinese fellow workers. We need, therefore, those who possess a broad and sympathetic heart and are able to form real friendship with the Chinese.

"We need those who can see and appreciate all that is good, and beautiful, and true, wherever it is found. We need those who are willing to learn, as well as to teach, and who are prepared to work with the Chinese, or even under them. We need those who have a real understanding of, and desire for international brotherhood, and the spirit of tolerance with those who differ from them. In a word, we need missionaries who are after the heart of God to 'Come over and help us.'"—*Dr. Cheng Ching-yi, in "China's Real Revolution," by Paul Hutchinson.*

#### TWO INSTANCES FROM OUR OWN MISSION

"During the year we have been compelled to part with our valuable co-worker, Dr. Sinclair, and have had the pleasure of welcoming Dr. Palmborg and Miss Helen Su back to the work. As Dr. Sinclair's departure and Dr. Palmborg's return were at almost the same time, the people of the community took this opportunity to show their very great appreciation of the work of the two women. They had a large and representative gathering at the Government Boys' School, with speeches, theatricals, and banners not a few. The new Auto-bus Company furnished transportation for all Shanghai guests. The roadway from the auto road to the hospital and on both sides of our compound had been paved as a mark of the donors' appreciation of Dr. Sinclair's work among them, and of their regret at her departure."—*Report of Liuho Medical Mission, 1923.*

"Soon after their return Dr. Palmborg and Dr. Crandall were asked by a sanitary commission from Nanking to take charge of sanitary work in the town. Although it seemed almost impossible to spare the time, they felt that they must do so even at the expense of their own work. So for a long time one of them spent much time on the streets supervising workmen while the other cared for the dispensary work. The people of the town seemed to appreciate it very much; and, as they were working along with others, they felt that they came into closer touch with the people in a friendly way than ever before. Some of the chief men of the town have expressed themselves as grateful and pleased that the doctors were willing to stay after the way they had been treated."—*Report of Liuho Mission, 1925.*



**A THOUGHT FOR THE QUIET HOUR**

LYLE CRANDALL

Let us try to make a practical application of this topic and answer the question, "What can our society do to show interest in China?" Among the many ways in which we can do this there are three which I wish to emphasize.

1. We can show our interest in China, and particularly our own mission there, by studying about that country. Study the characteristics of the Chinese people and learn their needs and desires. We should make a careful study of our China mission, learning its history and the work it is doing. This can be done in our mission study classes. We should have a personal interest in this field, for many of us have friends or relatives who are carrying on the work there.

2. We can show our interest in China by helping support the missionary work being done there. Our schools in Shanghai need new buildings in order to do more efficient work. We have often read in the RECORDER of this great need. Let us not simply read about it, but let us *do something* to help the missionaries get these buildings. Let us give some of our tithe money for this cause. Besides supporting our mission in a financial way, we can support it with our prayers. Pray for the workers and the work there.

3. We can show our interest in China by consecrating our service to that field. More workers are needed there. Who will say, "Here am I, Lord, send me"?

**INTERMEDIATE CHRISTIAN ENDEAVOR**

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, November 28, 1925

HOW CAN ALL INTERMEDIATES BE MISSIONARIES? MATT. 9: 35-38

**THE PURPOSE OF THIS MEETING**

A leader usually finds the missionary topic the hardest of all to conduct, in the average society. For that reason he needs to give most careful preparation to these topics. Let me urge every one of you intermediates, whether you are to lead, to offer testimony, or prayer, or even to lead the singing, that you try to make this a good meeting. For a society that is awake to missionary needs is apt to be a success in every way. And

so the first purpose of this meeting, as well as of every missionary meeting, is to get young people to be missionaries in their hearts.

**THEN NOTHING CAN STOP THEM**

They must be missionaries by their actions. When Jesus started out with his work, he first applied to himself the words of Isaiah, "The Spirit of the Lord is upon me because he hath anointed me to preach good tidings to the poor." After he became filled with that Spirit, he couldn't keep from preaching.

How many of you, young people of the Intermediate societies, are feeling that urge within you to devote your talents and your lives to the service of God and humanity? As you yield to such promptings, you shall more and more feel the helping influence of the Holy Spirit.

**FOUR YOUNG MEN FROM MILTON**

The Spirit called them this summer to go out as a quartet and do evangelistic work. They went, and they had some success. But I imagine the best result of all was the good influence upon the lives of the young men themselves. The urging of the Spirit was heeded. Their desire to preach the gospel through song and testimony was satisfied. They were becoming missionaries, and so are we all when we give our testimony for Christ, in public meeting, in private conversation, or in secret prayer.

**WHAT CAN INTERMEDIATES DO?**

First of all, do not despise the little things. Get the vision to see that every little task of your society, from the humblest place on a committee up to the office of president, offers an opportunity to do missionary work. Sending flowers to the sick, giving the message of song, instructing and encouraging other members of your society—these are missionary tasks of the greatest importance; and when they are learned, then it will be easier to reach others outside the society with the gospel message, until the whole world becomes your missionary field.

**JUNIOR WORK**

ELISABETH KENYON

Junior Christian Endeavor Superintendent

**SUGGESTIONS FOR NOVEMBER 28**

Subject: Good Homes (Second lesson on Better Americans).

Aim: To help the juniors realize (1) the

**A LETTER FROM THE QUIET HOUR SUPERINTENDENT**

DEAR ENDEAVORERS:

According to the Senior Christian Endeavor Statistical Report of the Young People's Board, June 30, 1925, there were 657 active members as compared with 192 Comrades of the Quiet Hour. Not all of the Quiet Hour Comrades are active members of societies. What does this low per cent mean to you? How would it be for each comrade to try to enroll another comrade before June 30, 1926?

**QUIET HOUR GOAL**

- I. Same goal as 1924-1925, plus item II.
- II. New members (1925-1926).

a. Explanation of meaning of Quiet Hour to each new member, either by word of mouth or by printed or written matter.

b. Each new active member a Quiet Hour Comrade.

EACH COMRADE ENROLL AT LEAST ONE NEW COMRADE

(Information: Question—How can I become a Quiet Hour Comrade? Answer—Send your name and address and the church to which you belong, with a stamp to cover postage, to Rev. Francis E. Clark, 41 Mt. Vernon Street, Boston, Mass., and your name will be enrolled and a covenant card will be duly sent you to sign and keep. It is suggested that the society Quiet Hour superintendent send to the above address—Rev. F. C. Clark, etc., a list of those who desire to become "Comrades.")

Yours for continued conscientious Quiet Hour Work,  
HURLEY S. WARREN.

**YOUNG PEOPLE'S HOUR AT THE NORTH-WESTERN ASSOCIATION**

The young people's hour at the Northwestern Association occurred on Sunday afternoon, September 27.

Mrs. Ruby C. Babcock gave the theme of the meeting, "Be ye doers of the word and not hearers only," and read 1 Timothy 4: 12-16.

After a violin solo by Mrs. Baldrige, the following symposium was given.

**HOW CAN YOUNG PEOPLE BE DOERS OF THE WORD:**

In the Denomination?—Rev. W. D. Burdick.

In the Church?—Mrs. Talva Sanford Wulf, read by Miss Esther Loofboro.

In the Sabbath School?—Rev. E. M. Holston.

qualities that make a good home; (2) the influence of such a home on the community and nation; (3) how the Christian Church helps to make a home life what it should be.

Devotionals: song, "Home, Sweet Home"; scripture lesson, Isaiah 12:1-6; sentence prayers; song, "God of Our Fathers, Whose Almighty Hand."

**Study of the lesson:**

1. Let the juniors read the lists of things in their homes that they most enjoy and that give them the greatest help. Write them on the board as they are read (food, clothing, shelter, good books, games, care in sickness, mother's advice). Do expensive luxuries make a good home? What is a good home? What things count most for happiness and usefulness?

2. Look up the information in advance and be ready to tell the juniors stories about the home life of Abraham Lincoln, Theodore Roosevelt, and Jesus. (One of the juniors might read the one on the Children's Page about Theodore Roosevelt.) These stories illustrate the home life of a great national leader in very humble circumstances; of another from a home of wealth in a great city; and the one of Jesus of Nazareth.

3. Discussion: Compare these homes. In what ways are they alike? How different? What things help to make the kind of homes where boys and girls are likely to grow up into good citizens? What has the Church to do with the making of such homes? What qualities of a good home do we find in Jesus' teachings? (Matthew 5: 7-9; Luke 6: 31; Matthew 6: 19-21; Luke 9: 23; 10: 27, 28; Matthew 19: 14; Mark 10: 42-45.) What effect would it have if these were practiced in every home?

**Notebook and Poster work:**

Title of page: "Things that Make the Right Kind of Homes." These may be written or illustrated with pictures. Use same heading for the posters.

Next Assignment: Be ready to tell about homes about which the juniors know, which lack the advantages they have been studying, and give suggestions of ways in which the juniors might help them. Allow no names to be given unless the superintendent is told confidentially.

Ashaway, R. I.



For Missions (General)?—Ralph Brooks, read by Francis Ling.

For China?—Miss Mabel West.  
For Our New Foreign Fields?—Rev. W. L. Burdick.

For Home Missions?—Rev. W. L. Greene.  
As Lone Sabbath Keepers?—Miss Vivian Hill, read by Miss Esther Ling.

After a song and prayer service, Mrs. Ruby C. Babcock told something of the work of the Young People's Board and gave opportunity for open discussion of the problems presented.

The meeting was closed by repeating the Mizpah benediction.

#### AN EVENING IN DODGE CENTER

Returning from the Northwestern Association, it was the privilege of the young people's editor to make a short visit at Dodge Center, Minn. Although Pastor and Mrs. Holston had reached home only the night before, they had, by noon on the day I arrived, made arrangements for a supper and evening meeting of the endeavorers, at the parsonage. In spite of a terrific rain all the members of the society but one were present. It was a great pleasure to all to have Rev. H. C. Van Horn, a former pastor of the church, at the meeting. Everyone enjoyed the splendid supper served by Mrs. Holston, assisted by Mrs. Zalia Wells, and appreciated the social opportunity which it afforded. After the supper the work of the Young People's Board was presented and discussed, and Mr. Van Horn gave a brief report of the young people's programs at Conference.

R. C. B.

### HOW CAN YOUNG PEOPLE BE DOERS OF THE WORD IN MISSIONS?

RALPH L. BROOKS

(Paper read at the Young People's Hour of the Northwestern Association)

It is needless to say that I had much rather be there than to try to send this paper, but I am glad of this chance to say that my prayers are for the success of the meetings and for the great good that those present will receive.

It is my hope that this attempt to answer the question given me: "How can Seventh Day Baptists be Doers of the Word in Missions?" will be of some aid in the Master's work.

When we think of missions, the passage that comes to our minds is Matthew 28: 19

—"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." But we say that we can not go; we lack the education; our health would not permit; our folks are dependent on us, and many other reasons; and then sit back saying that we can have no part. It would, indeed, be wonderful if all of us could go to some foreign land to tell them of Christ, but even the thought of it is impossible. So it is my desire through the rest of the paper to show ways in which we who can not go have a part in the work.

I believe that we will find in Romans that it says words to this effect, How can they hear the Word unless they have preachers and how can they have preachers unless we send them? Our part is to send them and then support them.

We are very apt to believe that what little we can give will be of no help, but it is the small amounts that add up in the end, and that is one of the easiest ways we can have a part in sending them.

I wonder how many of you ever think of the missionaries on the foreign fields? Do you think they ever get lonesome and long for letters from the homeland? How would it be if you were in China, Japan, Australia, or any other of the foreign fields; would you appreciate letters from the various ones? If you would, then write to some of our missionaries and tell them of your interest; tell them of this series of meetings, of your church work and even of your everyday life. It will be of help both to you and to them. Paul carried on a large part of his missionary work through letters, and a great deal has been accomplished in our own denomination by correspondence.

One way I have found helpful in creating an interest in our Christian Endeavor and in making our missionary meetings more interesting is to have letters from various missionaries to read at these meetings. In addition to the regular topic have some one look up and give all the information possible about one of our mission fields, the workers, and the people among whom they are working.

Time does not permit me to go into detail giving plans, but this would not be complete if the foreign mission work that is needed at home were not mentioned. We are too apt to look down upon our brothers

of another land and, because they do not speak the language as well as we, to shun them. To the ones who would like a part in the work but can not go, there is a chance and one worth while. They are more easily won than many who have always lived within our realms.

There is still another way that we can all take a part—a way that is open to all and one that availeth much; that is prayer. Who among us can not ask God to help those who have dedicated their lives to his work? Are we not too apt to forget them in our prayers, both at home and in our meetings? Let us in the future think of them more and ask God to help them and give them strength.

More things are wrought by prayer  
Than this world dreams of;  
Wherefore, let thy voice rise as a fountain  
Day and night,  
For what are men better than sheep or goats  
If, knowing God, they pray not,  
Both for themselves and those who call them  
friend.

### YOUNG PEOPLE'S HOUR AT QUARTERLY MEETING

(Program of the Young People's Hour at the Quarterly Meeting of the Southern Wisconsin and Chicago Churches, Milton, Wis., October, 24, 1925.)

THEME: SHARING THE CHRISTIAN MESSAGE

Miss Dorothy Whitford, presiding  
Devotionals J. Paul Green  
Through Our Lives Leland Burdick  
Through Our Personal Conversation  
Miss Elizabeth Johnson  
Special Music—Quartet composed of Paul Green,  
Carroll Hill, Paul Ewing, and Paul Davis.  
Through Public Testimony Miss Doris Robbins  
The World's Need of the Message  
August Johansen  
Summary Rev. A. E. Witter

### SHARING THE CHRISTIAN MESSAGE THROUGH OUR PERSONAL CONVERSATION

ELIZABETH JOHNSON

"Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright I will shew the salvation of God."

How shall we order our conversation aright? Paul gives the answer in Philip-  
pians, "Only let your conversation be as it becometh the gospel of Christ."

I fear that often little good can come from merely uttering these passages from the Bible, apt and full of truth as they may

be. Because we have heard so much, they cease to have much meaning. A truth needs to be stated in a new, startling way, in order to shake us out of our habits of mental laziness, to meet our requirements for the novel. Yet how novel some of the Christian principles might be if put into practice! That is why I sometimes wish I might open the Bible and read it as a strange book. What an experience that would be!

Yet we would not miss the experience of being brought up in our homes on the matchless literature of our Bible. We love its beautifully sounding phrases, its lofty sentiment. But is there danger of thinking too much of the sound of the passages, and not enough of the thought?

Probably there is no chapter in the Bible that is more familiar to us than the Love Chapter—"Though I speak with the tongues of men and of angels, and have not love

Did you ever hear anyone say:  
"I won't stand for it any longer." Love suffereth long.

"She always has all the good things coming her way." Love envieth not.

"Just give me a chance, and I'll show him." Love vaunteth not itself.

"That isn't fair!" Seeketh not her own.  
"I was so mad . . . ." Is not easily provoked.

"Please don't repeat this; I don't know whether I should say it or not, but you know they say that he . . . ." Thinketh no evil.

Where is love, its presence or absence, better shown than in our conversation?

Few of us young people, I think, possess the ability and wisdom, the courage and tact, to win converts to Christ by direct means. But does our duty end there?

I think it is only when we reach the age that we go away to college, that we begin to appreciate our homes. When we must be away from home for nine long months, or for two or three years, the little, common events of home life, the associations with brothers and sisters, and parents and friends, the conversations around the breakfast table, the flowers that bloomed in the yard, the walls and the furniture, often battered by our childish quarrels and combats, even the dish pan and the lawn mower, take on a new and dearer meaning.

We who have been brought up in Christian homes, have lived in Christian commu-



nities among others of our faith, have always been surrounded by refining and bettering influences fail to realize the conditions that exist in the world, conditions that will perhaps appall us when we meet them—the countless homes where the Bible is never opened, where prayer is never made; people who may live fairly moral lives, but are absolutely ignorant of Christianity; people who sneer at churches, who scoff when religion is mentioned. Their attitude is illustrated in the remark of a young man who said to a girl who was expressing her disapproval of some practice, "You're not religious, are you?"

That is why I sometimes think it would be easier to speak of religion among the heathen, than in Christian America.

When we are among such people, are we going to go around ashamed or afraid of our Christianity? Will we hide it so carefully that they will not guess its existence? I fear that in a short time our neglected religion would cease to be much of a force in our lives; it would no longer have much influence upon our conduct, and we would lose all that distinguishes us from others who have not known Christ.

Can the musician neglect practicing for any length of time without serious loss? Can the Christian neglect practicing his religion? The musician must be constantly giving himself to others, and this is no less true of the Christian. Our convictions are weak and useless if they do not demand expression.

Shall we be afraid to let our light shine before men? Let us pray that we may have the courage to stand like Paul, in the midst of evil, and say, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth."

Clarkston, Wash.

"America seeks no earthly empire built on blood and force. No ambition, no temptation lures her to thought of foreign dominions.

"The legions which she sends forth are armed not with the sword but with the Cross. The higher state to which she seeks the allegiance of all mankind is not of human but of divine origin. She cherishes no purpose save to merit the favor of Almighty God."—President Coolidge.

### HOME NEWS

MIDDLE ISLAND.—Just a few jots from the parson's diary:

Wednesday, August 5—Spent the day packing goods, clearing up around the place in general, and hoeing flowers and cucumbers. Had a very pleasant surprise. Hurley, Mabelle, Flora, and Nellie came over from Salem to take supper and celebrate my seventieth birthday.

Sabbath, August 8—Coming around in front of parsonage found Mrs. Randolph and George Kelley talking rather confidentially. I heard George say, "Don't let a soul know it." Mrs. R. answered, "No, indeed." Said I, "S-s-s-s-h, Aunt Rhoda is coming." The subject of conversation suddenly changed. As George passed on Aunt Rhoda inquired, "What was George after?" Mrs. R. answered, "I can't tell." (?)

Sunday, August 9—Mother has chased back and forth all the forenoon, between parsonage, flower garden and church house, careful all the while that no one should suspect anything unusual. At 1 p. m. sharp, George appeared with Miss Goldie Blake; and on quietly entering the church house they were pleasantly greeted by the large family dog, familiarly known as "Laddie Boy," by Mrs. Randolph and Mrs. Tressie McClain as witnesses, the parson, and a profusion of flowers. "All went merry as a marriage bell."

Tuesday, September 8—Busy day gathering sugar corn and corn beans. Noticed Goldie and George's sister, Silva, called at parsonage. On turning corner by cellar house met Goldie face-to-face. She smiled. How could I do otherwise? She solicited the parson's presence at home the next night at eight o'clock sharp. A very dear friend of hers wished my services.

Wednesday, September 9—A busy day getting the parsonage parlor ready for company. The litter of packing, the confusion of "moving times," and other irregularities had to be overcome some way. Flowers and drapery covered a multitude of distressing affairs. But eight p. m. brought George and Goldie as best man and matron, Silva as bride, and Blake Nicholson as bridegroom. The only other witness and helper present was our dear little Edith, younger sister of George and Silva.

Look later for other "jots."

G. H. F. R.

## CHILDREN'S PAGE

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

### GOOD HOMES

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Tople for Sabbath Day,  
November 28, 1925

SCRIPTURE LESSON—ISAIAH 12: 1-6

Theodore Roosevelt was born in a wealthy home in New York City. Theodore, his brother, and two sisters were brought up, however, to live very simply. He was not a strong boy and would spend his time in reading while other boys were playing. In the summer his family spent the time at some country place. Here Theodore spent most of his time in the open, making collections of stones, objects of nature, mice, toads, etc.

Theodore's father put a small gymnasium in his home so that Theodore might grow strong in body. He was fond of reading of knights and heroes and wanted to be like them, so he spent much time trying to make his body well and strong.

Theodore Roosevelt once in writing about his father wrote: "My father was the best man I ever knew. He combined strength and courage with gentleness, tenderness and great unselfishness. He would not tolerate in us children selfishness or cruelty, idleness, cowardice, or untruthfulness. As we grew older, he made us understand that the same standard of clean living was demanded for the boys as for the girls; that what was wrong in a woman could not be right in a man. With great love and patience and the most understanding sympathy and consideration he combined insistence on discipline. He never physically punished me, but he was the only man of whom I was ever really afraid."

Roosevelt had every possible advantage of an education. He studied by himself and with a tutor and entered Harvard College. Here he further developed his great love for natural science.

After he was married and had a home of his own, he brought up his children as he himself had been trained. "He was always their playmate and boon companion, whether they were toddling infants or growing school-

boys or youths standing at the threshold of life. Their games were his games, their joys those of his own heart. He was ready to romp with them in the old barn at Sagamore Hill, play 'tickley' at bedtime, join in their pillow fights, or play hide-and-seek with them either at Sagamore Hill or in the White House."

(Extracts from "The Home Life of Theodore Roosevelt" in *Better Americans, Number Three.*)

Ashaway, R. I.

### THINK OF IT

I'm glad I am American  
When Thanksgiving day draws near.  
For what do China's children do  
Along that time of year?  
No cousins can come in to play,  
No turkey brown and fat,  
But just a bowl of rice and tea;  
What do you think of that?

—Anne M. Halladay.

### PRUE'S THANKSGIVING

Prue had the old geography on her lap and stubby pencil in her hand.

"Now what? 'Nother poem?" Phil demanded, coming up suddenly.

Prue hesitated. "N-no, and it isn't a bit like what I wrote about the circus we had in the barn. This is serious, truly, and I'm afraid you'll laugh."

"No, I won't. Come on, I'm the only twin brother you've got. Tell me," Phil coaxed.

"Well, then, you know mama likes to have me write out things just as they come into my head and give them to her, and everything is so lovely this morning I just feel so happy, I'm writing a—a sort of psalm to give to mama for her birthday tomorrow."

"A psalm? I didn't know anybody wrote them except in the Bible. Lemme see."

Prue kept the half sheet of paper covered. "Don't you remember Mr. Longfellow's 'Psalm of Life' we read in school? Mine doesn't rhyme—it's more the way they are in the Bible. It isn't done, but I will read it to you if you won't interrupt. I thought about it when I was praying this morning," the soft hesitating voice began:

"I will praise the Lord for this beautiful world, for the grass and the trees and the flowers all so fresh and shiny after the rain he sent; and for the birds that are not afraid to come close to the house and sing to us.



Yea, I do thank him for the dear robins that built their nest on the pillar of our porch.

"I will praise the Lord because I have a good home, and because he let me be a twin, so I always have somebody to do pleasant things with and not get lonesome like Alice Hoyt, that hasn't any brother or sister. And I am glad and thankful every day that I have such a dear, dear mother, and I wish that she may have many happy birthdays. May her days be long in the land!"

"That's as far as I got," Prue finished. Phil thumped her blue dimity shoulder approvingly.

"Prue, I don't see how you ever did it. I'm sorry I said you were stupid last night when you couldn't get the hang of that example. Why, this makes me feel—I don't know—as if I was in church. Now, you put something in about papa, won't you?"

"Of course." Prue carefully wrote a few lines more, Phil watching every stroke.

"I praise the Lord for his goodness in giving me the best father that ever was. I will sing of the goodness of the Lord and be thankful unto him and try to serve him. Amen."

And of all the birthday gifts, mama declared that her little daughter's psalm of Thanksgiving pleased her most.—*J. C. G., in Junior Builders.*

### BE CONTENTED

Ted's cousin came to spend part of the summer with him. Ted thought he was queer because he was always wishing for something different.

One day he was out in the yard looking over into Katie's yard.

"I wish I had a dog like Katie's," he said. "I like my own dog best," replied Ted. "My dog can do tricks, and he loves me and goes everywhere with me."

Another time his cousin said, "I wish my father took me out riding every day like Danny's father does."

"I like the way my father does best," answered Ted. "He takes us for walks in the woods and tells us about all the birds and flowers. And before we go to bed, he tells us stories about when he was a boy."

"Frank is going to have ice cream for supper. I wish we were going to have ice cream," sighed the cousin, as the two boys came home from playing at Frank's house.

"We're going to have strawberry shortcake, and I like that," said Ted.

Which boy do you think was the happier, the one who was always wishing for what others had, or the one who looked at what he had and enjoyed it?—*Selected.*

### LETTER FROM THE COLORADO FIELD

(Continued from page 591)

#### EXPENSES

Because of the long distances traveled in order to do the work, and because of so much wet weather and bad roads encountered, field expenses for the three months have necessarily been higher than heretofore. I keep a strict itemized account of all. They have gone beyond and exceeded the allowance made me by the board by \$215.01. This I have paid out of my own pocket as a contribution to denominational building in Colorado.

#### CONCLUSION

Weak and unworthy do we feel. So great is the need; so much effort put forth; and so little accomplished! Would that we might see a dozen churches organized, built up, made strong in Colorado within the next year. Thanks be unto God, our lines have been extended in this state a little during the past summer. Three new members for our Boulder Church from Lincoln County, one hundred sixty miles southeast of us; two members from Moffat County, two hundred fifty miles northwest of us; two members from Elbert County one hundred thirty miles southeast of us; four of these, converts to the Sabbath.

Sincerely yours,

D. BURDETT COON.

1946 Walnut Street,  
Boulder, Colo.,  
October 15, 1925.

Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfect communion between my soul and God.—*J. H. Jorrett.*

## Lone Sabbath Keeper's Page

### ABUNDANCES—A BIBLE STUDY

#### II

MARY E. FILLYAW

It was in Elijah's heart that "a sound of abundance of rain" was heard, for there was not a cloud in sight until his servant had gone "the seventh time." And so it may be with us. If we open our hearts while we read our Bibles we may hear "a sound of abundance of rain"; and, if we look toward heaven each of the six working days, we may look for "showers of blessing" on the seventh day.

Sometimes there is an "abundance" of sacrifices of one sort or another, big sacrifices and little ones. Those who give a little from "the abundance of their riches" make little sacrifices while those who, out of "deep poverty" give a little, make big sacrifices, yet those very ones are the ones that have "abundance of joy," because their hearts are perfect like the hearts of those who, in King David's time, "rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." And so it would be with our leaders today if they could see by the abundance of our joy that we were giving, both liberally and willingly with perfect hearts.

But those who put their "trust in the abundance of their riches" are liable to see the time when that very abundance will rob them of their "sleep" while "great trials of affliction and deep poverty" have no power to lessen the liberality of the perfect-hearted ones.

Must Seventh Day Baptists become afflicted and poverty-stricken before they respond to Caleb's call to "go up at once and possess the land" while "we are well able to do it"?

If, as the French say, "Wealth brings pride, pride brings war, war brings poverty, poverty brings humility, humility brings peace, peace brings wealth, wealth brings pride, pride brings war," and so on and on, with ever widening circles until Christians learn that "pride" is not a fruit of the Spirit, but is a firebrand from "Tophet," which

says the prophet Isaiah, "is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." A Webster may tell us of a kind of pride which often masquerades as "pardonable pride," "righteous pride," "justifiable pride," and several other noble kinds of pride; but the Bible tears off all these masks and shows us pride as it stands barefaced before the judgment seat of God. Pride is not a thing to be tampered with, but to be cast out and trampled to death. The task may be hard, the hardest ever tackled by human being, but it must be driven out before we can sing from our hearts, "And pour contempt on all my pride." There is not a mother in all the land who can teach her children to be truly humble, who is in the habit of saying, "I am proud of my children," or "I am proud of my home," or using any such expression.

An "abundance of idleness" with "pride and fullness of bread" was the iniquity of that locality to the right of Jerusalem and designated as Jerusalem's sister Sodom. So to be proud, to eat more than is needed, and to be idle is to partake of the iniquity of those Sodomites. And Jerusalem by her exceeding wickedness justified her two wicked sisters, Samaria on her left hand and Sodom on her right hand. And when her cup of iniquity was filled Jerusalem was captured and many of her costly residences burned, while the temple was ransacked and then demolished, which occurred at the end of the four hundred ninety years of Sabbath breaking, and at the beginning of the seventy years during which the land rested and enjoyed "her Sabbaths." And the synagogues, those ancient Sabbath school buildings, were all "burned up." They were to the people what our Sabbath school rooms are to us. In them little children were instructed in the law of the Lord. The children were classed according to age, and the twelve year class was the graduating class, and the brightest boy in that class was appointed Bible reader and held that office during his lifetime; so that whenever he visited, he was liable to be invited to read the Scripture lesson for the day and sometimes to deliver the sermon. And calling those buildings "the synagogues of God" was placing a high

(Continued on page 607)



# A COMPARISON

LOIS R. FAY

A widely circulated weekly publication, issue of August 8, 1925, in a two-page article, printed these comments on Sunday observance:

The Christian Sunday, is it passing? The first day of the week is a day of rest in some countries, a day of unrest in others.

The apostle, Paul, at the beginning of Gentile Christianity, very strictly laid down that the Jewish Sabbath law was not binding upon Christians.

The apostles' writings have made it clear that the Christian Sunday should be observed as a memorial feast of the creation as well as the resurrection of Jesus.

The epistle of Barnabas about A. D. 115, says, "We keep the eighth day with joyfulness, the day on which Jesus rose from the dead."

Ignatius, A. D. 101 . . . . said: "Those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day, on which also our life has sprung by him, and by his death."

All [the church fathers] witness that a general observance of the first day of the week, as the Lord's day, commonly called Sunday, was well established when Constantine's edict was passed in A. D. 321.

In this comparison, perhaps the reader can trace the development of Sunday observance and priestcraft, at the same time, without divine sanction for either one. Anyone wishing to become better acquainted with the facts briefly touched in this comparison, should consult a copy of "The Apostolic Fathers," a collection of early epistles edited by the now deceased J. B. Lightfoot, published by the Macmillan Co., St. Martins, London.

The fact is, Sunday as a day of rest is passing. The subconscious mind of humanity realizes there is no divine sanction for resting on the first day of the week. Influenced to a considerable extent by this realization, a great many people individually and collectively are acquiring an abandonment of rest, both of body and of mind, on the first day of the week, but some, who love to do their Creator's will, rest on the seventh day.

The apostle, Paul, did not do this: the epistles that bear his name do not mention the Sabbath law.

None of the apostles mentioned the Christian Sunday. The idea of a "feast" in commemoration of either the creation or the resurrection is utterly foreign to both Christ and his apostles. The teaching of the apostle, Paul, in regard to a memorial of the resurrection was: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:4.

This so-called epistle of Barnabas contains features that indicate it was not written by Barnabas of the Bible, features that make it of doubtful value as a guide in spiritual growth.

Ignatius also said, "Plainly therefore we ought to regard the bishop as the Lord himself."

"For when ye are obedient to the bishop as to Jesus Christ, it is evident to me ye are living not after men but after Jesus Christ."

"He that doeth aught without the bishop, and presbytery, and deacons, this man is not clean in his conscience."

"Now the Lord forgiveth all men when they repent, if repenting they return to the Lord and to the council of the bishop."

Not all. The record of the martyrdom of Polycarp, probably written about A. D. 155, bears witness that the seventh day was observed by the martyr and his friends.

## ABUNDANCES—A BIBLE STUDY

(Continued from page 605)

estimate on Sabbath school work. It is the estimate of an inspired writer of one of the psalms. If "the prayer meeting is an index of the church's spiritual standing," the Sabbath school is "the honor roll," for it contains the names of all who are specially interested in its work, whether teacher, pupil, or visitor.

## THE BUSINESS OFFICE

It may be of interest to readers of the RECORDER to have a report of the business that passed through the Publishing House during October. July, August, and September showed a small gain over the corresponding months last year, although the volume of work was not sufficient to keep the shop busy, as is always the case during these three months.

Work in October, however, came on with a rush. The last two weeks were so full that it was impossible to get all our work out on schedule. The SABBATH RECORDER has been printed on the Kelly press the past two issues so as to release the big Cottrell cylinder press for other work. And we hope our readers will bear with us when the RECORDER is delayed as it was last week, because you will know that we are making every effort to mail it out each Monday on regular schedule.

Publications other than our own that we printed during October are: the High School Oracle, 32 pages and cover, 600 copies; the Messenger, 16 pages and cover, 500 copies; the Voice, 24 pages and cover in colors, 800 copies, printed for the National Butchers' and Packers' Association, New York; the Plaza Music Magazine, 9,000 copies; the Drive Shaft, a house organ for the Spicer Manufacturing Corporation, 16 pages, 1,800 copies. The New Jersey Baptist Bulletin, 7,000 copies, was also published, but the press work was done outside our shop, as we had more than we could take care of.

In addition to these regular publications for others we print church bulletins, or weekly calendars, for six Plainfield churches and one Newark church. And the big press is now running on a book of 384 pages, 5,000 copies, which will take three solid weeks of press time.

In the meanwhile the small presses have

had a steady stream of smaller work so that all departments were kept busy during October.

And why are we interested at all in this commercial or "outside" work, when we are a "denominational" publishing house? For one reason only: it helps to reduce the cost per hour for each operation, and our own publications benefit thereby.

## "THUS SPEAKETH CHRIST"

In an ancient cathedral of Germany, "travelers tell us" there is an old stone with the following carved upon it:

Thus speaketh Christ our Lord to us:  
Ye call me Master and obey me not;  
Ye call me Light and see me not;  
Ye call me Way and walk me not;  
Ye call me Life and desire me not;  
Ye call me Wise and follow me not;  
Ye call me Fair and love me not;  
Ye call me Rich and ask me not;  
Ye call me Eternal and seek me not;  
Ye call me Gracious and trust me not;  
Ye call me Mighty and honor me not;  
Ye call me Just and fear me not.  
If I condemn you, blame me not.

Sabbath School. Lesson IX.—Nov. 23, 1925

PAUL BEFORE AGRIPPA. Acts 25: 1—26: 32

Golden Text.—"I was not disobedient unto the heavenly vision." Acts 26: 19.

### DAILY READINGS

Nov. 22—Paul Summoned before Festus. Acts 25: 1-12.

Nov. 23—Festus Confers with Agrippa. Acts 25: 13-22.

Nov. 24—Paul's Defense before Agrippa. Acts 26: 1-11.

Nov. 25—Paul's Defense before Agrippa. Acts 26: 12-23.

Nov. 26—Agrippa Declares Paul Innocent. Acts 26: 24-32.

Nov. 27—Pilate Declares Jesus Innocent. Luke 23: 13-23.

Nov. 28—A Prayer for Deliverance. Psalm 43: 1-5.

(For Lesson Notes, see *Helping Hand*)

The purest lives I have known have not been those carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been wrought into the means of a grandly elevated faith and life.—F. F. Ware.



## MARRIAGES

**PERRY-ROWLEY.**—At the parsonage in Little Genesee, N. Y., by Rev. G. D. Hargis, on October 8, 1925, Mr. William Arthur Perry of Little Genesee, N. Y., and Cecil Rowley of Olean, N. Y. G. D. H.

## DEATHS

**BURCH.**—A. Eslee Burch, eldest son of J. Henry, and Phebe Hinckley Burch, was born near Leonardsville, N. Y., March 24, 1839, and died October 21, 1925, aged 86 years, 6 months and 27 days.

He was a soldier of the Civil War, serving in Co. A, First New York Light Artillery. He leaves a widow, a son, Clinton, and two daughters, Lois and Charlotte (Mrs. Rowland Hughes). Funeral services were conducted by Rev. F. E. Peterson, and interment made in the Brookfield cemetery. F. E. P.

**STILLMAN.**—Elizabeth M. Coon, daughter of Daniel, and Martha Coon, was born at West Edmeston, N. Y., March 16, 1838, and died in Leonardsville, N. Y., October 5, 1925, aged 87 years, 6 months, and 19 days.

In 1854 she was married to Le Roy Maxson, who died in 1901. To them was born one daughter, Ora, who passed away in 1892. In 1905 she was married to Stennet Stillman, who died some ten years ago. She was baptized and united with the West Edmeston Church in early life, later removing her membership to the Leonardsville Church. She was a woman of generous spirit and nobility of character, given to hospitality, the care of the sick, and the support of her church and denominational interests.

Funeral services were conducted by her pastor, and interment at West Edmeston. F. E. P.

When New York City labor men failed in their first attempt to provide themselves with better homes at lower rents, John D. Rockefeller, Jr., took over the enterprise which was under way in the Bronx, and he will carry it to completion exactly as the unions had planned. Here is another example of a sense of responsibility by a man of large wealth for the welfare of his fellowman, together with a sense of his own stewardship, which scarcely can fail of a far-reaching effect.—*The Continent.*

## THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
Per Year . . . . . \$2.50  
Six Months . . . . . 1.25  
Per Month . . . . . .25  
Per Copy . . . . . .05

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The genuine Christian today, with mountain-like faith in his heart, faces the facts, takes a tighter grip on eternal truth and, with an indomitable courage, lives in the midst of folks as he finds them, seeking to transform individual lives and social conditions by the full-orbed gospel of Jesus Christ.

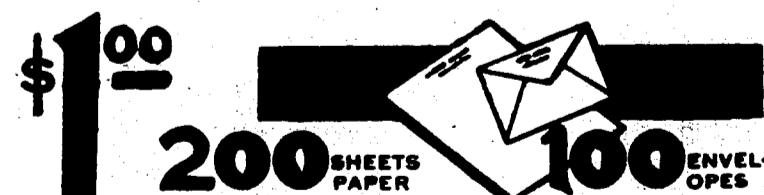
For the most part, as churches, we are simply playing at religious education. The teaching ministry of the church must expand itself into the days of the week, with hours given to religious instruction through its enriched church school.—*Edward Raffety.*

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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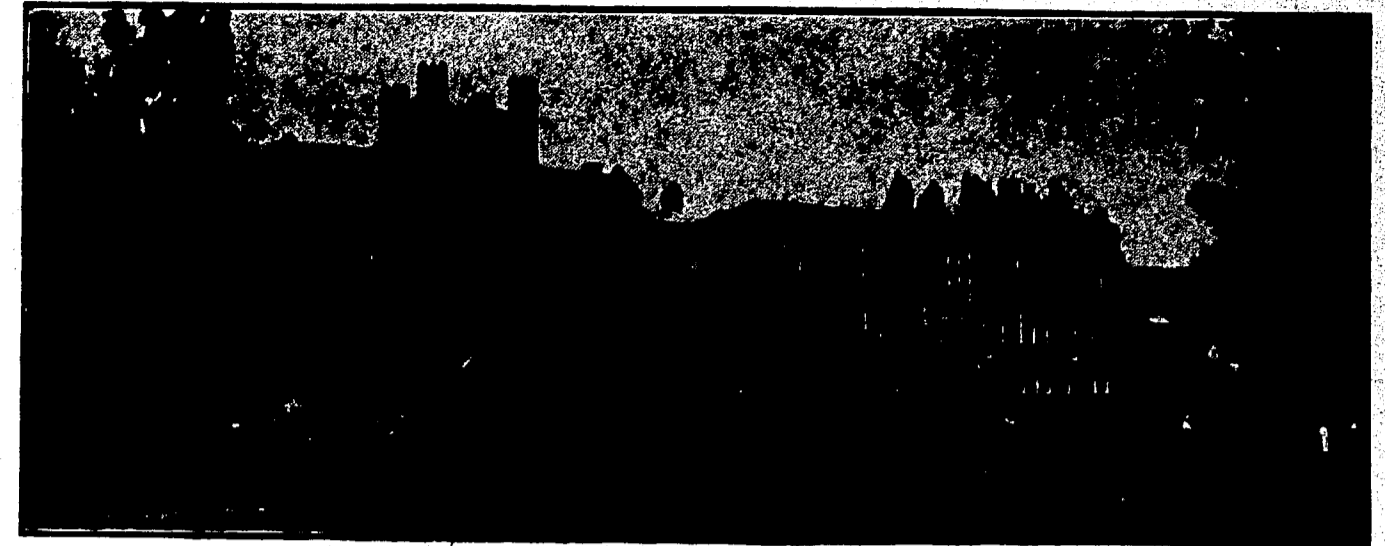
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## NOVEMBER

With its quiet vales and smoky heights,  
With its cooler days and cooler nights;  
A lingering warmth in the Autumn sun,  
And a breath of frost when the day is done:  
This is November.

With its naked trees and meadows sear,  
With a homesick feeling, strange but dear,  
With a longing gaze into hazy skies,  
And a thought for life that never dies:  
This is November.

Ahva J. C. Bond.

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