Why Not Make
The
Denominational
Building
one of your
New Year's
Resolutions

F. J. HUBBARD, Treas.,
PLAINFIELD, N. J.
The Seventh Day Baptist Directory

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 28, 1924.

President-Dr. George W. Post, Jr., 4138 Washington Ave., Brooklyn, N. Y.

First Vice-President—Rev. Samuel R. Wheeler, 231 Broadway, New York, N. Y.

Second Vice-President—Frank E. Peterson, Lebanon, N. Y.

Treasurer—H. M. Maxson, Plainfield, N. J.

Further information may be obtained from the General Conference, Battle Creek, Mich., or from the Treasurer at Milton, Wis.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1925—Alva L. Davis, Ashaway, R. I.; J. D. Slagle, Brownsville, Ill.; V. B. Van Inglis, Milton, Wis.


AMERICAN SABBATH SOCIETY


Recording Secretary—Rev. Arthur L. Titcomb, Plainfield, N. J.

Assistant Recording Secretary—Mr. E. J. Hub bard, Plainfield, N. J.

Corresponding Secretary—Rev. W. L. Burdick, Whittier, Calif.


American Sabbath School Union

President—Rev. Samuel R. Wheeler, 231 Broadway, New York, N. Y.

Recording Secretary—Mr. F. R. T. Emery, Milton, Wis.

Corresponding Secretary—Rev. W. L. Burdick, Whittier, Calif.

Treasurer—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

American Baptist Missionary Society

President—Rev. Corliss L. F. Randolph, Washington, D. C.

Recording Secretary—Mr. Arthur L. Titcomb, Plainfield, N. J.

Assistant Secretary—Mr. A. C. Will, Battle Creek, Mich.

Secretary—Mrs. H. M. Maxson, Plainfield, N. J.

Treasurer—Rev. L. L. K. Burdick, Whittier, Calif.

General Conference—Rev. W. L. Burdick, Plainfield, N. J.

Intermediate Secretary—Rev. W. L. Burdick, Whittier, Calif.

Treasurer—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

SABBATH SCHOOL UNION


Recording Secretary—Rev. A. Lovelie Burdick, Jamesville, N. Y.

General Secretary—Mr. Arthur L. Titcomb, Plainfield, N. J.

Treasurer—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

SEVENTH DAY BAPTIST MISSOURI CONFERENCE

President—Rev. J. W. Craft, Decorah, Iowa.

Recording Secretary—Rev. A. L. Babcock, Milton, Wis.

General Secretary—Rev. A. C. Will, Battle Creek, Mich.

Interstate Secretary—Rev. E. H. Wheeler, Milton, Wis.

Treasurer—Rev. J. E. Whiting, Battle Creek, Mich.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edward D. Van Horn, Alfred Station, N. Y.

Recording Secretary and Treasurer—Rev. E. P. Saunders, Alfred, N. Y.

Corresponding Secretary—Mrs. Dora K. Degan, Alfred, N. Y.

The regular meetings of the Board are held on the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. Clayot A. Burdick, Westerly, R. I.

Recording Secretary and Treasurer—Rev. E. P. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. W. L. Burdick, Whittier, Calif.


SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


SEVENTH DAY BAPTIST MEMORIAL FUND

President—W. C. Hubbard, Plainfield, N. J.

Corresponding Secretary—Mr. W. L. Burdick, Whittier, Calif.


No gifts or bequests for any denominational purpose are invited, and the funds are invested for the best interests of the beneficiaries in accordance with the wishes of the donor.

The Memorial Board acts as the Financial Agent of the Beneficiaries.

Write the Treasurer for information as to ways in which the Board can be helped.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated in 1916)

President—Corliss L. F. Randolph, Washington, D. C.

Recording Secretary—Rev. F. F. Randolph, Plainfield, N. J.

Corresponding Secretary—Rev. W. L. Burdick, Whittier, Calif.

Vice-Presidents—Rev. J. J. Hubbard, Plainfield, N. J.

Treasurer—Mrs. Frances F. Babcock, Plainfield, N. J.

SECRETARIAT


Recording Secretary—Rev. A. Lovelie Burdick, Jamesville, N. Y.

Corresponding Secretary—Rev. W. L. Burdick, Whittier, Calif.

Treasurer—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Secretary—Rev. Samuel R. Wheeler, Boulder, Colo.

Treasurer—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

GOOD WORDS AND PRACTICALITY

"O Lord, whose name and nature is love, we reverence and adore thee! We praise the condescension which stooped to our low estate, the mercy wherewith covers our sins. Help us to love thee more and serve thee better!

Our souls cry out for thee! We thirst for the living God. Satisfy us until we behance thee! The consciousness that thou regardest us as essential to thy purpose amazes and humbles us. Give us grace to make us worthy! Amen."

Good Words From On another page Dear Brother Wheeler you will find a real interesting letter from Rev. Samuel R. Wheeler, of Boulder, Colo. In the personal note to the editor he says that he has taken some time to write it, owing to the weakness of old age, which is troubling both himself and his good wife. He is in his ninety-second year.

There is quite an interesting coincidence connected with this write up. You notice that this letter gives some lines in closing from a budget letter written several years ago by Brother Wheeler. The members of his class kept up their budget letter; and these lines, I think, were among Brother Livermore's last words to Wheeler.

The remarkable thing about it is this: several days ago I received from Mrs. Livermore more now in Florida, these same lines as one of her husband's favorite quotations.

Now they come from Brother Wheeler as you see them at the close of his article.

JOHN STUART MILL, 1924

The late John Stuart Mill was one of those men who have left behind them a great and lasting influence. He was a philosopher, a political economist, and a popularizer of his ideas. His works have been translated into many languages and have been studied by generations of students.

MILL'S IDEAS

Mill's ideas were based on a combination of rationalism and empiricism. He believed in the power of reason to discover truths and to guide human behavior. However, he also recognized the importance of experience and observation in determining human behavior.

MILL'S ETHICS

Mill's ethics were based on the idea of utility, which he defined as the greatest happiness principle. He believed that the good of a society is determined by the happiness of its members, and that the actions of individuals should be guided by the desire to promote the happiness of others.

MILL'S PHILOSOPHY

Mill's philosophy was characterized by a commitment to the ideals of freedom and equality. He was a critic of injustice and oppression, and he advocated for the rights of individuals to pursue their own happiness and to be free from interference.

MILL'S IMPACT

Mill's ideas have had a lasting impact on society. They have been influential in shaping the course of modern philosophy and political thought. His works continue to be studied and debated by philosophers, historians, and social scientists.

"A just weight and an equal measure are the standard of all perfect righteousness."

No Place for Pessimism

You may have noticed the word "pessimistic" in the last line of the preceding editorial. The more I think of it, the surer I am that a pessimist is almost certain to injure the cause he loves, whether he be found in pulpit or pew. One of the greatest mistakes a minister can make is to fall into the habit of complaining of his people in his preaching. The world can be helped by cheerful, hopeful presentations of truths pertaining to right living, rather than by doleful denunciations and fierce so shattered that he thinks everything is going to swing and sure ruin.

There is nothing like a cheerful, buoyant disposition that looks on the bright side of things and urges men to work on, to do their very best even when burdens are heavy and when days are dark. A weak man with genuine courage will often carry the day where a stronger man with cowardice comes to defeat.

Bunyan, in his Pilgrim's Progress, knew the worth of hopeful men in the pilgrimage to the Celestial City, where he placed Mr. Hopeful by the side of Christian as a fellow pilgrim. Hopeful saved the day for Christian when Giant Despair got them into his dungeon. Trusting in God he said: the giant may wish or have a fit or be his keys, and we will keep the heart of a man and improve the very first chance for possible escape. It was Hopeful who finally cheered up Christian until he was willing to try the key called Promise which opened the door of Heaven.

Friends, would you do it to let Mr. Hopeful come into more intimate acquaintance with us, train our preachers and teachers, fill them with the spirit of discriminating optimism, so their messages might be more like a life-giving tonic to men to move them to practical, consecrated activities in their Master's service? Men need the courage, the faith, the hope, the confidence, of the believer. Our faith is on the verge of becoming a dead religion, and this is the time to cry out: "Give us Grace to live and be the children of the King and to do His will and the will of the Church."
The best way to counteract the bad is to draw the people into touch with the people, for reasons of a full year by the weekly visits of the Administrative Committee is Rev. Wilfred, N. Y., and Rev. Ahva J. C. Bond. The present members of the Executive Committee are Dean Arthur E. Main, of Alfred, N. Y., and Rev. Ahva J. C. Bond of Plainfield, with President Booth C. Davis and President Alfred E. Whitford alternating. The two Seventh Day Baptist members of the committee were present at Detroit. The present writer is greatly in hopes that Dr. Main, as has been his custom for a long time, will give some report of this important meeting in the columns of the Recorder, which they expect to do on February 13. It is Brother Crofoot's purpose to spend a little time in Egypt and Palestine on their way home. A Generous Response In the Recorder of January 4, it was announced that the fund for sending the paper to those unable to pay was "all used up," and friends were invited to replenish it, so papers going to several who were on that list would not have to be dropped. It is a great pleasure now to be able to say the needed money is here and several worthy, loyal ones will be made happy for a full year by the weekly visits of the Recorder, which they welcome as they would a letter from home. The hearty, generous response to this call has been most cheering, and the fund is all made up,—oh, what a difference there is between the fund "all used up" and the fund "all made up!" To the good friends in New York State, in Rhode Island; in Wisconsin, in New Mexico, and in Nebraska, who have contributed so liberally, we now extend our sincere thanks. These will have the satisfaction of knowing that their gift is making several homes happier through the entire year.

MEETING OF THE EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL DETROIT, MICH., DECEMBER 9-11, 1925 REV. AHVA J. C. BOND It was in 1905, in Carnegie Hall, New York, that a group of Christian leaders met in conference on Church Federation. As an outgrowth of that meeting, the Federal Council of the Churches of Christ in America was organized in Philadelphia, in 1908. Quadrennial sessions have since been held as follows: Chicago in 1912, St. Louis in 1916, Boston in 1920, and at Atlanta in 1924. During the year the Executive Committee has met annually in various cities of the United States. The actual working body of the council, the Administrative Committee, meets monthly in the City of New York. Our representative on the Administrative Committee is Rev. William D. Burdick, of Plainfield, N. J.

The Crofroots Coming Home A card from Brother J. W. Crofoot of our China mission, dated December 26, 1925, requests that their Recorder address be changed to No. 23 Fairview Avenue, Plainfield, N. J. Although they do not expect to reach Plainfield before May, any mail sent to China from this time on would be too late to reach them before they leave for America, which they expect to do on February 13. It is Brother Crofoot's purpose to spend a little time in Egypt and Palestine on their way home.

There Is a Golden Mean Since writing the last editorial, my attention has been drawn to two extreme methods of preachers who desire to attract attention of unconverted men in order to bring them to Christ. In one case it was charged that the preacher is so dignified and precise—so exalted in his manner that he failed to touch the hearts and sympathies of the people. Of course such an attitude would stand in the way of soul winning, no matter how much the preacher might wish to win men. I once knew a minister who went as missionary to a poor back-country people, wearing his fine Prince Albert coat, tall silk hat, kid gloves, and carrying a cane. He was the embodiment of gentlemanly precision, but could not get into touch with the people, for reasons which are obvious.

The other extreme to which I referred is still more objectionable. In this class the preacher resorts to slang, lets himself down to the level of the buffoon, hoping thus to reach men. I once read of one who took the slang phrase "Skidoo 23" for his text, and again his text was "Cut it out." Of course such a theme gave him opportunity to tell young people several things to be left out of their lives; but the effect would have been more uplifting without his slang words.

Still another took his text from the Bible (Acts 27:15) "Let her drive." He kept his audience laughing much of the time, and in his sermon was over, a young traveling man sent word to him: "I will be along again in two weeks and would like to see what you could do with 'Let her rip' for a text." That attitude of mind is just about what one might expect from such flippant kind of preaching.

Neither one of these extremes is necessary. To claim that we must take one or the other to win men, is as foolish as it would be to excuse playing ball on the Sabbath because ball playing seems better than carousing in a saloon! The fact is, both are wrong and neither one is necessary to Sabbath keeping.

So with the two extremes of preaching. Neither one is good and there is a golden mean lying between them, exemplified by Christ, the greatest preacher that ever lived. He could talk of the common things of life in a way that touched men's hearts, without resorting to sensational, slangy methods.

The Commission on Evangelism and Life Service We hope it is no longer necessary to remind the Church of its responsibility to the world. We are more than ever, as in the beginning, the Church that in the very beginning was the victory that made the triumph of the principles of the kingdom of God possible. We are, therefore, emphasizing personal evangelism as the hope of the Church and of the world. Our Commission on Christian Education is busily working in this direction. We are sure that we do not progress from the mass to the individual but from the individual to the mass.

COMMISSION ON CHRISTIAN EDUCATION The Commission on Christian Education undertakes to serve the other commissions and departments of the Federal Council by facilitating the establishment of working connections between them and the educational agencies of the churches, so as to further, through education, the enterprises in which the Federal Council is engaged.

The Committee on Drama This committee, now a part of the Commission on Christian Education, in the first place, is working for a larger and more effective use of the dramatic method in religious education. It is a conviction that no method is better adapted to learning and to teaching than the dramatic method. It is a conviction we feel, that in order to make this method effective, it must be taught and to us in order to make this method effective, it must be taught and secured to the necessary emotional response leading to effective action.

COMMISSION ON THE CHURCH AND RACE RELATIONS The year just drawing to a close has fulfilled all our expectations in the development of interracial goodwill. This is indicated in the rapidly increasing observance of Race Relations Sunday; by the increasing expression of public opinion against all forms of lawlessness; by the wider observance of Race Relations Sunday; by the enlarged attention being given to the distress among Negroes; by the reception given by delegates and the press to our National Interracial Conference; and by numerous other signs of the times.
SOUTHAMPTON CHURCH

In Central Illinois, when the country was sparsely settled, and not many homes dotted the unbroken prairies, a few brave pioneers located about sixteen miles north of Peoria, and a church organization was started in 1852, with fourteen members, called the South Hampton Seventh Day Baptist Church.

This church has been intimately connected with the history of Seventh Day Baptists in the United States—the majority of the early members coming from New England. Many former workers still worship in our churches north, south, east, and west. It has been the church home of at least four foreign missionaries—Elder Wardner and wife, Miss Rosa Palmberg, and Miss Grace Crandall.

At present no services are held in the church, once so lively; and the few who live in the vicinity and knew it of old, are sorrowed at seeing its decay, some even preferring that it were razed to the ground rather than fall to ruins. As one who saw many happy moments under its roof, I wish some plan could be devised to preserve the church for a few years.

Old members, please let us hear from you with any suggestion as to preservation of the building.

George T. Potter, of Edelestein, III., was the last clerk; and his son, Bert Potter, Edelestein, III., has the records and interest at heart; but since he has not been consulted as to this plea, you may write me as to any suggestions. Hoping to hear from all present or former members.

MAGGIE M. BROWN
1924 Farwell Avenue, Chicago, III.

NOTES ON THE DENOMINATIONAL BUDGET

How do we decide what our budget shall be?

During the weeks preceding the General Conference of our board and societies, generally through a Budget Committee, makes an estimate of the amount of money needed, in addition to their income from invested funds, to carry on their work during the next Conference year.

These estimates, or budgets, are sent to the Commission to be considered at its pre-Conference meeting. The Commission refers them to its Finance Committee to consider, perhaps change, and assemble with the budget of the General Conference and funds to be raised for other purposes, making our denominational budget. This committee then reports this budget to the Commission, and it is again carefully looked over and finally adopted as the financial statement of the Commission to the General Conference. In 1924 the Commission said, in submitting the budget to the General Conference, "It has been arranged from the budgets which were sent to the Commission by the various boards and societies, and represented in the single budget, the interests of our entire denomination, according to the best judgment of the Commission after long, careful, and prayerful study."

The report of the Commission is presented to Conference in printed form; and in the budget each object for which money is to be appropriated is given, together with the amount of the appropriation.

This report is referred by Conference to a special committee for consideration. Again the various budgets included in the general budget are gone over, the committee having the power to suggest changes.

The final act in preparing the budget comes when the special committee to consider the report of the Commission reports to Conference.

Here the delegates from our churches, with the Commission's report in their hands, listen to the report of the committee, and by their vote decide the nature of the budget and the amounts appropriated for various objects during the Conference year.

Thus you see what care is taken in making out the budget—first, by the boards and societies that are most familiar with the needs of the work of the denomination they are chosen to promote; second, by the Commission, which is made up of nine men chosen by the General Conference; and last by the churches convened in the General Conference.

This, in brief, was the course followed in deciding upon a budget of $30,000 this year—our Onward Movement Budget.

THE SABBATH RECORDER
THE SABBATH THE TEST OF OBEDIENCE

G. E. FIFIELD

On earth, the highest type of Divinity is noble fatherhood. Jesus taught us to pray, "Our Father, who art in heaven."

In Christ's recorded words, oftener than any other name, or title for God occur the sweet words, "my Father," and, "your heavenly Father." It is apt of too much to say that the whole teaching of Jesus was an effort to make men practically realize the fact of the divine Fatherhood.

Since God is the ideal Father, it follows that his government is but that of the loving, tender parent for his children. The God who, as a matter of fact, does not always display his authority, he does not arbitrarily command his child. His laws are but family regulations, given not merely to manifest his authority but because they are absolutely necessary to the happiness and well-being of his children.

But while the father has some loving reason for every requirement, many of these reasons are as yet not apparent to the children. The only reason he assumes the right to command them, is because they are children, and as yet not wise enough to know the best way. So far from seeking to keep them in a state of ignorance, where they will continually require to feel the restraining force of his laws, his one object is so to instill the principles of his government into their lives that they may become capable of self-government, or of absolute liberty. At the age of twenty-one, it is feared that these principles may not have been so written in the heart as to have become the inner acting law of the life ever after. Then the outer parental restraint does not consciously fall off all at once, but it has unconsciously, and imperceptibly become the law of the inner desires of the heart, leaving the child absolutely free to do as he pleases, since he now pleases to do only those things which are in harmony with the liberty and joy and peace of all the members of the family.

This is a perfect illustration of the divine government. He required us all to give to him, the one Father, our supreme love and worship, not only because he loved us and it was the only natural, normal attitude of the soul to love him, but also that by that common love of the one all Father, he might forever unite us all in one loving family of brothers and sisters.

Image-worship was forbidden because he foresaw that by it men would get to worshipping different gods, and so disregard and deny universal brotherhood. An image also is a creed in marble, holding the mind to its present conceptions of God instead of leaving it free to forever progress to higher, nobler thoughts of him. That holy name must not be taken vainly or lightly upon the lips, lest it lose its power to lift all hearts into the attitude of reverent, loving, brotherly praise, so bringing them nearer to God and nearer to each other.

The Sabbath was the sign that the only true God was the Creator, so if all men continued to worship the Creator only, as the one Father, the brotherhood could never be broken.

Then, too, there is an infinity of beauty in every flower, which, with all our microscopes, we can never fathom. How, then, if we worship the Creator only, can we expect to ever fathom the spiritual beauty of him who made the flower, or hold ourselves other than ever ready to receive higher, truer, more long thoughts of him, that shall bring us all closer together, and nearer to his great heart?

To honor the father and the mother is necessary to the happiness of every family. "Thou shalt not kill." This guards the joy of living. "Thou shalt not commit adultery." This guards our sacred domestic happiness. "Thou shalt not steal." This guards the joy of honest possession, "Thou shalt not bear false witness." This guards also the joy of property and life, as well as of reputation honestly earned. "Thou shalt not covet." This is to cut off the thought of sin, and so leave the soul safe and secure in its joy forevermore.

It is easy to believe that God who made this heaven and this earth, might unmake them if he chose. But it is not even thinkable that he could ever so make them over into an image of himself as is disrepect of an intelligent being who should inhabit them. This is what Christ said: "It is easier for heaven and earth to pass, than for one title of the law to fail."

This then, is God's law unchangeable, everywhere. It is perfectly obvious that the only way such a law as this can ever be abolished, or done away, is by so writing its divine principles of love in the inner life of the soul that love be our own, and so actuate us from within, instead of restrain us from without. We then can do what we please, because we please to do only what the law requires, and so there is an end of all legal restraint. This is how Christ brought to the end of the law for righteousness to every one who believes. Although through our disobedience, misery and death have come, he still seeks, by his love, through the gospel, to write these precepts in our hearts as to make us capable of happiness and perfect liberty forevermore. So far from seeking to keep us under the arbitrary control of even this necessary and loving law, he seeks in this childhood state so to educate us and write these principles in our inner souls, that he may give us our majority by and by as men and women in Christ, and make us perfectly free to do as we please, since we will then please to do only those things which are in harmony with liberty and life.

What has all this to do with the Sabbath? We answer, very much. The Sabbath is the only point in all this law which tests us upon obedience to God's naked Word.

We can easily see that if God had not said so, to lie, to steal, to kill, to commit adultery, and to covet, and to dishonor our parents, would have made every world a hell, and rendered happiness, and even life, impossible. So, too, have imaged God, would have inevitably led to the worship of different gods; and this would have destroyed the peace and unity of the family and filled the world with hostile tribes, who disowned and denied their brotherhood. To take God's name in vain would not have destroyed the image of the Universal Father and the happiness of his family, as is disrespect of an earthly parent destructive of family happiness.

These principles are all written in the inner nature of things. It is not thinkable that they should be different. They are
not so merely because God said so, but he said so because they were so.

Of the Sabbath, however, it is apparently different. If God had seen fit to put his blessing upon some other day, setting it apart and commanding us to keep it, we can not see but that it would have done as well.

So far as we can understand, this matter of the precise day of the Sabbath rests solely on the fiat of God, as does no other part of the law. It is for this reason that men argue that it is unnecessary to strictly obey here. This is precisely the reasoning of the disobedient child.

No child refuses obedience when he sees and fully understands the reason of love back of the command and so finds it in accord with his own desires and proceeding from his own enlightened soul, as well as from the father's will. It is only when he sees no reason that appeals to his own soul, but must obey, if at all, simply because the father says so, that he sees in his heart that his faith in the father's wisdom and love is tested at all. At other times he is really obeying his own will, since the two, his will and the father's are in accord; it is only now that his obedience is tested, and he is learning to say, "Thy will, not mine, be done."

As we have seen, the good father commands his child only because he is above him in knowledge and wisdom, and he seeks to lift him to his own higher and wider range of vision and to set him free. The child that refuses to yield to the father only where he can now see and comprehend the reason, stops all this beneficent work of the father in his life and condemns himself to stay at his present low level of ignorance and imperfection. So also our heavenly Father seeks to command us only that he may broaden our view by lifting us unto love's everlasting mountain-top with him, so making us free forevermore.

How much of real Christian experience lies right here! It is this walking with God in ways that we do not know and can not yet understand to only degree because he leads the way, and we have learned, since he is Lord, that his way is best, that leads us always to pray, "Not my will, but thine, be done."

As Whittier says, "The steps of faith fall on the seeming void, but find the Rock beneath." It is thus that Jesus was ever saying: "Not my way," "Not my will," "Not my word," "My doctrine is not mine, but his that sent me."

Submission to the higher will and the infinite intelligence is the very key-note of the Christian life. Without this submission, God can not make us of his covenant and work his ideals in our lives. The Christian must learn with Christ, not on the transfiguration summits only, but also in the Gethsemane valleys, as well, to pray, "Not my will, but thine, be done."

Now the Bible says, "The law of the Lord is perfect, converting the soul."

And I ask you, dear hearers, if it did not test us on this one, all-important point, wherein all Christian growth and true conversion depend—if it did not test us on this point of submission to the naked will of God, would it be a perfect law? Could the Spirit's gospel power use a law that was minus this test to convert the soul? I know you will answer that it could not, for the conversion of the soul is simply the soul's change from following the ignes fatui of our own wills, to submission to the abiding will of God.

But it is the Sabbath pre-eminently, if not exclusively, as we have shown, that of all the requirements of the law, tests us on yielding our wills to God's naked Word. The child who will obey his father implicitly, when he can see no other reason, only because the father says so, and he knows his way is best, that child will render unfaithful submission and obedience elsewhere and everywhere. So, also, the Christian who will obey God's will, yielding his life in trusting submission to do his will, merely because God requires it and the soul recognizes his command as sacred, that soul will yield to God everywhere and at all times, and the Father can work his own will in that life. The Sabbath alone, of all the requirements of the law, tests the soul on this kind of submission to God. It is, therefore, the test of true obedience, the sign of the soul's submission to God, that enables God to make us with his covenant.

"It is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

"Honest doubt is more admirable than obstinate indifference."

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**LETTER FROM HOLLAND**

Rev. William L. Burdick, Secretary Seventh Day Baptist Missionary Society and Ashaway, R. I.

Dear Brother Burdick:

Let me first thank you most heartily for your kind letter of November, 1925, and for the good news it contained that the Missionary Board, beginning with the new year, would increase the appropriation for the Holland field with $300. I immediately communicated this glad news to the other members of the council of our Seventh Day Baptist churches. There is great need just now in Java because of the terrible heat and continual drought there, which destroyed the whole vanilla crop of the Graafstal's and the harvest at Pangoengsen too. So I advised first to raise our support for Java. I hope to write you again on the work in Holland, when I shall have received their reply.

To give you a clear look on the work at Pangoengsen in its present condition, I think I can not do better than translate a letter we just received from Mrs. Graafstal. You know she is an excellent Christian, but she is very weak and she even leaves her home. On account of the serious sickness of Mrs. Vijjak, she made the difficult journey to Pangoengsen and gives a clear description of the work there as she found it. I hope you will think her letter fit for the Sabbath Recorder. I hope my translation will be clear enough. I regard very much I have not been able to write you before on the work in Holland. I thought Rev. Mr. Taekema would do so. I am always very busy in many urgent matters, and my help for church affairs, a young sister of the church, ill, I shall do my utmost to keep our mutual correspondence going. We rejoiced very much in the privilege of meeting Dr. Norwood. Will you kindly excuse me that I finish now. I hope soon to be able to write you more about the Holland field and about the other serious matters you mention.

May the Lord grant you wisdom and the guidance of his Holy Spirit in all your work and for his name's sake, especially for the churches; and the grace of our Lord be with you in the new year.

With kind regards,

Yours in Christ,

G. Velthuysen.

P. S.—Postage for a letter to Holland is five American cents. I had to pay extra postage at the request of your letters.

Amsterdam, Holland,

November 24, 1925.

**AFFAIRS IN PANGOENSGEN**

Dear Brothers and Sisters in Jesus Our Lord:

You will be surprised, I am sure, that I am writing you from here, at Pangoengsen. Nay, you can not be more surprised than I am myself. I have made the long and tiring journey from half past five in the morning till half past five in the evening, and I was not ill the following day. The heat was tolerable and I found everything here far beyond my expectation. God does wonderful things as learned as well as in the past. Otherwise I had not been able to get here. The reason why I went was the illness of Sister Vijjak. Several times Brother Vijjak had written me she was longing so very much to see me, and as I know by experience how much relief it may give you when you are ill and a strong desire is fulfilled, we decided at last that I should go. Still, we were afraid that I might be acting imprudently, considering my own constitution—so my husband and I were praying constantly that the Lord might send some hindrance if it were not his will that I should go. My husband still felt uneasy about the matter and said so to Sister Stuut. She then talked to a guest, who was staying with her; and this lady offered to take Sister Stuut's place for the next day. So Sister Stuut accompanied me on my journey. We arrived here Sunday night. It is now Wednesday morning.

Monday we—Sister Slager, Sister Stuut, and I went to see Sister Vijjak at the hospital of the Mennonite Mission at Kalljer. My companions stayed with Mrs. Vijjak for a couple of hours; I was allowed to stay till Tuesday morning.

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**THE SABBATH RECORDER**

**MISSIONS**

Rev. William L. Burdick, Ashaway, R. I. Contributing Editor

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The doctor expects Mrs. Vizjak will have to stay at the hospital for several months to restore her broken health, but he thinks there is no reason for serious anxiety, if she follows his advice. But Sister Vizjak herself feels as if she will not recover. The doctor believes the illness is caused by her great weakness. At any rate, it will be a sickness of long duration.

Dr. and Mrs. Gramberg are very kind to her; we ought to be very thankful to them because of their excellent and interested help. Let us in the prayer meetings of our churches ask for a special blessing for these good friends and their work. Oh, how delightful it will be when in heaven we shall unite in perfect harmony with all God's children! What a great many of good dear Christians there are and what a good deal of precious works of love are done by them.

Everything here was beyond my expectations. Sister Slagter has many little cottages used for different purposes: store-houses, small offices, and rooms to lodge guests. I observed there is only one house built and furnished somewhat in European style. Sister Vizjak does not live there. She only stays there when she wants to be very quiet and undisturbed. There are some neat cupboards in that house in which she keeps the new clothes for her people. Jokingly, we have destined this house for Brother Velthuysen to do his work here for a woman of her capabilities. Brother Vizjak says, "Wait and see Sister Slagter. It is such an unnatural and lasting drought this year that we have great financial loss by it. Rice is much dearer than usual and our provision of catella (cassava) is out. All are longing for rain. The small vegetables and fruits so nursed by Sister Slagter and sold in behalf of the colony at the sugar mills and to other people in the neighborhood, yield much less than usual by the continuous drought. When you remember us in your prayers, please mind also these financial cares. It looks dark, nevertheless we may sing:"

"My Father is rich in houses and land, He holds all treasures of earth in his hand; I am a royal child."

November, 12, 1925.

FROM SURVEYING THE SABBATH

I wrote you it was our intention to visit Sister Jansz. To our great regret, however, we could not get reply yesterday that we could not be expected, because every emotion shakes her spirit too heavily. So we have stayed here only day more.

It was a great pleasure for me last night to meet with the native Christians. I felt a deep impression that we are all one, in Christ, even with these poor people considered of no account in this world. Brother Vizjak translated my words. We prayed and sang together and finished with the hymn, "When we shall meet again," in the Javanese tongue.

This morning I walked through the fields with Sister Slagter. It is such an unnatural and lasting drought this year that we have great financial loss by it. Rice is much dearer than usual and our provision of catella (cassava) is out. All are longing for rain. The small vegetables and fruits so nursed by Sister Slagter and sold in behalf of the colony at the sugar mills and to other people in the neighborhood, yield much less than usual by the continuous drought. When you remember us in your prayers, please mind also these financial cares. It looks dark, nevertheless we may sing:"

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November, 12, 1925.

AMONG THE CHURCHES

BATTLE CREEK, MICH.; CHICAGO, ILL., AND THE CHURCHES OF SOUTHERN WISCONSIN

The week-end of the third week of the secretary's trip among the churches was spent in Battle Creek, Mich. The secretary had not been privileged to attend churches here since January, 1919, nearly four years before he became secretary; and it was gratifying to note the progress made in seven years. The members of the church at Battle Creek are a very busy company, and the secretary while there was trying to catch up with the reports sent in for three weeks. For these reasons he did not make as many calls as he had planned. Nevertheless, in addition to attending the Christian Endeavor meeting Sabbath eve, preaching Sabbath morning, and holding an open forum on missions Sunday night, he had interesting interviews on our work with Pastor Fifield, Chaplain Jordan, and Dr. Johanson. Pastor Fifield, though in poor health, is giving the church and congregation very interesting and able messages from week to week; Brother Jordan is the second time the important office of chaplain in the Battle Creek Sanitarium, one of the greatest institutions of its kind, and seems entirely recovered from his serious illness of two years past; and Dr. Johanson is the efficient president of the Young People's Board. The Sabbath school and Sabbath morning services are held in the chapel of the sanitarium, and many guests come into the services during the year. Marked changes have come in seven years; but under the able ministrations of Pastors M. B. Kelley and George E. Fifield and a loyal membership, the church and its influence have grown in a satisfactory manner.

After spending Tuesday, January 12, in Chicago, calling upon Brother August E. Johanson, the promising young pastor of our church in that city, General W. E. Post, Jr., president of the General Conference and chairman of the Commission, I hastened to Milton Junction, Wis., where the Quarterly Meeting of the Churches of Chicago and Southern Wisconsin was to be held, January 14-15. The attending of this meeting, with its four sessions every year, rotating among the churches, shows a splendid spirit and has proved a helpful endeavor. The quarterly meeting was under the leadership of the pastor of the entertaining church, Rev. Erlo E. Sutton. Sabbath eve Pastor E. A. Witter gave a fine sermon on home missions; Sabbath morning, by request, the missionary secretary spoke on the Relation of Christian Missions to World Conditions; Sabbath afternoon the young people gave a splendid program; and the meeting closed with an open forum on our mission work. It was the aim to make the program missionary throughout, and a commendable interest was manifested in all the sessions. The attendance was good, though not as large as sometimes owing to the drifted attendance due to the fact that the funeral of our venerable brother, Professor A. R. Crandall, was held Sabbath day. During the four days which the secretary spent in Milton and Milton Junction, he was permitted to have helpful interviews (helpful to him) with Pastor J. L. Skaggs,
Pastor Erlo E. Sutton, Pastor E. A. Wit­ter, President Alfred E. Whitford, Mrs. A. B. West, president of the Woman's Board, and others. These churches and their leaders are wide awake and are filling a large place in the work of the denomination, and the secretary was helped much by what he saw and heard and by the counsels of these worthy workers.

Early Sunday morning the secretary turned his steps homeward to attend the January board meeting, feeling that the four weeks spent among the churches had been more than worth while.

HOME NEWS

RIVERSIDE, CALIF.—It has been some time since we have sent any communication to the Recorder, but we want you to know of our “Home Coming Meetings,” held January 1, 2, and 3. We had felt the need of these services for some time, and at the suggestion of Mr. W. R. Rood plans were laid for a series at that time.

New Year’s day a business meeting was held in the forenoon, followed by a dinner at noon, and a program and recreation hour in the afternoon. The male chorus, some of the leaders’ society, some of the young people and children helped to make it an enjoyable occasion.

That evening the meetings were opened by a testimony-prayer meeting, led by R. C. Brewer. It seemed just what the people wanted and all felt that the whole series would be most successful after such a beginning. Messages were read from many of our absent members who could not be present, and we enjoyed the testimonies of those who could be with us, too.

Sabbath morning Pastor Ballenger preached, and the Sabbath school period was conducted by the superintendent, Mrs. C. D. Coon. The service closed with the Lord’s Supper.

In the afternoon the young people were given the time, and the topic was “Things to Avoid in the New Year.” Short talks were given by Bertrice Baxter, Malenta Osborne, Alice Baker, Mary Brown, and Pastor Ballenger, who spoke to the young people particularly.

The evening address was given by Mr. Virgil Baxter of Los Angeles. Mr. Baxter has been with us before, and we were very glad indeed to see him again and hear his message.

On Sunday three meetings were held.

Pastor Hills of the Los Angeles Church gave an inspiring message in the forenoon. The ladies’ society had charge of the afternoon, and the closing service in the evening included an address by Pastor Ballenger.

We enjoyed particularly the music during the entire series. This was furnished by the choir and male chorus; and individuals helped with solos, duets, trios, and quartets.

The attendance was splendid. At least thirty-five from out of town were with us, some from Los Angeles, some absent members of the Riverside Church, and some from the East who happened to be near enough to attend. Among the latter were Mr. and Mrs. James Jeffrey, Miss Mary Vincent, Mrs. L. C. Bond, her daughter, Mrs. W. E. Brown, and husband, of Nor­tonville, Mr. and Mrs. D. P. McWilliam, Mr. W. J. Davis, and Mr. Ed. Coon of Milton, Mr. Bernard Hurley from Hawaii, Mrs. Ivan F. Fassett of Edna Creek, Mrs. L. R. Babcock of Exeland, Wis., and Mr. Oswald Ballenger, our pas­tor’s nephew from St. Helena, Calif.

A fine spirit pervaded all the meetings, and we feel that we have been benefited greatly by them. We hope to hold a meeting of the Pacific Coast Association here soon after our new pastor, Rev. Mr. Hargis, arrives. We expect him early in April.

An outgrowth of the Home Coming ses­sions is a decision to hold an evangelistic service at the church every Sunday night. We hope to serve some one—or many—through this channel.

Plans are on foot already for the rais­ing of money necessary to carry out an evangelistic campaign next summer. The Missionary Board has agreed to share the expense equally with us, and we hope to have Lester Osborn to work full-time—Pastor Hargis part time. May we have the sympathy and prayers of the entire denom­i nation in our undertaking?

We were glad to welcome Mrs. W. R. Rood back after her stay in Milton this winter. She came just before our series of meetings.

Since the meetings Mr. and Mrs. Riley Brown of Boy River, Minn., have been with us. Mrs. Brown is a daughter of Mr. and Mrs. McWilliam of Milton; they were completely surprised at their arrival.

Mrs. Effie Baker is enjoying a visit from Miss Dena Burdick, daughter of Dr. J. H. Burdick of Milton.

We feel that we are very fortunate in having Dr. and Mrs. H. M. Pierce and family, and Mr. and Mrs. H. R. Von Horn and family with us. We hope to keep both families here.

We are glad to report a fine spiritual condition and an enthusiasm to move onward in the Master’s service.

REPORTER.

NORTH LOUP, NEB.—O. E. Davis has been appointed the financial agent for the church and is very busy getting out cards to the members in order to get somewhat of an idea what he can expect from them.

In the report given at the last business meet­ing of the church it was declared that as a church we were in debt $3,700, which should be paid before June. This is a debt we have promised to pay and we have no doubt but that it will be met by the time desig­nation.

Fifty or more were present at the prayer meeting last Friday night, which was the regular covenant meeting. It was a meeting that meant a blessing to all who attended.

From now until the second Friday in Feb­ruary or the end of the Christian Endeavor week the Senior endeavors will have charge of leading the prayer meetings. C. W. Barber will lead the music. It is de­sired that many will attend these prayer meetings.

Plans are under way for a memorial bulle­tin to be issued by the first of February. This will be a special issue and will contain material prepared for the last bulletin which was never published. This will also con­tain tributes and the pictures of those who left us so recently. Several extra copies will be printed.

We were much pleased with the large choir that sang for us last Sabbath.

Pastor Polan preached an excellent sermon last Sabbath on “Follow Thou Me.” Following the sermon Pastor Polan gave the invitation to those who wished to join the church either by baptism or by letter.

W. F. Davis and Merle Jones Sayre joined by letter, Mr. Davis joining as deacon, as he had been a deacon in his former church in Farnum. Those desiring membership by baptism were: Beth Barber, Billie Davis, Wilbur Greene, Ethel and Gertrude Green, Adell Van Horn, and Rua Lane Wilson.

The invitation will be given again next week and the ordinance of baptism will be admin­istered.

We are glad for these young people who are thus making such a step toward the right.

During the communion time Sabbath day several earnest testimonies were given that meant much to the givers and hearers.—The Loyalist.

DE RUYTER, N. Y.—Our church now starts on its second year of sending out a church paper called “The Assistant Pastor,” edited by Pastor J. F. Randolph, and this carries the church and society news to all its readers. But thinking, perhaps, there may be a few others who are interested in hearing from the De Ruyter Church, we are thankful for a little space in the Sabbath Recorder.

On Sunday, January 3, our church com­menced the activities of the new year by holding its annual dinner at the residence, and the church meeting in the afternoon with the election of officers, and transaction of other important business.

Our church numbers three less than one year ago. Death has taken to the Church Triumphant the Rev. D. C. Craig, Mrs. Jennie Palmer, and Miss Marie L. Clarke.

The Prayer Meeting Committee now finds places and leaders for the Sabbath evening prayer meetings, in the homes during the winter.

In our Sabbath school we are glad to have so many lessons on the subject of the Sabbath with the Helping Hand as it comes to us now written in such an instructive manner that it requires much careful study and thought, and teaches us so plainly, that work, pleasure and popularity should give way far more, to correct Sabbath observance.

The Woman’s Benevolent society early last summer paid $50 toward the Onward Movement, gave $25 toward a carpet fund and solicited the balance and helped put down the new carpet; gave linoleum to the parsonage, and helped in some other ways, and now have paid $50 toward the Onward Movement up until July, 1926.

A few of our members have moved so (Continued on page 127)
The Executive Board of the Seventh Day Baptist Education Society met in regular quarterly session at Alfred, N. Y., first day, January 10, 1926, at 2 p. m. President Edison D. Van Horn presided.


Prayer was offered by A. C. Ehret.

The minutes of the last meeting were read.

The treasurer presented his quarterly report, an abstract of which follows:

**I. REVENUE**

<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>Alfred University</td>
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<tr>
<td>Milton College</td>
<td>$15.00</td>
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<tr>
<td>Salem College</td>
<td>$22.40</td>
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<tr>
<td>Theological Seminary</td>
<td>$612.77</td>
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<tr>
<td>Church Boards of Education</td>
<td>$50.00</td>
</tr>
<tr>
<td>Treasurer's salary</td>
<td>$25.00</td>
</tr>
<tr>
<td>Safety deposit box at bank</td>
<td>$2.00</td>
</tr>
<tr>
<td>Extending search of title to Jessie B. Whitford property</td>
<td>$5.50</td>
</tr>
<tr>
<td>Balance on hand December 31, 1925</td>
<td>$581.93</td>
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**II. PRINCIPLE**

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<tr>
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<tr>
<td>Theological endowment note repaired</td>
<td>$80.00</td>
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**EDUCATION SOCIETY—EXECUTIVE BOARD MEETING**

The Executive Board of the Seventh Day Baptist Education Society met in regular quarterly session at Alfred, N. Y., first day, January 10, 1926, at 2 p. m. President Edison D. Van Horn presided.


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<td>$581.93</td>
</tr>
</tbody>
</table>

**Disbursements**

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<tr>
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<td>Balance on hand December 31, 1925</td>
<td>$112.81</td>
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The report was adopted, and the treasurer's distribution of balances to the several beneficiaries was approved.

The committee appointed at the last meeting to investigate the legal questions involved in the acceptance of the devise by the late Jessie B. Whitford, of her home in Alfred to this society, reported as follows:

Your committee to consider the devise of the late Jessie B. Whitford, after careful consideration of the matter, including its legal aspects, recommends that we gratefully accept the gift as given, namely, for the home of young men and their families, if any, who are preparing for the ministry.

The report was adopted.

It was voted that the expense of maintaining the Jessie B. Whitford property be charged to the General Fund and that the income from the rental of the barn be credited to that fund; also that the rent of the Merton Burdick farm be charged to the General Fund and that the income from the rental of the barn be credited to that fund.

It was voted that the expense of maintaining the Jessie B. Whitford property be charged to the General Fund and that the income from the rental of the barn be credited to that fund.

The report of the American section points out on the last forty years the main hope of society, and that of the times in which we live.

1. The newer and more Christian attitude of the capitalist. There can be no doubt—a brief review of the history of the last forty years will readily confirm the assertion—that capitalists as a class are more socially minded today than was the case of an earlier generation. Whatever the cause—the law, public disapproval, the development of a kindlier spirit—it is real, and hopeful.

2. Collective bargaining between masters and workers. This is not a complete success. It may never be. Yet it is the sign of a growing co-operation as opposed to the spirit of hate and misunderstanding and conflict. "The issue of collective bargaining can not be settled objectively in accord with any slogan that either group in industry may invent. It is not a simple question of right and wrong: it is a way to industrial action along which the parties to industry must negotiate their passage in a spirit of give and take." Lately, there have been many evidences among labor organizations of a tendency to depend less upon force and to accept a larger measure of responsibility for the maintenance of efficiency and the safe-guarding of production, and to have a greater regard for the interests of the community as a whole. This, too, is most hopeful.

3. The open shop. The desirability or
undesirability of the open shop is forged just now because a campaign against unionism is being conducted under the banner of the open shop (i.e. the shop not entirely unionized). "The closed shop or strictly union shop—in which none but union men can work—in so far as it rests upon coercion without coercion, as is frequently done, is a practical plan to which the religious spirit can not lodge objection."

4. Employee representation. This is a rather recent movement toward more effective cooperation among the producing forces. It is an experiment yet, but is in harmony with democratic tendencies of the times. Labor unrest is often caused by lack of the power of desirable self-determination, a chance to have a say as to working conditions, as it is by specific discontent with the wage. There is good hope that autocracy is gradually giving way in the country, both as result of pressure of the labor movement and in response to an active public opinion."

5. In recent years the co-operative movement has made good headway, especially in agricultural communities, and has much promise in it—spiritual as well as material.

6. Churches have sometimes stepped in and brought about important economic changes. For example, the United States Steel Corporation refused President Harding's request that it substitute the eight hour day for the twelve hour day, but the marrying of religious opinion on the point brought about the change in a few weeks. Not infrequently, too, churches or officers of church federations are invited by the parties in various branches of business, in the work of the Rotary Clubs and in the activities of some Chambers of Commerce.

The individual Christian can help much by watching his own course in his business dealings, and holding himself to high Christian standards. Perhaps the Church should not make specific programs as a usual thing, but it should fearlessly speak out against all moral wrong-doing no matter what the consequences.

The following paragraph from the Conference Message to the Churches expresses the spirit at Stockholm on the economic problem:

"Thus, in the sphere of economics, we have declared that the soul is the supreme value, that it must not be subordinated to the rights of property or to the mechanism of industry, and that it may claim as its first right the right of salvation. Therefore, we contend for the free and full development of the human personality. In the name of the gospel we have affirmed that industry should not be based solely on the desire for individual profit, but that it should be conducted for the service of the community. Property should be regarded as a stewardship for which an account must be given to God. Cooperation should take the place of competition which is merely selfish, so that employers and employed alike may be enabled to regard their part in industry as the fulfillment of a vocation; alone can we obey our Lord's command, to do unto others as we would they should do unto us."

This is from Chicago: "Oak Park is in a state of righteous wrath. The American Association for the Advancement of Atheism has written to the village school board objecting to the system of religious education practiced in the schools. The objection charges an arbitrary union of church and state. The villagers have arisen en masse to point out, in reply, that the instruction is given only to pupils whose parents have so requested. They also hint that the atheist organization, incorporated in New York, has been putting its nose into Oak Park's personal affairs." The issue promises trouble in many parts of the country. It can be settled only on the principle of equal treatment by the state of all parties and creeds. The only thing that can give long life to an atheistic organization is to give it opportunity to pose as a persecuted minority.—The Baptist.
ANNUAL REPORTS AND CHURCH DINNER, ALFRED STATION, N. Y.

THE ANNUAL DINNER AND REVIEWS OF THE YEAR'S WORK

On Tuesday, January 5, the church at Alfred Station held its annual dinner in the basement of the church with about one hundred seventy-five present. The committee having in charge the arrangements for the dinner was under the direction of Mrs. Maude Turner. After a most delicious dinner, to which the entire community had been invited, a social hour was engaged in until the ladies had cleared away the dishes. Then the people assembled in the main auditorium for the election of new officers and the reports of officers and auxiliary organizations of the church. These reports as given below will show a most successful year just closed. That the church is functioning in the social, moral, and religious life of the community these reports show, and are grateful to our friends, both in and out of the church, for their hearty cooperation.

The officers elected were as follows: moderator, Mr. Fred Palmer; clerk, Robert Ormsby, re-elected; treasurer, Elwood Ormsby; trustees to succeed themselves, Henry Allen and Leslie Davis; Mrs. Ernest Vincent was re-elected chorister; Mrs. Fred Palmer was re-elected organist; and Mrs. Van Horn was elected assistant organist. Mrs. Earl Burdick was elected chairman of the Committee on Annual Dinner.

Those who joined the church this year by baptism were as follows: Virginia Davis, Pearl Clair, Mary Ellen Whitford, Beulah Burdick, Fern Whitford, Elizabeth Turk, Ethelyn Pierce, Marjorie Green, Carroll Cartwright, Ernest Cartwright, Lloyd Burdick, Eugene Van Horn, Kenneth Pierce, Doris Burdick, Ethelyn Austin.

The following joined by letter: Mr. and Mrs. Cassner Cartwright, Mr. and Mrs. Floyd Cartwright, Pastor and Mrs. Van Horn, Donald and Elizabeth.

PASTOR'S REPORT

This report covers the time from May 1, 1925, to January 1, 1926—May 1 being the time when the pastor and family arrived on the field from Michigan. These eight months have been busy months in renewing the acquaintances of former years and making many new ones which have proved so pleasant.

The pastor and family would like to take this opportunity to express their deep appreciation for the hearty welcome which has been accorded them on every side and the splendid co-operation which has been so unselfishly given by everyone in making this a most promising beginning to what we hope will be the most successful period in the history of the church.

It is expected that the reports of the auxiliary organizations of the church presented at this meeting will give a more careful and complete resume of the year's work than anything which the pastor could give. The Sabbath school, the Industrial society, the Christian Endeavor organizations, and the choir, have all been active and have accomplished definite and commendable results in their various lines of work. The spirit of cooperation and progress has given rise to some day dreams on the part of at least the pastor. When this room was comfortably filled during our Sabbath morning services this summer, and on our social occasions the basement was crowded that the pastor dreamed of a remodeled building with an auditorium of increased capacity, larger rooms for entertainment and social purposes, a new pipe organ, and other improved equipment which would more adequately meet the needs of a community church in the social and religious center of one of the most progressive and wide awake rural communities in Western New York. In this day of co-operation and progress it is not too much to hope that this dream will come true. In a community of about one hundred and twenty-five families, with a population of more than five hundred, and with no other church in our village, our community church must be greatly needed. The pastor feels it his privilege—with all due respect to customs of the past—to establish and select his own cabinet who shall act in friendly counsel and an advisory way. This he desires to do by asking those who by virtue of their appointment or election by the church or auxiliary organizations to office may be entrusted with the leadership of church forces, namely, the officers and deacons of the church, the superintendent of the Sabbath school, the president of the Intermediate society, the president of the Christian Endeavor society. It is expected that this cabinet will meet at least four times a year, if possible on the evening after the Sabbath following communion service.

The pastor would also like to recommend that the pastor and treasurer of the church report at the annual church meeting, but that all organizations connected with the church be asked to furnish a report of the year's activities, and that these reports be kept on file by the clerk, in order that a more complete history and record of the church may be available when needed.

In conclusion, the pastor wishes to thank all who have in any way contributed towards the success and happiness of what seems to him among the best and happiest years of his ministry and to invite a continuous and helpful support, that the coming year may be crowned with even greater success.

JUNIOR ENDEAVOR REPORT

The past year's Junior work has been to me very interesting and quite gratifying. Those who joined the church this year about thirteen children, nine of whom were very loyal and sincere. Eight of these were promoted to the Intermediate society at its organization in November, 1925. Only three of those members are present juniors. Since reorganization I have had eight regular members in attendance and very often have had fourteen present, in all representing twenty different persons.

There are at least thirty children of junior age in the community, and I ask the cooperation of parents in securing a regular attendance of all these children. The more children that come, the more I am inspired to do good work.

My heart and soul are in this work for the Master, and I pray that I may succeed.

RUTH CLAIRE, Superintendent.

REPORT OF INTERMEDIATE CHRISTIAN ENDEAVOR SOCIETY

On November 1, 1925, the Intermediate society was reorganized, when the older members advanced to the Y. P. S. C. E. A few older juniors were added with a few who had not been members anywhere before, so there are now eighteen members between the ages of eleven and fifteen.

Originality in leading the prayer meetings is encouraged. Committee work under supervision is being taught, also the method of conducting regular business meetings. The intermediates and C. E. societies joined in sending small Christmas gifts to twenty-four friends. One intermediate social has been held.

The SABBATH RECORDER is being followed for lesson preparation, and the use of our own denominational helps, is encouraged. The intermediates will assist the seniors in entertaining the District Christian Endeavor Rally on January 23. A joint meeting of the First and Second Alfred Intermediate
societies is planned for the first Sabbath in February in this church.

Harriet B. Van Horn, Superintendnet of Intermediate Christian Endeavor.

REPORT OF SENIOR CHRISTIAN ENDEAVOR SOCIETY

On November 14, 1925, the young people who were ready for promotion from the Intermediate society organized a Young People's Society of Christian Endeavor, with about a dozen active members. A constitution was adopted and the following officers were elected: President, Donald Van Horn; Secretary, Ruth Whitford; Treasurer, Francis Palmer; and Corresponding Secretary, Irena Woodworth.

Although the society is small we hope to interest other young people in the church and community and in time become a strong and efficient society. Regular meetings are held on Sabbath afternoon at four o'clock. At present we have four committees—Prayer Meeting, Literature, Social, and Music. Other committees will be added from time to time as the society grows and occasion demands.

LADIES' UNION INDUSTRIAL SOCIETY

The secretary of the Ladies' Union Industrial Society for the year 1925 reports as follows:

There are seventy-one members. There were three resignations during the year, as these members moved out of the community. Twelve new members have joined the society since last January. The members are divided into four divisions; each division serves a dinner three times a year. The net proceeds from each dinner are from $12 to $20.

In place of the usual bazaar held in November to raise money, the society voted that each division hold some sort of social function, one each month for four months. These socials have been a success—three divisions having had their socials.

At each meeting the members do sewing either for some one who is in need of the work or to raise money—as tying quilts or piecing quilt tops to sell.

The money raised by the society is used for any one who needs help in the community, for denominational purposes, and to help keep the church and parsonage in repair.

Mrs. Ethel Colegrave, Secretary.

TREASURER'S REPORT

The treasurer of the Union Industrial Society would submit the following report for the year, 1925:

Receipts
Balance on hand January 1, 1925 .................................. $142.40
Received for dinners served each month .......................... 169.50
Received for efforts .................................................. 272.23
Received from sale of quilts, rent of dishes, etc. ............ 16.50

Total ................................................................. $360.63

Disbursements
Paid to Onward Movement ......................................... $100.00
Paid for food ..................................................... 108.45
Paid for repairs on parsonage ..................................... 38.55
Paid gas bill ...................................................... 20.00
Paid Alfred Muttal Lomma ........................................ 60.00
Paid to those in need and for fruit and flowers for the sick . 75.52
Miscellaneous expenses ........................................... 44.76

Total amount received ............................................ $600.63
Total amount paid out ............................................ 447.30

Amount on hand January 1, 1926 ................................ $153.33

CARRIE BURDICK, Treasurer.

SABBATH SCHOOL REPORT

Miss Kathryn Lewis, the secretary of the Sabbath school, reports that the Sabbath school has had a total attendance during the year of 4,378 pupils, with an average attendance of about eighty-eight. There are ten teachers. The school is graded and enjoyed a marked increase in attendance over 1925. It conducted a Vocational Religious Day School during the summer with an attendance of fifty and a splendid work. Other special days were observed, such as Children's Day and the Christmas service, when a good sum was raised for the Near East Relief. The school has raised $185.06, and paid out $139.85.

TREASURER'S REPORT

The treasurer, Mr. Lynn Langworthy, reported that the church had raised during the year for the pastor's salary and other local expenses $1,860.27 and for the Onward Movement $820.11. These items with the balance on hand January 1, 1925, made a total of $2,903.83, which is a commendable showing. The people have given generously and it is hoped that the present year will see even greater gifts for the Lord's work.

It is usually not so much the greatness of our own troubles as the littleness of our spirit which makes us complain.—Jeremy Taylor.

MARGARET KIMBALL

"Faith"—according to Professor Bailey of Northwestern University—is "stick-to- it- ness, the persistence that keeps on after everything else is gone, and finally achieves victory." This is rather an unexpectedly satisfying definition of a quality which to many of us for a long time has been a fearfully intangible sort of miracle. It is a mira- cle, but hardly in the almost magical sense with which we are accustomed to think of it.

Surely we do not believe that by looking hard at a mountain and concentrating and saying, "Be thou removed and cast into the sea," we can make it move. Though there was a time, back in the primary days, when they could actually be accomplished that way, it is hardly true now. Nevertheless, our faith is a marvelous faith: it is the faith of Jesus that moved a mountain.

"Where your treasure is, there will your heart be also." There is a truth in this, but I do not believe it to be wholly applicable, or to mean that everything you have and want is going to be given to you. It may mean that the things that you work for and the good that you do for others are going to be, in a certain sense, your reward. This, of course, is a great comfort, for we all work for and do things that we want, and we want to believe that we shall have them. However, the lesson is not so easy to learn, for we are not often rewarded in the way we expect and hope. But the truth is, we can learn to be content, and to believe that what we need, whether it be material things or spiritual things, will be given to us, if we have faith. And by faith we are able to overcome many difficulties and obstacles, and to accomplish that which we desire. For faith is a powerful virtue, and it is the key to success, both in this world and in the world to come.

"Faith without works is dead"—of course it is. There can be no faith without works. That is why it was put so strongly. Notice that Paul did not say that "Faith without works doesn't amount to anything," or "Faith without works is useless." He said, "Faith without works is dead"—is nonexistent. Faith is an ideal being accomplished by effort out what we want. Notice that Paul did not say that "Faith without works doesn't amount to anything," or "Faith without works is useless." He said, "Faith without works is dead"—is nonexistent. Faith is an ideal being accomplished by effort out what we want. Notice that Paul did not say that "Faith without works doesn't amount to anything," or "Faith without works is useless." He said, "Faith without works is dead"—is nonexistent. Faith is an ideal being accomplished by effort out what we want.

What does it do for us? Jesus said to a woman who had sinned, "Thy faith hath saved thee." She kept on trying and finally conquered her sin to the point of repentance. When the disciples were afraid in a storm, he said to them, "Where is your
faith?” And they were calmed and ready to fight it out until the sea, too, became calm.” Of the man said, “The grace hath made thee whole”—that is, that vision of their needs and persistence had conquered their infirmities. To three blind men he said, “According to your faith, be it unto you”—according as you keep on trying to understand what you can for yourself, you will understand and conquer the helplessness which is your handicap. “If God so clothe the grass . . . how much more you, O ye of little faith,”—that is to say that faith prevents us from giving up and whining because we do not have immediately everything that we want. It puts backbone and grit into our living. And when Jesus had been talking to his disciples about forgiveness and had said that they must be ready to forgive seventy times seven, they said to him, “Increase our faith”—increase our persistency in forgiveness. And again, he said to them, “I have prayed for thee that thy faith fail not”; and so they carried on in his work. These are the things that faith does for us.

So our faith in Jesus, the greatest of all friends, is our belief in him. Jesus has faith in us. He trusts us. Are we worthy of his faith?

What does faith do for us? There are many statements in the Bible which we can not understand, and we do not need to understand them. Our faith enables us to believe that they are true. I said to a friend one day that, if we did not believe there is a heaven, this life would mean very little to us. Our faith in God and the Bible helps us to believe that such a place exists. This is only one of the many things faith does for us.

**The INTERMEDIATE CORNER**

**REV. PAUL S. BURDICK**

**Intermediate Christian Endeavor Superintendent**

**Topic for Sabbath Day, February 13, 1928**

**Developing and Using Our Will-Power as Christians. Prov. 16:32; 1 Cor. 9:24-27**

**CHRISTIAN WILL-POWER**

Most young people desire to be leaders. There is no harm in that if they wish for it unselfishly, if they desire to lead in order to do good to others. Moreover, every one who will, can be a leader.

For will-power is the secret of leadership. He that would lead others must first govern himself. Some other qualities are also necessary, such as knowledge or skill in some subject and the ability to “mix” or co-operate with others; but without this power of directing his own life and actions, the leader would soon fail.

Let us not be deceived about this matter of will-power, however. It does not always go with the square jaw, the powerful body, and the “bossy” attitude toward others. The spirit of wanting to “boss” others around often makes a person merely obnoxious to others, while the square jaw and powerful physique have been found in people who were the most spineless, lazy, and self-indulgent of mortals.

Let me tell you the story of a person who had will-power—a true story. Leonard (though that is not his real name) entered high school a rather frail and undersized boy. He was not really sickly, but for some reason or other had been given by his Creator a smaller body than his companions. Moreover, the rough-and-tumble of athletic games had no appeal to him. He tried to become interested in them, but couldn’t seem to be. Moreover, he could not gain the skill that seemed necessary for success in the games. This sometimes gave him a good deal of misery, because he felt as if the other boys were calling him a “issy” boy.

But sometimes young people are given a true light into the purpose of life and early aim to learn for the best things. There was one thing Leonard could do well and liked to do. It was something that did not seem to raise him much in the estimation of other boys, so he sometimes felt like despising even this little gift. It was the power of a musical soul and the desire to learn to express his feelings through the medium of the piano.

Day after day, week upon week, he sat at the piano, practicing his lesson. Other boys with fish-poles or baseball clubs over their shoulders were inclined to stop and “jolly” him in a good-natured fashion. But he kept on. The first feeling of being ridiculed soon wore off, as he took more and more interest in his work. He began to feel that he was really getting ahead in his studies and learning to express himself through music. After a while other boys began to seek his company. Sometimes it was to get him to play for them. At other times it was out of real admiration for his musical ability. Words of ridicule turned to words of praise.

Today our friend is an excellent pianist. He has not emerged into the ranks of greatness, though that may come in time. In the town where he lives hardly a program is complete in any public gathering without his name upon it. He has many pupils studying under him. Many of his boyhood companions would be glad now if they could enjoy a small part of the success that is his. But they never had the will-power to do that one thing till they had succeeded at it. So the boy with the poor start has at last won the race.

**JUNIOR WORK**

**ELISABETH KENYON**

**Junior Christian Endeavor Superintendent**

**Suggestions for February 13**

Remember to have the Seventh Day Baptist Junior Rally song and the written articles for the testimony meeting. Make a torch for this meeting the same as for the January one, writing “Joseph” across the top and “Forgiveness” near the bottom.

The following plan for the lesson taken from “On the Highway” by Ella N. Wood stresses the one thought that we are going to emphasize in Joseph’s life today—that of forgiveness.

“Draw a heart on the blackboard, and write the words ‘Joseph’s Life’ in it. Around it make some arrows with the points toward the heart.

“Lead the juniors to tell the story of Joseph and his brethren. Go still further back, and have the pupils name all the wrong things that Joseph’s brothers had done to him. Ask them to write these on the arrows. Make the lesson clear that these wrong acts had pierced Joseph’s heart like arrows, and that Joseph had much to forgive. Ask of whom this reminds them. Draw a cross on the blackboard. Ask of the juniors to read Matthew 18:1-22. Multiple seventy by seven, and make the lesson clear that Christ meant that we should keep on forgiving, no matter how often anyone wrongs us, that this is the Christ-like spirit of forgiving.

“Make clear the teaching that God not only forgives us if we ask him, but gives us an abundance of good things all the time.

“Make the application of the lesson personal and teach Matthew 6:14, 15.

“Close with a prayer service and suggest that all ask God to help them to forgive freely and fully.”

*Athenaeum, R. I.*

New excavations in the Nile Valley by the University of Chicago Oriental Institute have just been made possible by an appropriation of $200,000 from the general, education board. The purpose of the work is to determine the chronological sequence of prehistoric occupation in that part of the world, and to link, with prehistoric Europe and preceding geological ages. Part of the funds will be devoted to enlarging the staff already at work on the epigraphic expedition in Luxor and part to completion of the archives now being examined at the university. Prof. James A. Breasted, the famous Egyptologist of the university, who is now in Egypt, will direct the entire project.—*The Baptist.*
CHILDREN'S PAGE

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

JOSEPH

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, February 4

DAILY READINGS
Sunday—Joseph, the boastster (Gen. 37: 5-11)
Monday—Joseph hated (Gen. 37: 12-20)
Tuesday—Joseph's despair (Gen. 37: 23-28)
Wednesday—Joseph in prison (Gen. 39: 20-23)
Thursday—Joseph honored (Gen. 41: 37-44)
Friday—Joseph forgives (Gen. 50: 15-21)
Sabbath Day—Topic: Joseph who carried the torch to Egypt (Gen. 45: 1-7)

JOSEPHINE MAXSON
The Juniors' Friend

Boys and girls, don't you agree with me that one of the most interesting stories of the Old Testament is that of Joseph and his brethren? When only seventeen years old he was sold by his jealous brothers into slavery in Egypt. Here, because he served God, God made him prosperous and helped him win the favor of his master who gave him charge of everything he owned. Finally trouble arose, through no fault of his, and he was imprisoned. Even in prison God was with him and he was put in charge of all the prisoners. What kind of man do you think Joseph must have been? He must have been true and upright or God would not have been pleased with him, and people would not have trusted him.

After two years, because God had aided him to explain the dreams of Pharaoh's butler and baker, Joseph was given the chance to interpret Pharaoh's own dream. It meant there were to be seven years of fine harvests followed by seven years of famine. So Joseph was made second ruler of Egypt, to prepare the country for the long famine. He was ready for this great honor, and task, as well, because he had served faithfully in the other positions he had held, and had not forgotten to keep God first in his life.

We can not all be Josephs, or win great honor, but like him we can be true to the same God and do our best wherever we are.

When his brothers came to buy corn to save the lives of their families, he first tested them in several ways. Finally he told them who he was and made arrangements for all his people to come down to Egypt to live in the fertile land of Goshen. Thus Joseph showed his forgiving spirit and returned good for the evil done him. So many boys and girls, and older people, too, when anyone says a mean thing about them or does them an injury want to "get even." But Christ wants us to love our enemies and forgive over and over again. waterford, Conn.

THE LOST SURPRISE

"What will I do?" cried Warren, as he hurried about. "It's almost time for the guests to come, and I can't find my surprise anywhere."

All over the house he went, for he often put things in very queer places; so he had to look in very queer places to find them. The Bible school class that Warren belonged to and the class of girls that his sister, Molly, belonged to had been asked to meet at their house for a little entertainment that afternoon. Warren hadn't explained what they were going to do, but he had been very mysterious. And now, to think that after all his planning, he had lost the surprise. On and on he searched. He could hear his sister opening the door for the boys and girls who were waiting. As she reached the door, she heard Warren say:

"I had a surprise planned for you, but I lost it. Molly has gone to hunt for it, but I guess she can't find it either."

Suddenly Molly began to pull down the shades. "Oh," exclaimed the boys and girls, "what is going to happen?"

But Warren didn't explain, for he knew that Molly must have found the missing article, for the darkness was to be part of the surprise. The boys and girls waited in the darkness. They heard Molly and Warren moving things about. Suddenly there was a flash of light.

"Oh!" exclaimed the guests, "lantern slides!"

For a circle of light shone on a big white curtain that Molly and Warren had unrolled in the darkness. Then, on the curtain, there appeared a beautiful colored picture.

"My uncle is traveling," explained Warren. "He takes photographs and makes lantern slides. He sent me these pictures from the Holy Land."

After that Warren's drawer in the library was never too crowded, for Warren always remembered how the afternoon had been nearly spoiled when he lost the surprise—Dew Drops.

THE SABBATH RECORDER

SOMETHING UNUSUAL

He hunted through the library, He looked behind the door, He searched where baby keeps his toys
Upon the nursery floor; He asked the cook and Mary, He called the dog, "Come here, boy He even started sister up
To leave her precious book.

He couldn't find it anywhere, And knew some horrid tramp Had walked in and opened the open gate And stolen it, the scamp! Perhaps the dog had taken it And hidden it away Or else, perhaps, he chewed it up And swallowed it in play. And then mama came down the stairs, Looked through the door, door, And there it hung upon its peg, As it had hung before. And Tommy's checks turned rosy red, Astonished was his face; He couldn't find his cap—because It was in its proper place!—Youth's Companion.

THINK AHEAD

Ross and Edgar were playing on Edgar's back porch. Ross had just thought of a jolly new game they could play next. Ross ran to look at the clock. When he came back, he was shaking his head.

"We'd better wait until some other time for that. We'd just be nicely started when I'd have to go home and leave you to put everything away. It couldn't be fair."

"I never stop to think before starting things as you always do," said Edgar. "I'm glad of it this time. Uncle has promised to take me for a long ride if I am ready when he comes by. I'd surely miss it if I had this precious book."

Ross has learned to use his head. Many boys and girls are clever at thinking of things to do, but they do not stop to think that they must save time to put the things away. They do not stop playing in time to pick up before the next meal or bedtime or before they want to go somewhere. When they have to be told again and again to put things away, it spoils the taste of the play that went before it. Don't cheat yourself so. Be like Ross. Stop to think whether or not you have time to play this new game and then put things away as you should. Think whether you will enjoy the fun enough to pay for the time it'll take to straighten things again.—Selected.
MY GRANDMA USED TO SAY

"The proof of the pudding is, chewing the pudding string."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

AFTER SCHOOL

The short-stop—going to try out that new boy for the team?

Captain—No. The minute I heard him spell plenipotentiary, erysipelas, and trigonometrical, I knew he wouldn't be of no use on a ball nine.

MR. RABBIT'S CLEVER TRICK

REV. ARVIA J. C. BOND

(Sermon for the boys and girls, Plainfield, N. J., January 16, 1926)

Text: And God saw everything that he made, and, behold, it was very good. Genesis 1:31.

Now you may think I am going to tell you an Uncle Remus story, but I am not—not that I am going to tell you about a rabbit though just as the story was told to me a long, long time ago.

One day a rabbit came hopping along by the side of the fence not like "lippity, lippety," as Peter Rabbit did the time he visited Mr. McGregor's garden, for that is a leisurely pace. This time a dog was after Mr. Rabbit, and there was no time to fool away. It is true Mr. Dog was not very close behind him, but then Mr. Rabbit had an idea. And if this idea were to be carried out it would be necessary for him to put a greater distance between himself and Mr. Dog. So he ran very fast, about as fast as Peter Rabbit did when Mr. McGregor got after him with a hoe. Suddenly he stopped and turned around and ran right back over his own track for quite a little way. Then he jumped just as far as he could through a crack in the fence. He must have picked out that opening in the fence as he went by the first time, for he made a long jump, and a clear one.

When he had landed on the other side of the fence he turned right about face and sat down and waited for Mr. Dog to come along, waited very quietly. He only just wiggled his nose. Pretty soon he saw Mr. Dog coming as fast as he could, following the trail. Of course Mr. Dog had his head to the ground, for he was depending upon his nose, and not his eyes, as Peter Rabbit did just as the time he visited Mr. McGregor's garden.

Just as he got opposite Mr. Rabbit he let out a loud yelp, for the trail seemed suddenly very "warm" just at that place, and on he went.

As soon as Mr. Dog had passed by, Mr. Rabbit jumped through the fence again and took the back track over which Mr. Dog had just come. Mr. Dog was going in one direction as hard as he could go, and if he had stopped to look back in time he could have seen Mr. Cottontail bounding off just as fast in the other direction. But suddenly Mr. Dog stopped, for he had lost the trail. Circle around as he would, he could not find it again. No wonder! for there wasn't any trail. Mr. Rabbit had doubled back on his own track and therefore there wasn't any trail.

After a long time Mr. Dog had to give it up, puzzled no doubt, and wondering what had become of the rabbit that so recently had been along that way.

My father told me this story a long time ago, when I was a small boy. He spent Eight years ago there was a Jewish convert to Christianity who was to be carried out, just as the story was told to me a long, long time ago. And if this idea were to be carried out it would be necessary for him to put a greater distance between himself and his own church, just as Mr. Rabbit had to put a greater distance between himself and Mr. Dog.

The movement for negro high schools is new. Up to six or seven years ago there was the general feeling that a negro could not learn, and many beauties to behold in God's wonderful, beautiful world.

B. C. Caldwell is authority for the information that "The southern states are building high schools for negro boys and girls faster than they can train high school teachers. The movement for negro high schools is new. Up to six or seven years ago there was the general feeling that a negro could not learn, and many beauties to behold in God's wonderful, beautiful world."

Mr. Dog having over taken Mr. Rabbit he turned right about face and ran right back over the fence. 

LONE SABBATH KEEPER'S PAGE

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

DEAR FRIEND:

Before your last letter arrived I had been wondering if you were sick or had your hands so full of work that your pen had to lie idle; and I am glad to know that you have been well and able to go to Newport to one of the annual meetings where the "one cup" signified the same to you that it did to me; and where that same cup, in tones heard only by the "inner ear," called to each one to be true to "the faith that was once delivered to the saints."

Some time ago a Jewish convert to Christianity sent me a description of the Passover Supper as observed in the times of Christ. While each one at the table had his own cup, according to the custom of those times, yet Christ "the same night in which he was betrayed, took bread; And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." I Corinthians 11:23-26.

But the present manner at many churches is to have many cups; and the expression "this cup" fails to make the impression on different ones (each drinking from his own cup) which I believe Christ intended.

Yes, I would like to sit and talk with you while the oak logs crackle and blaze in our wide fire-place. We have not had ice or snow, but biting winds and three frosts. It is now nearly the middle of November and only about half our sweet potatoes have been dug and housed. A hard freeze or snow would damage the remainder badly. I think the coldest day I ever saw was about the middle of November, 1876; and the hottest I can remember was one day last summer.

This is the time of year for long rambles in field and forest, on days when the air is not too cold for comfort, nor too warm to walk up the hills, rocky and sometimes almost as steep as a stairway, as some of them are. And the long stretches of white sand between the cotton rows are especially attractive to me; because the sun is so far south that the rays are slanted so that I can see the star-like twinkling of crystalline substances that remind me of a meteoric shower, rising from the ground instead of falling from the sky. When certain rocks are brought by the ploughshare to the surfaces of the earth they begin to disintegrate, and as they fall on the trees the tiny crystals are released from their ancient prison-houses, and the rains wash them down hill. I have picked up quite a number of those little crystals, which are large enough to reveal their perfect lines and angles.

In these walks I come across many an Indian relic, pieces of arrowheads of different kinds of rock, pieces of what may have been breast-plates; and the engravings show a good degree of skill; but the most beautiful piece picked up is a piece of pottery given by the Indians with part of the crystals that gleam in the sunshine like stars in the sky. Many a piece of clay pottery I have found in the old camping grounds of Indians, who once roamed these hills, and whose language carries us back to the days when Mt. Seir was given to Esau for a possession, and the Israelites were commanded not to molest them.

But on account of their idolatry and other sins, the Edomites were driven from their ancient strongholds and became wanderers from place to place. If you have an acquaintance giving them the names of stopping places, where they built towns and villages, only to dwell in them a few years, and then travel onward to escape from the foes that so often followed after them, you can trace their wanderings from Mt. Seir across Asia to the sea coast, where the ocean is narrowest between the New World and the Old; then in a southerly direction till they came to what is now the United States of America. With your eye on the look out for the names of Indian places, you will understand how they traversed the hills and valleys till some of them arrived at southern and eastern localities, even our own state, where the Indian is still at home and lives in as great comfort as some of his white friends do. Some time ago I
rode in a handsome auto owned and driven by one of our Indian neighbors.

The clue to the ancient wanderings of the red men is in the thirty-sixth chapter of Genesis. If you fail to find the clue, let me know, for I think I can help you. I have quite an old book concerning the full-fulfillment of prophecy, which has a good deal to say about the Edomites and about the ruins of their ancient cities, as they appeared in the author's day. His name was Alexander Keith.

My first work of a morning is to go to a corn crib and shuck corn enough to fill quart measure four times, and on Friday nine times; for on Sabbath I give my fowls an extra quart of corn, instead of going to gather green food for their noon meal. When the corn is shucked, I bring it to the house to shell, so I can sit by the fire while I shell it, if the cold is too much for my thin blood.

Would you like to hear about my pet biddie, which is so much smaller than her mother? The combination of the two, which I give her, crumbling bread and nuts, enabled her to live. But she rallied and soon was eating and growing again. The story of your pet I cannot match in similarity, but it may interest you to hear about a fox that has been visiting this neighborhood this winter in a very tame manner. It has not seemed shy, but I am not sure that she knew I noticed the eymological relation in Hebrew language between Edomites and red men.

Your mention of the identification of the North American Indian as of the Edomite family, was interesting, and not altogether new to me, though for some time I had not thought of it. I am so obtuse I fail to get the connecting clue from Genesis 36 which may help you. However, I am not sure that the young who refer to the Edomite and red men as of questionable character but 'who as the man of questionable character but as the man who knows enough to be wise and helpful and kind to his fellow men, to make use of their company at home, broken in character, health, and heart, all the glittering promises turned to dust, having suffered an experience for which she will have to pay as long as she lives.

Young people should not keep fast or question the company, not because some one says it is naughty, but because it is foolish and may cost a lifetime of regret.

The world values large policemen of congenial type and high standards are natural and helpful and offer the usual opportunity for forming acquaintances that enable the young man and the young woman to comply wisely to the choice of a life companion.

Too much can not be said against the idea that our modern "liberty" or craze for "self-expression" makes it all right for a girl to accept "pick-up" friendships, or for a boy to form his acquaintances in the same way, meeting others at street corners or at theatres or dance halls or like places. It may be done and of course done, but results will be as they always have been.

The old convention prescribed that a girl should not accept the company of a young man to whom she had not been properly introduced by some one who knew her. There was an atmosphere of society to enable young people to make use of some one else's acquaintance to assure themselves that the new person was reputable and came of a worthy family. While this did not always succeed yet it was far wiser than the foolish haste with which young people form their own judgments and mix themselves in the world without proper guidance.

Paul says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own.—Spurgeon.
**DEATHS**

**Babcock.—** Edwin Jeffrey Babcock, a son of Elder Oscar and Metta Bristol Babcock, was born May 14, 1860, at Dakota, Wis., and died at his home in North Loup, Neb., December 28, 1926.

He was married June 1, 1889, to Jessie True, a daughter of M. B. C. True; and to them were born five children. He is survived by his companion, the five children: Katherine M., Oscar T., Edwin J., Jr., Archie B., and Arthur S. He is also survived by his two brothers, Arthur H. and George I.; and a sister, Mrs. Myra Gowen; and other relatives and friends.

Funeral services were conducted by his pastor at the church, Wednesday, December 30, at 2 p.m., and burial was made in the North Loup cemetery.

A more extended obituary written by his companion is to be found in the Recorder of January 11.

**Fogg.—** William M., son of E. S. and Irma Fogg, was born December 28, 1920, and died January 4, 1926.

He learned to love the Sabbath school. Now he rests in him whom he was learning to put his trust.

**HOME NEWS**

(Continued from page 109) far away that they really need some Sabbath keepers, and Mr. and Mrs. R. W. Wing are in Daytona, Fla., for the winter. We miss them all. We are looking forward for the associational quartet to meet with us during vacation.

ELEANOR C. BURDICK, Press Committee.
The SABBATH RECORDER

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangongen, Java, by checks drawn on American Banks. The treasurer is S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Audubonium, first floor, of the Y. M. C. A. Building, 334 Montgomery St., Syracuse, N. Y. An elevator is available for all preaching-goers. For information concerning weekly prayer meeting hold in various churches, address Pastor William Clayton, 1437 W. Colvin Street, Phone Warren 4276). The church clerk is Mrs. Edna Cross Spaid, 340 Nottingham Road, Phone James 1965-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in Hall 601, Capitol Building (formerly Madison Temple), corner of State and Broadway Streets, at 10 o'clock. Everybody welcome. August Johnston, Pastor.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 24th and South La Brea Avenue, Thursday evenings. Church services at 10 o'clock on Sabbath morning, followed by Bible School. dr. Harold R. Crandall, Pastor, 5881 Broadway, New York City.

Minneapolis Seventh Day Baptist holds regular services at the Seventeenth Avenue Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors. Rev. Gerald D. Engstrom, Pastor, 1257 S. 6th Street.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Madison Temple), corner of State and Randolph Streets, at 10 o'clock. Everybody welcome. August Johnston, Pastor.

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BUILDING THE BRIDGE FOR HIM

"An old man going a lone highway
Came at the evening cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen streams had no fears for him;
But he turned when on the other side,
And built a bridge to span the tide.

" 'Old man', said a fellow pilgrim near,
'You are wasting your time with building here,
You never again will pass this way,
Your journey will end with the closing of day.
You have crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

"The builder lifted his old gray head,
'Good friend, in the way I've come,' he said,
'There followeth after me today,
He, too, must cross in the twilight dim,
To the fair-haired youth might a pitfall be.
He, too, must cross in the twilight dim,
Good friend, I am building the bridge for him.'"

THE DENOMINATIONAL BUILDING
A VISION IN MATERIAL FORM

F. J. Hubbard, Treasurer
PLAINFIELD, N. J.

TRAINING

Faith is our guiding star when flight is dim,—
We'll walk by sight when brightly shines the day;
God give me faith like Job's, to trust in him
Though he should slay me; for he knows my way.

The wounds and bruises that I deprecate
Are marks of favor from a loving rod;
The thorns, the burden, and each tedious wait,
Are training me for worthier work for God.

When in the test by him I stand approved,—
A workman, strong to bear the heavy load,
A servant, self forgotten, doubts removed,—
O may I help the weak along the road.

—Mrs. J. M. Ross.