The Sabbath Recorder

GIVE THANKS

For the discipline of sorrow,
For the angel of distress,
For the unseen hands that draw us
into greater blessedness;
For the lips that close in silence,
For the strong hands clasped in prayer,
For the strength of heart that suffers,
But sinks not in despair;
For the patience and patience
That are meek beneath the rod,
And for hope's glad resurrection,
We give thee thanks, O God.

For the hope that right shall triumph,
For the lifting of the race,
For the victories of justice,
For a coming day of grace,
For the lessons taught by failure,
Learned in humbleness and pain.
For the call to lofty duties
That will come to us again,
For the hope that those who trust in God
Shall not be put to shame,
For the faith that lives in all the world
O God, we praise thy name!

—Marianne Farningham

CONTENTS

Editorial.—The Evolution of Our Thanksgiving Day—What Thanksgiving Day Should Be—Care in Use of Abbreviations ..... 641-643
Semi-annual Meeting at Dade Center 644
Seventh Day Baptist Movement.—Our Bulletin Board. —To Seventh Day Baptist Churches 647
Thoughts Regarding the Five Days of the Week 647

Married Fifty-one Years 656
Education Society Page—Education Old and New—Rural Schools 657
Possibilities for Leadership Training in Our Colleges 658
Mill Yard Church, London, Eng. 660
Women's Work.—What I am to Be I am Now Becoming 661
Keeping the Sabbath—Young People's Work—Good Mottos 662
The Notice Board for the Quiet Hour—Intermediate Corner 665
Children's Page—The Bride's Corner 665
Report.—The Snow Fairies—Kitten Tales 666
A Seventh Day Baptist Church Organized in Charleston, W. Va. 669
Sabbath School—Little Courtesies 670
Lesson X—December 3, 1927 670
Deaths 671
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

President—Frank C. Randolph, N. J.
First Vice-President—D. Nelson Inglis, Milton, Wis.
Second Vice-President—Mrs. F. R. Babcock, Battle Creek, Mich.
Secretary—William T. Streight, Plainfield, N. J.
Recording Secretary—Mrs. F. R. Babcock, Battle Creek, Mich.
Treasurer—L. P. Babcock, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stallman, Plainfield, N. J.
Vice-President—F. R. Babcock, Battle Creek, Mich.
Secretary—Mrs. F. R. Babcock, Battle Creek, Mich.
Corresponding Secretary—William T. Streight, Plainfield, N. J.
Treasurer—L. P. Babcock, Battle Creek, Mich.

AMERICAN SABBATH SOCIETY

First Vice-President—Mrs. F. R. Babcock, Battle Creek, Mich.
Recording Secretary—Arthur L. Burdick, Plainfield, N. J.
Treasurer—Mrs. Ethel T. Tinsley, 20 Park Avenue, Plainfield, N. J.
Auditors

REGULAR MEETING of the Board, at Plainfield, N. J., the second Wednesday in March, at 10 a.m., the third Wednesday in June, at 10 a.m., the third Wednesday in September, and the third Wednesday in December.

The minutes of the Board of Directors, at Plainfield, N. J., July 1, 1928, to January 31, 1929,

AMERICAN SABBATH SCHOOLS

President—D. Nelson Inglis, Milton, Wis.
Vice-President—Mrs. F. R. Babcock, Battle Creek, Mich.
Recording Secretary—Mrs. Frances F. Babcock, Battle Creek, Mich.
Assistant Secretary—Mrs. Luella V. Martin, Milton, Wis.
Corresponding Secretary—Wm. M. Simpson, Ashby, R. I.
Treasurer—Samuel H. Davis, Watertown, R. I.

THE SEVENTH DAY BAPTIST MISSSIONARY SOCIETY

President—C. F. Randolph, Maplewood, N. J.
Recording Secretary—George B. Ulmer, Wetterly, R. I.
Treasurer—William A. Babcock, Battle Creek, Mich.

d. Members of the Board of Directors are elected for four years.

JULY 28, 1928—Miss Ethel T. Tinsley, 20 Park Avenue, Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL SOCIETY

President—William M. Stallman, Plainfield, N. J.
Vice-President—Mrs. F. R. Babcock, Battle Creek, Mich.
Secretary—Mrs. F. R. Babcock, Battle Creek, Mich.
Treasurer—L. P. Babcock, Battle Creek, Mich.

SEVENTH DAY BAPTIST EXECUTIVE COMMITTEE

President—Edgar D. Van Horn, Alfred, N. Y.
Vice-President—William M. Stallman, Plainfield, N. J.
Secretary—William T. Streight, Plainfield, N. J.
Treasurer—William L. Burdick, Ashley, N. Y.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—C. F. Randolph, Maplewood, N. J.
Vice-President—Mrs. F. R. Babcock, Battle Creek, Mich.
Secretary—Mrs. Frances F. Babcock, Battle Creek, Mich.
Treasurer—Louis A. Babcock, Milton, Wis.

THE FEAST OF TABERNACLES

Our Father in heaven, we earnestly look to thee for help on this Thanksgiving season, when many of our dear ones who have passed on may enter into all our prayers. In all our trials and sorrows let us trust in thee and feel the help and comfort needed, that we may rise above all hindrances, and that shall drive out every unkind thought, so that we may be happy, humble and hopeful in ourselves and before the world. May the difficulties and trials of our lives be turned into things from which others may some time have power to speak us in kindness and let us through this rough spot on the world. Help us, we pray thee, to be steadfast unto the end, and let our lives be full and filled with the spirit of our Master. In his name we ask it Amen.

The Evolution of Our Thanksgiving Day

Any careful reader of the Bible must be impressed with the emphasis placed upon the exercise of thanksgiving by the people of God. Both in the Old Testament and in the New Testament we read of the giving of thanks. Indeed, giving thanks is an important part of prayer. The Psalmist knew the worth of thanksgiving when he said, "It is a good thing to give thanks unto the Lord." So it is no wonder that he urges the people, time and again, to come before the Lord in Thanksgiving.

Paul repeatedly reminds the children of God to be thankful. He says, "Be ye thankful;" and, "With this thankful spirit so your request be made known unto God." Even in Revelation (chapter 7) the great multitude which no man could number, worshiped God, saying, "Blessing, and glory, and wisdom, and thanksgiving, be unto God for ever and ever." The Bible may well be called the "Book of Thanks." Priests, Levites, kings, prophets, apostles, and Jesus, all gave thanks unto God for the blessings of life, and for his matchless love. When they were saved from their sins and given the assurance of forgiveness, the cry was natural enough, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." The Feast of Tabernacles

With this thanksgiving so deeply impressed upon the individual heart, nothing could be more natural than the appointment of tribal and national thanksgiving feasts by the Hebrew nation. Thus, more than three thousand years ago, the Jewish Feast of Tabernacles came into being with its public festivals, its magnificent rituals, its splendid concerts of praise, and its decorations of fruits and flowers, all of which helped them to emphasize their thankfulness for God's care and for the abundant blessings of the year.

I suppose that other nations must have caught the festival spirit from Israel, and history reveals feasts of rendering honors to victory and seasons of plenty, which have varied from age to age, according to the grade of civilization and religious status of the people practicing them. There was the old saxon harvest home, made so much of by the British for centuries, which needed to keep alive the old time spirit of thanksgiving. It, too, was welcomed in autumn time.

It must be that our Pilgrim fathers bought with them some remembrance of that old harvest home, for on the first autumn after landing at Plymouth Rock they carefully observed the thanksgiving festival, and sent out four hunters in search of game so they might have a feast and be glad for their blessing. And the harvest frosts came, with autumn so late, that very few of this world's comforters sent out four hunters in search of game so they might have a feast and be glad for their blessing.

The Feast of Tabernacles
respects; but the Puritans, being dissenters, sometimes marked their dislike to the Church of England by ignoring their festivals. So they ignored Christmas and added special emphasis to Thanksgiving.

While still under England the colonists sometimes appointed a day for thanking God for keeping their gracious “Sovereign King George” in “health and wealth and in peace and honor.”

It was one hundred fifty-six years after the signing of the treaty that first national Thanksgiving day was appointed by the Continental Congress. There had been several days of Thanksgiving during the Revolutionary War, for special occasions, but no national appointment until 1777. After the Constitution was adopted, the last Thursday in November was set apart as Thanksgiving day. Thus it became America’s first national holiday.

For nearly half a century after the War of 1812 no President issued a Thanksgiving proclamation. Then President Lincoln ordered several during the Civil War. Since those years we have had annual proclamations for the nation at large.

What Thanksgiving Day Should Be

One has said: “The spirit of thankfulness is the dew that moistens and nourishes all the plants in the garden of piety.” I suppose he meant that as the earth radiates its moisture only to have the return in refreshing dews to revive its plants and flowers, even so the heart that breathes out real thanksgiving for the nation at large.

If thanksgiving does not create new flowers, it does brighten and give renewed color to those we already have. If it does not load our tables down, it does put sweetness into the life of every face with which we are familiar. If thankfulness does not add riches to our possessions, it does give contentment with what we now possess, and this is a great goodness. The heart that is full of praise and thanksgiving cannot be poor so far as true riches are concerned.

It was one hundred fifty-six years after the signing of the treaty that first national Thanksgiving day was appointed by the Continental Congress. There had been several days of Thanksgiving during the Revolutionary War, for special occasions, but no national appointment until 1777. After the Constitution was adopted, the last Thursday in November was set apart as Thanksgiving day. Thus it became America’s first national holiday.

For nearly half a century after the War of 1812 no President issued a Thanksgiving proclamation. Then President Lincoln ordered several during the Civil War. Since those years we have had annual proclamations for the nation at large.

What Thanksgiving Day Should Be

One has said: “The spirit of thankfulness is the dew that moistens and nourishes all the plants in the garden of piety.” I suppose he meant that as the earth radiates its moisture only to have the return in refreshing dews to revive its plants and flowers, even so the heart that breathes out real thanksgiving for the nation at large.

If thanksgiving does not create new flowers, it does brighten and give renewed color to those we already have. If it does not load our tables down, it does put sweetness into the life of every face with which we are familiar. If thankfulness does not add riches to our possessions, it does give contentment with what we now possess, and this is a great goodness. The heart that is full of praise and thanksgiving cannot be poor so far as true riches are concerned.

Does any one think he has nothing to be thankful for? Then let him try to sum up the commonest mercies that have come to him. Think of your temporal blessings—life, health, friends, family ties, social pleasures, and the restful nights, the renewed comforts every morning—no, we can not begin to list them. We can but mention a few of his spiritual blessings! God has been good to us that we can only say: “Bless the Lord, O my soul, and all that is within me bless his holy name!” Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy soul from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things.

Even when we are in trouble let us remember that God is wiser than we and doeth all things well. We can trust him and be thankful that conditions are improving.

OTHER REASONS FOR THANKSGIVING

Over and above all the reasons for thanksgiving for personal blessings, we may call to a little carefully, many things in public life which be thankful for.

The progress of the kingdom of Christ in the world; the evident desire for greater unity among different sects; the growing sentiment for interchurch fellowship; the movement toward a League of Nations; the increased interest in missions; the young people’s active part in the Master’s work; and the open door of a new year in which to do better work for Christ and the Church; all these call for the spirit of true thankfulness on the part of every one who loves the Lord and who longs to help his fellow men.

Thankfulness for the gift of thanksgiving and for the “power to praise” is beautifully set forth in three stanzas of verse by Amos R. Wells of Boston:

I thank thee, Father, once again
For ministry and service, and
And many more beyond my ken
That thou dost see and thou alone;
Bless the Lord, O my soul,
To praise thee for the power to praise.

This is a thought not often expressed in our era, but it was written down in 1899, which reflects the things for which we should give thanks. Yet what a blessed thing it is for any soul to rise to the height in which he can truly thank God for the power to praise and for the precious gift of genuine thanksgiving.

Since I wrote the items given here, it has come to me with considerable force that we ought to thank God that Armistice day—the day on which this is written—is celebrated by meditating rather than by bombs and cannon. The very fact that the great dailies are urging their readers to stop all work at eleven o’clock and stand two minutes in the attitude of prayer and meditation is of itself a cause for thanksgiving; and when the afternoon papers explain the effort in this reformation, which was actually carried out in great business places, we are doubly thankful.

Care in Use of Abbreviations

In our efforts to conform to the most approved style for use of abbreviations in magazines and papers, we have sometimes made mistakes in the RECORDER by spelling out words for which certain letters in the copy are supposed to be given. Not many weeks ago we made such a mistake in a case where the abbreviations were locally well known, but with which the general public could have no knowledge. Sometimes abbreviations may have a local meaning only, but are “all Greek” to outsiders.

The best usage among magazines is to print with small letters that do not spell the words whenever there is a chance for misunderstanding. Of course many abbreviations have gained a residence and are so well understood that there is no danger of mistake. But no margin is possible where the words are spelled out.

Take, for instance, the initials “A.M.”; they stand for “Master of Arts,” or “before noon.” Or “in the William and James Letters” “Dr.” may mean “doctor” or “debtor,” and “P.M.” stands for “postmaster” or “afternoon.” In most such cases it is better to spell out the words in full. Even the days of the week and names of the months look better spelled out. And unless names of persons are abbreviated as official signatures by the persons themselves, they too look better spelled out in the page readable papers, for special some purposes. Sometimes such words give piquancy to a story, but as a rule, in ordinary writing, they had better be written out in full.

In the page margins where space permits I think January, February, March, and all the names of months look better than Jan., Feb., Mar., and so on through the list.

Abbreviations are always allowable in formal reports where statements stand in columns but in the magazines the tendency is more and more, to spell out the words.

A CORRECTION

DEAR MR. RAMSEY:

If you still have the copy for the report of the Northwestern Association you will see that it was printed and signed “Mr. H. E. Ramsey.” As it appeared in the October 31 RECORDER it is signed “Mrs.” Perhaps your mistake came from knowing that Mr. Ramsey is blind. Of course the report was dictated by him. They especially asked that it go in his name, and I think that the fact that that report was truly what a blind man remembered of that day’s session made it especially remarkable and important that it should have his signature. Will you please make the correction in the RECORDER?

Sincerely,

MRS. H. M. BURDICK.
THE WORLD CONFERENCE ON FAITH AND ORDER

REV. AHVA J. C. BOND
Delegate

VI. THE MINISTRY OF THE CHURCH

In previous articles I have had something to say concerning the fourth subject which was given consideration at the Lausanne Conference, namely, "The Ministry of the Church." One could not discuss the subject of the Church's choice of the ministry without involving the consideration of that subject, at a conference so widely representative as was the Lausanne Conference, without some reference to the ministry of the church.

The first speaker on this subject was the bishop of Bombay. It was his purpose to have been selected who would have been better qualified to present the Catholic conception of the ministry of the church. Expressing the hope in the beginning of his speech that some one would follow him with a frank statement of the opposing view, he expressed the ease and confidence of one who was perfectly sure of himself, and of one who believed that he represented the only true Christian conception of ministerial orders. One could not but admire his frankness and appreciate the clearness with which he set forth the view of the Anglican Church.

He held, as many commonly accepted elements which enter into the process by which a man becomes a minister of the church, but none of these did he give a primary place. All were subordinate to the laying on of hands by the bishop. That ceremony is the sine qua non of ordination, and by that act alone is one made "God's man."

The second speaker was Dr. M. G. G. Scherer, a Lutheran of New York. Of course these longer speeches were prepared beforehand, and were in our hands in printed form. And therefore neither speaker knew what the other was going to say. It seemed to be conceded quite generally, however, especially, of course, by the evangelicals, (if that expression is permissible) that Dr. Scherer represented the opposing view to that presented by the bishop of Bombay with equal ability and clearness. It was very evident that the choice of these two speakers to open the discussion of the subject of the ministry had insured that the very wide disagreement on this topic would be brought to the front in the beginning of their consideration. It was evident also that though also that the question of ordination was perhaps the most touchy subject of all.

The good spirit which prevailed throughout the session of these conferences and the confidence which has grown up according to the circumstances and their beliefs as to the ministry and the guidance of the Church, as to the ministry of the Church, may be shown in the statements of the persons in all the various organizations and services of the Church. These conferences have been long and oftentimes confidently and abundantly used by the Holy Spirit in his stretching out his arms, converting, enriching, and perfecting saints. But the difference which arises in regard to the authority and functions of these various forms of ministry have been and are the occasion of many doubts, questions and misunderstandings.

I. These differences concern the nature of the ministry (whether consisting of one or several orders) the nature of ordination, and of the grace conferred thereby, the function and authority of bishops, and the nature of apostolic succession. We believe that the first step toward the overcoming of these difficulties is the frank recognition that they exist, and the clear definition of their nature. We therefore add as an appendix to our report such consideration of the thought and the thought of the churches of our understanding of the church and its office in the church, or to involve the acceptance of any adverse judgment on the validity of ordination in those branches of the church universal that believe themselves to have received and apostolic orders under other forms of ordination; or as disowning or disapproving a past or present ministry of the Word and sacrament which has been usually blessed by the Spirit of God.

II. It is made clear that inasmuch as the Holy Spirit is bestowed upon every believer, a believer has an immediate access to God through the Church. Hence, apart from special gifts of the Holy Spirit, such as teaching, pastoral and spiritual care, are the treasures of the Church as well as of the individual, by necessary and proper that the Church should not be without the gifts for the development of its corporate spiritual life thus to be the possession of the kingdom of Jesus Christ our Lord.

In particular, we believe in the conviction repeatedly expressed in this conference that under no condition will the questions of faith and order in which agreement has not been reached be for us, not simply as an expression of our confidence in the activities of brotherly service which Christ has committed to the Church. We do not commend to our churches the consideration of the hereinafter may be immediately practical to bring our existing unity in service to more effective expression.

In conclusion, we express our thankfulness to Almighty God for the great progress which has been made in recent years in the mutual approach of the churches to one another, and our hope that we may go forward with faith and courage and confidence in the binding of God, we shall be able to solve the problems of the church world.
The Orthodox Church, regarding the ministry as instituted in the Church by Christ Himself, and by which a special charism is the organ through which the Church spreads its means of grace such as the sacraments, and believes that the ministry in its threelfold form of bishops, presbyters and deacons can only be based on the unbroken apostolic succession, regrets that it is unable to come in regard to such questions of raising your church quota, and plan to push the annual canvass to a successful issue.

I am sending you two charts, one in this letter, and one from the publishing house and I hope that you will have them placed where they will be frequently seen by the members of the church.

Remember that we work at a disadvantage in raising the five and the Onward Movement budget because the General Conference votes it about two months after the Conference year opens, and that the General Conference asks that the annual canvass be made in November the fifth month after the Conference year opens. These conditions work against getting an early start in raising the budget, and demand extra hard work during the remainder of the year.

The Onward Movement budget ought to be raised.

The Onward Movement budget can be raised.

Let us do what ought to be and can be done to fulfill it.

Sincerely yours,

William D. Burdick
General Secretary

Brookfield, N. J.
November 6, 1927.

THOUGHTS REGARDING THE FIVE DAY WEEK

Rev. T. L. Gardiner, Editor

DEAR BROTHERS:

I have read an article on the five day week in which the writer advocates the plan under which all seems to me like a Utopian scheme.

The existence of six days of labor and one of rest is so obvious, and so many others would make the proposed change so unpopular and impracticable as to be almost impossible. Yet, there are a few concerns that seem to make the five day project work, but the vast majority of business enterprises, both in this and other countries, appear to be satisfied with the present arrangement. Any change to a five working week would completely revolutionize our
mailing of literature and invitations, considerable calling was done by the pastor and others, and church members made special efforts to bring others with them to church. On the first and second Sabbaths of the month, two speakers, both of whose addresses were on the good conceptions, followed by an inspirational sermon, and instructive evangelical sermons the next two Sundays. The results of the effort have been most gratifying. The attendance at all services is about twenty-five per cent greater than usual, and a number formerly unenrolled by any church have become interested and are joining here. The church services are some will doubtless be missed by those who study and we hope a number may be reclaimed. More additions to the church are looked for soon. The calling of additional workers is to be continued for two or three weeks. A series of studies with Bible readings on the general theme of "The Bible" have occupied the prayer meetings of the month of October. The subjects for the four meetings were: "The Nature and Character of the Bible," "The Bible as God's Prophetic Revealer," "The Message of the Word," and "How to Use the Bible." The first three talks were accompanied by extensive Bible readings in which all joined.

Interest in the series has been splendid and so many have testified of the benefit which the studies have been to them that it has certainly been worth while. The average attendance for the four weeks was twenty-two which was more than the average for the four previous weeks and about five more than the general average attendance at the Friday evening meetings during the past two years. It was noted in the last issue of the Review that Pastor Ogden had resigned in view of the call from frost, N. J., and that the local church had asked him to reconsider by a unanimous vote, but his final decision had not been announced. We are pleased to note now that Mr. Ogden has withdrawn his resignation and plans to remain at Watertown for some time longer.—Watertown Review.

Some powder goes off with a bang; some goes on with a puff.—Des Moines News.

It is desired that Sabbath schools, Christian Endeavor societies, Christian Associations, and other denominations take part in the promotion of this work. One good way to start it is for a Bible school, for instance, to write and send a good supply of the children's books; and then after the plan is fully explained, ask how many will take the books and endeavor to reach those who are doing others are doing. Families may adopt the plan, individuals may adopt the plan. Individuals, families, and organizations may promote the plan. The principal thing is to induce men and women, boys and girls to read the Word of Our Redeemer and live his precepts.

Dear Secretary Burdick,

During Conference Mr. Davis sent you the promised cablegram in which peaceful conditions in Shanghai were reported. The next day the Nationalists commenced to have reverses, which led to prophecies that Northern forces would be in possession of Shanghai by Saturday. How I wished that it would be an end of peace here. That there was probably ground for such fears seemed to be demonstrated by the large number of Christians, in many Protestant denominations, who have read one entire book of the Bible in January and have read one chapter a day, and another book during February, in a similar way. This same scheme of Bible reading is now proposed for January and February, and the New Testament was selected. There are Matthew for January, and John for February. To promote this work copies of each of these gospels have been provided at a cost of one cent each. The books can be sold by sending to the American Bible Society, 215 N. W. 15th street, New York, C.O.

It is not important whether one use one of these little books or the entire Bible, though the use of the little books has its special value, it is to read the Bible at first hand and read it regularly and thoughtfully. One can do this for two months only without being greatly benefited. Then, too, there is an additional help in knowing that many Christians, perhaps millions, are reading and pondering a given chapter on the same day you are.
the members of the committee decided that we would allow a choice of some other care­

had unknowingly admitted who had an un­

past and we have reason to trust him for

ing what they wanted with rather a high

ground just in front of us. It would seem·

and the French have wanted some of our

months we have shared, with many others

in Chinese-controlled territory were

church were well filled with our neighbors,

us, are just getting back to their homes.

came just at nightfall, the three houses in

It is many years now since the French

Our

been able to buy the plot of

hand. It has turned out to be a blessing,

nights.

are just getting back to their homes.

The

was

for the widening of the

was

Zikawei

it;

who

the

entrance.

There is one other little

There are still a few in America who re­

the Chinese whom they knew by the

the

in China

that". The

The compound has now a

a boundary of very nearly rectangular lines,

1919. It

had

for six

The

for the first time we are able to protect

This has had a

meant much to us in these disturbed and

front gate of the
city. He had been bed­

School. They owned the continuation

of the Presbyterian mission, a mile from

church and parsonage had to be

to Chinese-controlled territory. For four or five

very much, there

four or five

and the

years he had

years ago went to the States with Dr. and

In 1872 the

school as

teachers. and the

Verse 1

sabbath Recorder

SUSIE M. BURDICK

Grace School for Girls

Saint Catherine's Bridge

September 25, 1927

REPORT OF THE COMMITTEE TO CON­

SchooT in the Mis­sionary Society

(Seventh Day Baptist General Conference)

1. With regard to the home field, the

report asks for suggestions as to how to make

mission work more efficient and suc­

cessful.

We commend the efforts already made to

churches, and the using of the student quart­

et, pastors, and denominational leaders for

evangelistic work.

In accordance with the Great Commission.

It is well to remember, however, wherever

are needy and neglected fields.

2. We rejoice in the progress of mis­
TRUE SABBATH KEEPING AND WHY
(Homily preached by Pastor Ellis K. Lewis,
at a Sabbath School Meeting, and published by request of the congregation).

Therefore the Lord thy God commanded thee to keep the sabbath day—Deuteronomy 5:15.

It is essential to the well being of the race that a specified portion of all time be set aside to exclude all secular business, or rest day. Two distinct groups of reasons are to be noticed in a consideration of this subject.

1. The first group the reasons are purely scientific and are easily demonstrable. Actual practical experiment has proved them over and over again. Scientific reasoning is perfectly respected. When, in the judgment of our Missionary Board and the missionaries, that end can be secured, we would approve the registration of our schools.

2. We favor, as other boards do, the employment of native workers, and any corresponding reduction of our foreign force as may in the judgment of the board and the missionaries seem necessary.

We recognize the principle that there should be such a readjustment of the relations between our foreign missionaries and the native leaders as will give the native Christians a share in the management of missionary affairs.

It has been suggested to us that it would be well to transfer temporarily at least, one of our Board members with his family to the open door of Australia. We do not feel competent here and now to express a definite judgment on so important a proposition.

We therefore favor leaving it to the Missionary Board to consult with our Chinese missionaries and in the light of conditions in Australia.

4. We recommend the approval of the report of the following.

ARThUR E. MAIn, Chairman
PAUL S. BurDICK, Secretary
JAMES L. SKAGGS
MRS. J. W. CROFOOt
LEWIS C. SHEAFI
WAETER H. BURDICK
S. ORLANDO DAVIS
K. BURDICK

652 THE SABBATH RECORDER

653 THE SABBATH RECORDER
may it not be possible in "true Sabbath keeping" that the medications will lose no smallest significance which was theirs under the old order, but that instead a more sacred meaning, a far deeper and more spiritual, may attach to the Sabbath and as are "under grace" I think so. To me the Sabbath day, which in the beginning was only a memorial of the physical and universal creation, has now become a "new creation in Christ Jesus, born again, not of the flesh but of the Holy Spirit," so that I can say "I know," as the spiritual nature is higher than the physical, so to me is the Sabbath day more to be loved and to be more sacrired kept, more earnestly advocated, than was the "Lord's day," than ever could have been possible under the old order, a memorial not only of creation, but of my re-creation, "born of water and of the Spirit." Known unto God are all his works from the beginning of the world." Acts 15:18. And certainly his infinite wisdom would not have failed to see that which is so obvious even now.

The Sabbath is a memorial of deliverance from sin and condemnation. He who rolled away the stone in the morning could not have done it without the resurrection. But the resurrection is unimportant? Dare we think so. To me the Sabbath is a memorial of "the one vital fact to me. The day that commemorates the event is sacred and holy beyond all days.

Seldom, indeed, does the sun touch the wooded hills of my western horizon on God's holy day that my mind does not turn with reverence and awe to another Sabbath day in another and older time, and I can see afar that the sun was set not beyond all comprehension as they take their "Late on the sabbath day as it began," and as was, they go from the Lord's day, which in the beginning was only a day, to the resurrection. Not only of creation, but of my re-creation, Jesus' re-creation, as set forth in Deuteronomy 5:12 is the resurrection. It is not a fact, let us never make it again. But after all, it is to Peter, the greatest of the twelve, and to Jesus, the One who rolled away the stone that the resurrection was the last to bethat fact. I know that only by his blood so shed in love for me were my sins washed away from my guilty conscience. But millions of men and women do not believe, because they were not and could never be a fact sufficiently significant of his deity. Some unique sign must be found, something that is so inconceivably possible to mere humanity that ungenerate men and women, even in the Church today, must say, "He is dead even as any man of his age of the world." Hear Jesus' own words, "An evil and adulterous generation seeketh after a sign," etc. See Matthew 12:38-40; John 2:18-22, and many others.

But after all, is it to Peter, the greatest of all the apostles, we must look for the interpretation of Jesus in this verse? In his first epistle, chapter one, verse 2, he read, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from sin, since it is justly hath begotten us, but it is the resurrection of Jesus Christ that is the means to that end. Again in 1 Peter 3:21 we read, omitting the parenthetical phrase, "The figure whereunto even baptism doth also now we see by the resurrection of Jesus Christ."

Baptism, an essential to salvation, has its significance only "by the resurrection of Jesus Christ." Not only the badge of sin but the bond of sin; he came to bring deliverance to a world so sorely in need, to bring to us today a respite from world's condemnation, and to give us an estimable luster to the glory of the Sabbath day of our God. "Remember that thou wast a slave in the Egyptian land, and in the Lord thy God brought thee out through a mighty hand and by a stretched out arm: therefore the Lord commanded thee to keep the sabbath day."

The important place always held the Sabbath day, from the beginning, was a sacred occasion, and we were to keep it in the hearts and eyes of the people of God, and we upon whom the burden and the care of the ages inherit all its glories of the old time, but we have much more than they ever dreamed of. On has not yet passed away, of course, so that we may never ever will," a new life, a new creation, a new and very real deliverance, a freedom wherewith Christ makes us free. And our Father, for that day which thou hast kept for thine own and for all the wonderful events that have been wrought ever since man first had a beng in the earth, we thank thee. Grant unto us a larger vision of its real meaning, and grant to us, by the grace of God, through the knowledge of thyself and the grace of our Lord Jesus. In his name we pray...

MONTHLY STATEMENT
October 2004- November 1, 2005

H. Davis

Secretary
The Seventh Day Baptist Missionary Society

Balance on hand October 1, 2004 18:1706

Baptism Fund General Fund

Memorial Fund 550.00

Estate of Nathan Wardner 130.00

Sarah Ann Burdick 130.00

George Nelson 50.00

George Washington Trust Company 50.00

W. J. Spicer, General Fund 50.00

Mrs. J. Spicer, General Fund 50.00

American Missionary Society 50.00

North Yost, First School Church 5.00

S. L. Holmes, September salary 15.00

M. A. T. Detweiller, September salary 15.00

S. S. Seeney, September salary 20.00

M. S. Rash, September salary 20.00

S. S. Costello, September salary 35.00

Grace L. Randall, September salary 35.00

R. J. Beversee, September salary 45.00

S. P. D. S. Scott, September salary 45.00

Total

$18,448.00

CT

Gerald Veldhuysen, work in Holland 104.16

W. A. B. Hurley, September salary 30.00

L. E. Van Horn, September salary 30.00

J. A. Van Horn, September salary 30.00

K. B. Lewis, September salary 30.00

William L. Burdick, September salary 90.00

L. B. branch, September salary 90.00

G. W. Wallace, September salary 150.00

E. E. Detweiller, September salary 150.00

J. C. Pino, September salary 150.00

E. L. Mead, September salary 150.00

George V. Hilla, September salary 150.00

Total

$640.66

B. E. Dale, September salary 150.00

Grace L. Randall, September salary 35.00

R. J. Beversee, September salary 45.00

S. P. D. S. Scott, September salary 45.00

Total

$470.66

$18,448.00
SUNDAY EVENING
A union service was held, the Methodist people meeting with us.
Scripture—Galatians, sixth chapter—was read by Rev. C. B. Loofbourrow.
Rev. C. E. Mead offered prayer.
An anthem by the choir was followed by a sermon by Rev. C. B. Loofbourrow. His text was Galatians 6:17—Henceforth let no man trouble me for I hear branded on my body the marks of the Lord Jesus.” Paul lived in such close touch with the Lord Jesus that he might easily be picked out as one of his followers. “If we are willing to walk through the world standing up for what is right we shall soon be hearing the marks of the Lord Jesus on our body.”

Sometimes people wear the brand of the devil on their bodies.
We may get the brand of our Lord Jesus on us if we think of him, look on him. We must meet conditions in order to have the Lord place this brand on us. We must become the brand.
This meeting closed with song and prayer.
There was not as large a delegation of visiting friends as we had for, but God gave us good weather and we believe all present were brought in closer touch with our Master.

SUNDAY AFTERNOON
Subject, Evangelism.
Praise service was led by Charles Socwell. A portion of Acts 8 and Matthew 28 was read by Mr. Holston.

MARRIED FIFTY-YEAR YEARS
Mr. and Mrs. E. W. Churchward of Dodge Center, Minn., were married on Novem ber first fifty-one years ago. One year ago they celebrated their golden wedding. Their five children and their families were all at home to help make it a day that will long be remembered.

ONE OF THE CHILDREN.
“Lay hold on Christ with both your poor empty hands.”

_PRINCIPAL PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor_

EDUCATION NEW AND OLD
(Address delivered by Nicholas Murray Butler at the annual meeting of the Board of Visitors of Columbia University, September 24, 1917)

In order that we may fully understand what we are here to do, we must first of all gain a clear notion of the goal toward which we propose to move. There is no such notion, spread abroad with much emphasis, that education is only a process by which more or less active human vacuums, distinct or undistinct, give measurable evidence of their vacuity, and laboriously and painfully learn that fire is hot by burning their own fingers. Long after those who have acquired the permanent habit of carelessness, who should have more sense, are sacrificing the children entrusted to their care on this altar of folly.

No education is something quite different from that. It declines to assume that human experience begins anew with the birth of each child and that life must be begun all over. On the contrary, it is the notion of Eden in the history of each individual human being. Education worthy of the name holds to the profound and fundamental truth that human experience has already come a very long way from its crude and simple beginnings and that what has been, gained, inherited and at so great cost through the long ages, each new child is entitled to be helped to know, in order to shorten the time and to strengthen the weapons in which and by which it is to gain true knowledge and form itself. It is the gradual knowledge, and knowledge is the beginning of wisdom but not more than that.

For some time the idea of child-building is out of fashion. Emotional expression has jostled it to one side. The results will appear to anyone who cares to interpret the distasteful things which day by day are

ried. Nothing could be further from the fact. It is a constant and continuous adjustment of human organism to human environment, to the end that the human organism may become perfected and the human environment understood, penetrated, and advanced by persistent and lofty human effort. The only difference between the educational processes of the animal and the human, of the primitive and the educated, in mature life is that the human organism constantly strengthens its powers of resistance and control, and that the powers of control. Intelligent occupation itself is as much a part of the true educational process as is study in classrooms, in library, or in laboratory.

SEMl-ANNUAL MEETING AT DODGE CENTER
(Continued from page 646)
by Glenn Socwell; pledge by Leona Bond; Christian Endeavor the World Over, by Velma Douglas.
A duet was sung by Myrtle Lindahl and Velma Daggett.
Sabbath night, a social time was held at the home of Mr. and Mrs. E. L. Ellis. There were between sixty-five and seventy

Balance on hand November 1, 1927, $1,432.44
Bills payable in November, about...$1,600.00
Special funds referred to in last month's report were used in $20,574.35, balance on hand $12,525.24, net indebtedness $2,929.51.
E. & O. E. Davis Treasurer.

R. B. Thongate, September salary
Charles W. Thongate, July-September
Lena G. Crofoot, July-September
William Gates, October-September
Mark B. Bookstaver, September-October
The Prudential Insurance Company of America, account H. E. Davis
R. B. Thongate, traveling expenses
Washington Trust Company, draft, work, witnesses
Alfred Mutual Loan Association, sale
Traveller's expense.

SEMI-ANNUAL MEETING AT DODGE CENTER
(Continued from page 646)
by Glenn Socwell; pledge by Leona Bond; Christian Endeavor the World Over, by Velma Douglas.
A duet was sung by Myrtle Lindahl and Velma Daggett.
Sabbath night, a social time was held at the home of Mr. and Mrs. E. L. Ellis. There were between sixty-five and seventy present.
SUNDAY MORNING
Business session at ten-thirty.
At eleven o'clock the Scripture reading, Philippians 3:3-10, was given by Rev. E. H. Socwell.
Pastor Holston offered prayer.
The sermon was preached by Rev. E. H. Socwell, Philippians 3:3-10, "That I may know him," "The highest of all knowledge is to know Christ!" Let us strive to follow the baptized Christ by Sabbath keeping, being broad minded, sympathetic, and forgiving.
SUNDAY AFTERNOON
Subject, Evangelism.
Praise service was led by Charles Socwell. A portion of Acts 8 and Matthew 28 was read by Mr. Holston.

Prayers were offered by Mr. E. L. Ellis and Mrs. Ellen Churchward and Rev. Mr.
Loofbourrow.
Then followed a short discussion on the following subject, "Ways and Means of Evangelizing the World." Mr. Loofbourrow gave a verbal report of the quartet meeting, June 5, regarding methods of evangelizing the world are Vacation Bible schools, Sabbath schools, visiting, and quartet work.

SEMI-ANNUAL MEETING AT DODGE CENTER
(Continued from page 646)
by Glenn Socwell; pledge by Leona Bond; Christian Endeavor the World Over, by Velma Douglas.
A duet was sung by Myrtle Lindahl and Velma Daggett.
Sabbath night, a social time was held at the home of Mr. and Mrs. E. L. Ellis. There were between sixty-five and seventy present.
SUNDAY MORNING
Business session at ten-thirty.
At eleven o'clock the Scripture reading, Philippians 3:3-10, was given by Rev. E. H. Socwell.
Pastor Holston offered prayer.
The sermon was preached by Rev. E. H. Socwell, Philippians 3:3-10, "That I may know him," "The highest of all knowledge is to know Christ!" Let us strive to follow the baptized Christ by Sabbath keeping, being broad minded, sympathetic, and forgiving.
SUNDAY AFTERNOON
Subject, Evangelism.
Praise service was led by Charles Socwell. A portion of Acts 8 and Matthew 28 was read by Mr. Holston.

Prayers were offered by Mr. E. L. Ellis and Mrs. Ellen Churchward and Rev. Mr.
Loofbourrow.
Then followed a short discussion on the following subject, "Ways and Means of Evangelizing the World." Mr. Loofbourrow gave a verbal report of the quartet meeting, June 5, regarding methods of evangelizing the world are Vacation Bible schools, Sabbath schools, visiting, and quartet work.

SEMI-ANNUAL MEETING AT DODGE CENTER
(Continued from page 646)
by Glenn Socwell; pledge by Leona Bond; Christian Endeavor the World Over, by Velma Douglas.
A duet was sung by Myrtle Lindahl and Velma Daggett.
Sabbath night, a social time was held at the home of Mr. and Mrs. E. L. Ellis. There were between sixty-five and seventy present.
SUNDAY MORNING
Business session at ten-thirty.
At eleven o'clock the Scripture reading, Philippians 3:3-10, was given by Rev. E. H. Socwell.
Pastor Holston offered prayer.
The sermon was preached by Rev. E. H. Socwell, Philippians 3:3-10, "That I may know him," "The highest of all knowledge is to know Christ!" Let us strive to follow the baptized Christ by Sabbath keeping, being broad minded, sympathetic, and forgiving.
SUNDAY AFTERNOON
Subject, Evangelism.
Praise service was led by Charles Socwell. A portion of Acts 8 and Matthew 28 was read by Mr. Holston.

Prayers were offered by Mr. E. L. Ellis and Mrs. Ellen Churchward and Rev. Mr.
Loofbourrow.
Then followed a short discussion on the following subject, "Ways and Means of Evangelizing the World." Mr. Loofbourrow gave a verbal report of the quartet meeting, June 5, regarding methods of evangelizing the world are Vacation Bible schools, Sabbath schools, visiting, and quartet work.
brought to our attention. The emotions of men are, to be sure, an integral part of their spiritual life, but there are emotions higher and emotions lower, emotions which contributeto character-building and emotions which hinder it. Emotions are so complex, so fundamental that it makes possible their interpretation and application to the needs and purposes of education. That interpretation and that application are service as this university conceives it. To new conceptions of service and to new tasks of service you are greatly and heartily welcome.

RURAL SCHOOLS

The standardization of rural schools is being promoted by the state departments of education in thirty-one states, according to information in the Bulletin of Education, at Washington, D. C. This is being done either by authority of the statutes or by rules and regulations of their chief executive school heads. In some of the thirty-one states standardization is particularly so small rural schools, especially true of the one-teacher type. In others it includes all rural schools—graduated and consolidated as well as un-graded. But, however, with the improvement of the small rural schools, particularly those where consolidation is not yet feasible, that standardization is most concerned, the report states.

Among the important requirements relating to the standardization of rural schools that have been written and adopted by regulations of state school executive heads are:

1. The school site should be well drained, level, fertile, and should contain at least two acres of ground.

2. The school building should comply with accepted standards relating to number of rooms and their dimensions, color scheme for walls and ceilings, replacement of glass area of windows, heating and ventilation, and amount and kind of equipment.

3. The minimum pre-professional preparation of the teacher should be completed of four years of high school, plus two-year normal course, and two years of successful experience.

4. The school term should be nine months; the average daily attendance at least ninety per cent of the standard (in the common meaning of the word) the schools, yet if this is desirable for the majority of the states why should it not be for the nation?

Georgia recently appropriated $1,000,000 per year for each of the years 1928 and 1929 to be used to equalize educational opportunities. This has resulted from a one-half cent tax on each gallon of gasoline and one cent on each gallon of kerosene sold in the state. If the revenue from these two taxes does not yield a million dollars, the balance will be supplied out of the general fund. In making the students from these two taxes will be used as an equalization fund even though it should exceed one million dollars.—Bulletin.

POSSIBILITIES FOR LEADERSHIP TRAINING IN OUR COLLEGES

MRS. DORA K. DEGEN

(College Address)

Today, as always, we are realizing that leaders must be trained for the pew as well as for the pulpit, and that the responsible training rests not alone upon seminars and courses of religious education, but also heavily upon school and denominational authorities.

There are, moreover, many indications of the recognition of these facts. More than three hundred colleges are now offering courses in religious education, and about a dozen universities have indicated a need for departments of religion where none have existed before, and some departments which have existed are reshaping themselves to meet the recognized need.

The heads of college Biblical departments are now stressing the importance that pre-professional courses have much more to do than to teach the history, literature, and structure of the Bible; that while more than ever the teacher must have the materials, he must also think along the lines of the history, literature, philosophy, and psychology of the Bible. This is the reason why the society is so interested in the application and appropriation of inner values, a principle with practical application to daily living. Every such department should give its students not only an incentive to prepare for Christian service but also the opportunity of a department of psychology, a department of human development.

It is with this mind that we are planning our work in the department of religious education at Butler, and we believe that leadership makes the Bible courses a teaching of religion which will function in the life of the present, to apply the principles of Jesus—living situations, to vocation, to leisure, to home life, and to community life. In the courses in the history and principles of religious education we believe that leaders must be trained for the pew and not character from the standpoint of the Christian Denomination. They have not only the theoretical work but in connection with it a religious day school where the students are given practice work in teaching and in general leadership.

In the next two years our work is to work out at Alfred by having in connection with the college department of education classes for at least the lay leaders of a religious school, to be taught by a trained teacher and to be used for observation and possible practice by the students of the department.

At the end of two years our work is a little more than at the beginning of an experimental stage, but a reason for encouragement is the enthusiasm and interest of the students who, though few in numbers, seem to have caught the vision of what trained leadership must mean to the Church and to the life of the individual.

In our religious education departments are a splendid evidence of the present effort to solve the problem of Christian leadership, but we must be careful in our schools and colleges. We must not overlook the fact that religious education is far different from education in religion. It is, however, with the improvement of the small rural schools, particularly those where consolidation is not yet feasible, that standardization is most concerned, the report states. In some of the thirty-one states standardization is particularly so small rural schools, especially true of the one-teacher type. In others it includes all rural schools—graduated and consolidated as well as un-graded. But, however, with the improvement of the small rural schools, particularly those where consolidation is not yet feasible, that standardization is most concerned, the report states. Among the important requirements relating to the standardization of rural schools that have been written and adopted by regulations of state school executive heads are:

1. The school site should be well drained, level, fertile, and should contain at least two acres of ground.

2. The school building should comply with accepted standards relating to number of rooms and their dimensions, color scheme for walls and ceilings, replacement of glass area of windows, heating and ventilation, and amount and kind of equipment.

3. The minimum pre-professional preparation of the teacher should be completed of four years of high school, plus two-year normal course, and two years of successful experience.

4. The school term should be nine months; the average daily attendance at least ninety per cent of the standard (in the common meaning of the word) the schools, yet if this is desirable for the majority of the states why should it not be for the nation?

Georgia recently appropriated $1,000,000 per year for each of the years 1928 and 1929 to be used to equalize educational opportunities. This has resulted from a one-half cent tax on each gallon of gasoline and one cent on each gallon of kerosene sold in the state. If the revenue from these two taxes does not yield a million dollars, the balance will be supplied out of the general fund. In making the students from these two taxes will be used as an equalization fund even though it should exceed one million dollars.—Bulletin.

POSSIBILITIES FOR LEADERSHIP TRAINING IN OUR COLLEGES

MRS. DORA K. DEGEN

(College Address)

Today, as always, we are realizing that leaders must be trained for the pew as well as for the pulpit, and that the responsible training rests not alone upon seminars and courses of religious education, but also heavily upon school and denominational authorities.

There are, moreover, many indications of the recognition of these facts. More than three hundred colleges are now offering courses in religious education, and about a dozen universities have indicated a need for departments of religion where none have existed before, and some departments which have existed are reshaping themselves to meet the recognized need.

The heads of college Biblical departments are now stressing the importance that pre-professional courses have much more to do than to teach the history, literature, and structure of the Bible; that while more than ever the teacher must have the materials, he must also think along the lines of the history, literature, philosophy, and psychology of the Bible. This is the reason why the society is so interested in the application and appropriation of inner values, a principle with practical application to daily living. Every such department should give its students not only an incentive to prepare for Christian service but also the opportunity of a department of psychology, a department of human development.

It is with this mind that we are planning our work in the department of religious education at Butler, and we believe that leadership makes the Bible courses a teaching of religion which will function in the life of the present, to apply the principles of Jesus—living situations, to vocation, to leisure, to home life, and to community life. In the courses in the history and principles of religious education we believe that leaders must be trained for the pew and not character from the standpoint of the Christian Denomination. They have not only the theoretical work but in connection with it a religious day school where the students are given practice work in teaching and in general leadership.

In the next two years our work is to work out at Alfred by having in connection with the college department of education classes for at least the lay leaders of a religious school, to be taught by a trained teacher and to be used for observation and possible practice by the students of the department.

At the end of two years our work is a little more than at the beginning of an experimental stage, but a reason for encouragement is the enthusiasm and interest of the students who, though few in numbers, seem to have caught the vision of what trained leadership must mean to the Church and to the life of the individual.
in all departments of our Christian colleges, men and women who have to have and to give a Christian interpretation to the facts of science, an interpretation which will show the student how in a scientific age religion is possible and practical.

An outstanding example of the intensive religious emphasis in the entire curriculum of the schools is provided by Whittier College, Whittier, Calif. "The Christian faculty have been selected because of their beliefs in and enthusiasm for the particular type of education to which Whittier College is committed." A course has been introduced into the curriculum which is called the correlation course, "the correlation of all information and points of view about a religious core." "No matter how strong a Christian denomination may be," Whittier says, "you can not have religious education if your science is materialistic and your philosophy mechanistic. The correlation course requires six hours for each of the four years of college work and treats Human Issues, the Psychological Aspect of Human Issues, the Basis of Social Progress, and the Christian Basis of Reconstruction."

When Christian schools and colleges can work so much central and unifying principle in the organization of their curricula as well as have departments of religious education if we look forward to that larger Christian leadership toward which we are working.

MILL YARD CHURCH, LONDON, ENG.

By way of review, our readers will be interested in the brief historical statement regarding the Mill Yard Church. It is taken from the last Sabbath Observer, the mission of which is described at the head of the article about this historic church.

"THE SABBATH OBSERVER"

The Sabbath Observer has for its objects the spread of the Bible and the truths of Scripture. It appeals to "all who profess and call themselves Christians, no matter what denomination, no matter whether found in the Church of England, the Nonconformist churches, the Roman Catholic Church, or any other denomination, sect, or creed in and to any person or persons whatever, is the official organ of the Sabbatarian or Seventh Day Baptist denomination of the British Isles in general, and, in particular, of the Mill Yard Church.

Then follows the historical statement about the church:

"MILL YARD" CHURCH

This church, the mother church of the Seventh Day Baptist denomination, is called "Mill Yard Church," from the location of its "Meeting House" was in Mill Yard, Leman Street, Goodman's Fields, London. The exact date of the church's foundation is unknown, although some valuable ancient documents were burnt in 1700. It is stated that John Trask was a member in 1618. Doctor Peter Chamberlain, who was the first physician to the royal family in the reign of three sovereigns, was a leader of the church in 1654. The "Meeting House" in Mill Yard was purchased by the church in 1691, when Mr. Joseph Davy, a wealthy member, lent the money. William Cornwath and Michael Chirk were the leading men prior to 1710, and Robert Cornwath became the pastor of the church. Rev. Joseph Stinett was "a well known member of the congregation of London" about 1710. Daniel Noble "ministered here for thirty years." The most influential member. The pastors from 1740 have been, Rev. William Henry Black, F. S. A., Rev. William Mead Jones, D. D., Rev. William Chirk Dandan, D. D., and Lieutenant-Colonel T. W. Richardson, V. D.

The distinctive features of this Christian church and denomination are: The belief that Christians are required to keep the Sabbath according to the commandment of Christ; because it is the only true baptism. It was the practice of Christ and his disciples, also that it is the only form of baptism which is the only symbol of regeneration. Hence the title "Sabbatarian," or Seventh Day Baptists.

WHY I LOVE THE BIBLE

Because it glows with the light and love of Christ; because it shows me the true light of faith and life upon the cross that I might have salvation, hence it brings me what he revealed of the living God and Father whom to know is life eternal.

Because it shames me, inspires me, and calls me upward. It is the Book of faith and life, hope, and duty to the world, to the church, and to every man. It is my truest visible guide to the right knowledge and doctrine of Christ, the true estima- tions of myself and my holy God. It is the chief part of my religion, a fountain of light in which I may live worthily with men.

I have given out of it, I may gather, and have found in it, more瘫本书 most precious, a Bible from within a Bible, which I bind to my heart and carry in my memory and live within life and death. It is the strongest and sweetest words for the blind that were ever known.—William Newton Clark

THE SABBATH RECORD, MRS. GEORGE E. CRIMLEY, MILTON, Vt.

WOMAN'S WORK

"WHAT I AM TO BE I AM NOW BECOMING"

For ships sail east, and ships sail west.

While the self same breezes blow;

It's the set of the sails, and not the gales.

That tells me where they go.

Like the words of the sea, are the ways of fate.

As we journey along through life it's the set of the sails, and not the gales that determines the goal.

And not the course nor the strike.

—Author Unknown

Even the most casual visitor to Washington can not fail to be impressed by the number and variety of its beautiful trees. Lord Bryce, a former ambassador from Great Britain, once said that he considered Washington the most beautiful capital in the world. He attributed this distinction to its beautiful trees. He added that the trees of Washington were more beautiful than the trees of any other city he had visited.

I hope to visit Washington during cherry blossom time; our visit this year was too late for that vision of loveliness, but there were other blossoms that I have not missed having had us earlier. Among these other trees were the magnolias, in which I was interested in the first of these trees that we saw in full bloom. I stood looking through and down into the tree from the large windows, rear room, and my eyes grew bare as the floor of the second floor of the Headquarters House of the General Federation of Women's Clubs. It was most lovely to look at this tree, so alone, not more or less than water lilies growing on trees. I had to go down stairs to find the man of the party who had elected to remain in the reception room while I went on a tour of the house. So that he might share in the art critic's excitement, the young woman who was showing us around came from Georgia, and she was glad to listen to our expressions of admiration; we could see that she considered magnolia trees a donation from the South to the nation. She had said that she had been in Washington but two or three years and had not been able to go about much. She told us the story of the magnolia tree in blossom, and later we saw other; so if we could remember that girl's name I should be tempted to write her and correct that pretty little story.

Many interesting objects, interesting because of historical associations, are shown in this house. Some of the furniture and hangings were purchased with the house, which was long known as "The General." Miles had another farm near us, and they had sold it to the government for the use of the army during the World War, and in the reconstruction days immediately following the close of the war by the Order of the General Federation. Not all gratitude is so laudably expressed, and when one finds such an expression one has no cause to object to it after all, a lost art, as some people would have us believe.

Among the many invitations that were issued for the Annual Convention the invitation was an invitation to visit the collection of paintings by James McNeill Whistler in and house. At the close of the convention we went at the time the Washington women were to be present to act as guides, but I do not regret the visit. It is difficult to spend more than an hour or two in an art gallery, and I am almost sure to wish to stay longer at some points than the guides think necessary. But because we had been invited and given time to hurry through the building. There seems to be quite a definite difference of opinion in the galaxy of artists held by Whistler. Some would go so far as to give him rank with the old masters, while others judge him the honor...
of favorable comparison with painters of his own day. Not being a connoisseur of art and having no prejudice to uphold, I enjoined the visit to this gallery very much.

Some years earlier I had been a student of Whistler's, and remembering a little of those descriptions of Whistler's method, his technique, and his wonderful color harmonies, I was especially glad of this opportunity to visit his collection.

The best known of all Whistler's paintings—his picture of his mother—nay not in this country, but is owned by the French government. It was offered for sale first in this country, but was not appreciated at that time. It is said to be the best known painting in the world. This picture established Whistler's position as a modern master. One feels, in looking at the copy, the power of the artist and also the loyalty of the son. To many this picture has come to mean the spirit of motherhood.

KEEPING THE FAITH

PRESIDENT BOODHE C. DAVIS

Sermon Preached at Newport, R. I., August 19, 1897, on the occasion of the Seventh Annual Conference of the Seventh Day Baptists, now the Newport Historical Building.

Theme: "I have kept the faith." 2 Timothy 4:7.

The occasion of this pilgrimage of the one hundred and fiftieth session on the one hundred and fifty-fifth anniversary of the General Conference of Seventh Day Baptists, the Seventh Day Baptists denomination, to the first church of that denomination, organized on the American continent, should be one of looking back with interest and inspiration to all who are permitted to be present and participate in it.

Here, two months ago, last December, our pioneer fathers banded together, amidst much stress of conscience, and under withdrawal from the old First Baptist Church of Newport, organized a little more than a quarter of a century before, and established the present church of our beloved denomination.

Among my privileges and honors that have come to me, few are esteemed equal to this which I enjoy today. To lineal, lineal descendent, though five generations removed, from the Welsh immigrant, William Davis, who was born just two hundred years before the denomination, that we may the better remember, and also loved, and was born in America at twenty-one years of age, one hundred and thirty years after this church was organized.

William Davis, a man of aggressive thought and faith, and of Whistler's method, his technique, and his wonderful color harmonies, I was especially glad of this opportunity to visit his collection.

This picture established Whistler's position as a modern master. The best known of all Whistler's paintings—his picture of his mother—nay not in this country, but is owned by the French government. It was offered for sale first in this country, but was not appreciated at that time. It is said to be the best known painting in the world. This picture established Whistler's position as a modern master. One feels, in looking at the copy, the power of the artist and also the loyalty of the son. To many this picture has come to mean the spirit of motherhood.

THE SABBATH RECORDER

of favorable comparison with painters of his own day. Not being a connoisseur of art and having no prejudice to uphold, I enjoined the visit to this gallery very much.

Some years earlier I had been a student of Whistler's, and remembering a little of those descriptions of Whistler's method, his technique, and his wonderful color harmonies, I was especially glad of this opportunity to visit his collection.

The best known of all Whistler's paintings—his picture of his mother—nay not in this country, but is owned by the French government. It was offered for sale first in this country, but was not appreciated at that time. It is said to be the best known painting in the world. This picture established Whistler's position as a modern master. One feels, in looking at the copy, the power of the artist and also the loyalty of the son. To many this picture has come to mean the spirit of motherhood.

KEEPING THE FAITH

PRESIDENT BOODHE C. DAVIS

Sermon Preached at Newport, R. I., August 19, 1897, on the occasion of the Seventh Annual Conference of the Seventh Day Baptists, now the Newport Historical Building.

Theme: "I have kept the faith." 2 Timothy 4:7.

The occasion of this pilgrimage of the one hundred and fiftieth session on the one hundred and fifty-fifth anniversary of the General Conference of Seventh Day Baptists, the Seventh Day Baptists denomination, to the first church of that denomination, organized on the American continent, should be one of looking back with interest and inspiration to all who are permitted to be present and participate in it.

Here, two months ago, last December, our pioneer fathers banded together, amidst much stress of conscience, and under withdrawal from the old First Baptist Church of Newport, organized a little more than a quarter of a century before, and established the present church of our beloved denomination.

Among my privileges and honors that have come to me, few are esteemed equal to this which I enjoy today. To lineal, lineal descendent, though five generations removed, from the Welsh immigrant, William Davis, who was born just two hundred years before the denomination, that we may the better remember, and also loved, and was born in America at twenty-one years of age, one hundred and thirty years after this church was organized.

William Davis, a man of aggressive thought and faith, and of Whistler's method, his technique, and his wonderful color harmonies, I was especially glad of this opportunity to visit his collection.

This picture established Whistler's position as a modern master. The best known of all Whistler's paintings—his picture of his mother—nay not in this country, but is owned by the French government. It was offered for sale first in this country, but was not appreciated at that time. It is said to be the best known painting in the world. This picture established Whistler's position as a modern master. One feels, in looking at the copy, the power of the artist and also the loyalty of the son. To many this picture has come to mean the spirit of motherhood.

THE SABBATH RECORDER

of favorable comparison with painters of his own day. Not being a connoisseur of art and having no prejudice to uphold, I enjoined the visit to this gallery very much.

Some years earlier I had been a student of Whistler's, and remembering a little of those descriptions of Whistler's method, his technique, and his wonderful color harmonies, I was especially glad of this opportunity to visit his collection.

The best known of all Whistler's paintings—his picture of his mother—nay not in this country, but is owned by the French government. It was offered for sale first in this country, but was not appreciated at that time. It is said to be the best known painting in the world. This picture established Whistler's position as a modern master. One feels, in looking at the copy, the power of the artist and also the loyalty of the son. To many this picture has come to mean the spirit of motherhood.
Little did the seven pioneer founders of this church realize the growth in personal experience for themselves and their followers that faith emanate from their personal faith and the bold enterprise of founding a new church and a new denomination. Little could they see the westward spread of this growing faith throughout a then wilderness continent.

Little could they realize that after nearly two centuries a missionary society of their own had been organized and be maintained, for now three quarters of a century, sending heralds of the gospel to many foreign lands.

Yet it is the growing personal experience of this early faith that prompted Candler and Wardner, and the Davises, and all the rest, to launch out upon a world evangelism. So with our Tract Society and our new publishing house and denominational building. The vision of Frank J. Hubbard links hands over the centuries with Samuel and Tacy Hubbard, and now heaven brings its choice souls home together.

Schools and colleges, religious education, and women's work will keep step in the growing process of the expanding faith through personal experience.

The faith has been the broad field of ripening grain, golden for the harvest, kept through the faith, than has the measure of dried kernels of wheat, that was never planted, kept that faith. The tests of the planting, the new germination, the death of kernels, the new blade and stalk and the ripening grain correspond to the enlarging personal experiences through all the vicissitudes and the changes of the years and the centuries.


Paul's faith remained the same faith through the many vicissitudes, and the changing years, yet it met each new day with new interest, as the plant, it is by growing that faith keeps its identity, though it takes on new forms and methods and task.

Faith is alive through the fruits of its increase, is not growing, but growing, during the long and eventual years of struggle and achievement.

The statesman and statesman who keeps the faith of the founders of this church, who presides over the most their principals, is he who is ever on the alert to keep the faith. (Continued on page 665)
flung in the face of religion is that it makes no progress, that its ideas, beliefs, and doctrines are stationary, stereotyped, and dead.

Men demand that colleges and educational methods will grow, and we labor and give time to make that growth possible. The sentiment that likes to see things as they used to be is not satisfactory with respect to our schools, our churches, or our homes. Why should it be so with respect to our ideas or our methods in religion?

The noble founders of this church and of our denomination did well their work in their day. All honor to the men of the time. Men who have stood, or men who will stand in the forefront of public opinion; men who are willing to lose their reputations and rebuffs while they live for the sake of growth in their own age and in the ages to follow; such men are willing to see the world grow, and to be themselves planted in the grave of reproach that it may be permitted to grow.

Future generations will write in love and tears, the epitaphs of such men, when they are gone, as we gladly do today while we review the struggles of our noble pioneers.

Do not confound the growth of which I am speaking with numbers alone. I would gladly see numbers increase if that were the result of the more important inward moral and spiritual growth of which we have been speaking; but growth in numbers is far less important than growth in quality of life and work.

True worth is the one thing that will recommend a man or a church—not numbers. Society will never again pamper and flatter an aristocracy which has nothing more to recommend it than that it has big heads, wears good clothes, and talks in conventional form. Appreciable growth is paramount, no matter how adverse the conditions under which that worth is demonstrated. This is at the same time the proof and the reward of keeping the faith in eternal values.

The moving spirit in all this is the expanding vision of things social, religious, and spiritual.

The Church must apply itself to the practical work of men in each generation, as constituting the kingdom of God, which He is seeking to purify, perfect, and glorify. Such an enlargement of vision is essential to the task of keeping the faith.

My friends, I am striving to have you see that a growing and expanding faith is essential to keeping the faith. A man is denying the faith when he refuses to grow and progressively and progressively in the face of new tasks. Philosophy, sociology, and natural science are open up to our experience, and keep it, and as we must experience it and keep it ourselves, if we shall be so happy as also to accept the faith. The more the mind must give "assent to truth," and that gives "assurance of things hoped for, and conviction of things not seen," we have found must embrace first, a Biblical basis and second, the right of individual and personal interpretation.

We have also found that in its expansive power, this faith must be a vital force in the expanding human experience, second a widening vision, and third, a persistent loyalty. Is this what keeping the faith meant to Paul? Did it mean to him, that years ago, forty or more, he had learned that Christ died for all men in order that "whosoever believeth in him might not perish, but have everlasting life," and that he supposed himself to believe it and joined the Church? That since that time he had had no new experience. He was never convinced that he had gone through life, and now was going out of it to God with nothing but a handful of withered leaves and dried flowers—\(\text{which he still thought precious, because they were fresh and alive when he gathered them many years ago.}\)

Admiration and honor, but what a poor dead faith! Never planted in the soul through experience! No harvest! No fruit! A member of the Church, supposed himself a Christian, supposed he was keeping faith! But nothing but leaves! Nothing but leaves! No! No! No! That is not Paul. This is not his faith. It is not the old faith. It may describe some of us, but not Paul.

He is the old man of whom it was said: not that he belonged to the Church but that he was the builder of churches. He is the old man who holds in his hand, not a few withered flowers, but whose whole life is a bundle of ripened grain.

He is the old man who will hear the Master say, "I am Jesus whom thou persecutest," and who immediately arose and said, "Lord, I am not worthy that you should come under my roof."

He is the old man whom the faith which was so dear to him at first, has grown dearer year by year. He thanked God for it this morning in his daily prayer, and for its growth and development in the church.

The joys and the sorrows, the trials and the perseverances of life have, like sunshine and showers, watered and nourished and ripened the planted grain; and now as death approaches, he sees how, through the deepening shadows, God casts into a new light the meaning he never fully knew before, and he goes saying, "I have fought the good fight, I have finished the course. I have kept the faith.

And he holds up to the Father, the rich, ripe sheaf of golden grain from the long life toils and prayers and tears. And the Father will receive it again in the richer soil of eternal life.

As we thank God today for a Paul, and for that he kept the faith; and for the pioneers of this church, and of our denomination two hundred who were loyal to a despised truth; and as we thank him for the thousands of consecrated ones—this day who have also kept the faith, let us pledge ourselves anew to a keeping of the faith of our fathers, which shall have, first of all, a Biblical basis, and which shall have all the right of individual interpretation, which shall cherish a personal experience, and shall welcome a growing, expanding vision, united to a persistent loyalty to truth, privilege, and responsibility.

In no other way can Seventh Day Bапtists keep the faith.

God give us, every one, the joy of keeping such a faith.

**SUPPORT PROHIBITION OR GO BACK TO BUGGIES**

If America gives up prohibition it also will have to give up the automobile, Badge of our Protective Old West, and students at Colorado Agricultural College at Fort Collins recently. All America uses high powered machinery. Safety is a guarantee to all the reins about the dashboard of an automobile and expect to get home as he did with our old buggies. We have had the invention, but it hasn't horse sense. With our high speed competition we must have clear, sober heads to get there. We lose the advantage one to do prohibition and go back to buggies. Liquor has been discarded along with the old six-shooters."—Union Signal.
Dear Margaret:
I have enjoyed very much reading your interesting account of "The Birds' Summer Resort." It makes me think how much my younger brother and I used to enjoy caring for the birds years ago. You see I have not forgotten that I was once a young girl myself, not a bit of it. Surely these little feathered creatures are the very nicest of pets, and they are all the more enjoyable when they are free and uncaged.

Lovingly yours,

Miriah S. Greene.

THE BIRDS' SUMMER RESORT
MARGARET FORD
(Age twelve years)

We have no household pets, but we have a number of backyard pets which are most interesting.

Under a tall grape arbor we have a large flat pan which we keep filled with water for these little friends. It is surprising how many of them drink from it and bathe in it. There is always a commotion among them if we do not refill the pan soon.

It is a pretty sight to see the silver spray they make when four or five birds bathe at the same time. They are quite tame. The boys in our family were never bird ene­mies.

One spring a chippin' sparrow built a nest in the arbor. We were all interested in the new home and the baby birds.

One day a severe hail storm came. Someone mentioned the birds, and on looking out to see if they were beaten down, we had to laugh to see big sister standing on a chair, holding an umbrella over the nest. Alas! We protected them from the hail storm better than we could from the neigh­bors' cat.

I hope you all like this story well enough to try it out next summer.

117 Euclid Avenue,
Clarksburg, W. Va.

THE SNOW FAIRIES
ALICE ANNETTE LARKIN

A million little snowflakes
 Came sailing down one day,
 Covering up the bare brown earth,
 As fresh as apple blossoms in May.

They clothe the walls and fences
 In gowns of snowy white,
 As leaflets waving in the breeze.

There was a little kitten,
 Who would even dare to think
 The cedars looked that night,
 And when the moon peeped out quite late
 He saw a pretty sight.

Oh, 'twas a royal welcome
 In the snowfall that day,
 For all the little birds came out to play.

As happy as the birds that sing
 To us in sunny May.

KITTEN TALE
H. V. G.

We should be
The lost word can be found by taking in order the first letters of the words supplied in the following story.

"Good evening," said the little gray kitten one late afternoon to Mr. Adolphus Cricket, as he was wearily trudging by. "Where are you going? I should like to know?"

"Well, little kitten, I am going back
 For I have been on a long, long
 Journey.

"And where have you been?"

"Oh, to the
 Of the world," Mr. Cricket replied with an important air.

"My, I wish I could go sometime," sighed the kitten. "How wonderful it must be to go there."

"No," Mr. Cricket answered, and he looked as condescendingly as he could at the little kitten who would even dare to think of such a thing. "A little thing like you wouldn't get

Just here, along came Mr. Thomas Cat, whose whiskers, as you know, were gray with age and wisdom; and as Mr. Cricket hopped along on his way, Mr. Thomas said

"What's this I hear? Does Mr. Cricket say he has gone to the

I just saw him go to the edge of the pond
At the foot of the garden; and thinking that he was at the last of the world, he turned around and came back again. You may be sure, little kitten, that when you know all about a matter and think you have seen the world, there is certainly more about it than you ever dreamed.

"Why, I have been to the pond, myself," the kitten. "I think you are very wise, Mr. Thomas, and I try to be as wise as you are some day and not like Mr. Cricket to attempt to think the opposite of their country. When he died, therefore, he was as little popular among Chinese ten years ago as he was among Americans in China. He was a true man and a brave man, and his influence will be felt in China for years to come.—Christian Century.

CHINA LOSES A FRIEND; THE WORLD A TRUE MAN

Gilbert Reid is dead in Shanghai. With his death there comes to an end one of the most courageous missions of modern times. It was in 1882 that Dr. Reid first went to China. For twelve years he labored there as a missionary of the Pres­byterian Church. During that period he laid the foundation of that remarkable knowledge of spoken and written Chinese which was later to make possible his unique career.

His experiences were the experiences which, in that period, not infrequently befell mission workers. He faced mob­onies, his work was sometimes stopped by the road­side for dead. Later, in 1900, he passed through the siege of Peking, and was seriously wounded there. But out of those years there came his two possessions—beliefs. Personally, he came to believe in love and good will as the only legitimate means whereby to withstand evil. He became in other words, a complete pacifist. And as far as his work was concerned, he came to believe in the fundamental affinities of all honest search for God, so that he dropped all attempts at adding to the number of Christian converts and gave his whole strength to increasing understanding between the races of the earth.

The international institute which he founded became famous as a place in which true men of every creed could meet and attempt to spread their doctrines before all others who might care to come and hear. Especially among the upper orders of Chinese society, Dr. Reid's institute exerted a mighty influence in the direction of welcoming the good in all faiths, and he was one of the foremost of those who opposed China's entrance in the World War. Dr. Reid saw this work practically demolished. He was himself exiled by American authorities to Manila, because he opposed China's entrance. In these later days he opposed consistently the use of force by China's national government to control their country. When he died, therefore, he was as little popular among Chinese ten years ago as he was among Americans in China. He was a true man and a brave man, and his influence will be felt in China for years to come.—Christian Century.

A SEVENTH DAY BAPTIST CHURCH ORGANIZED IN CHARLESTON, W. Va.

ELDER ROBERT B. ST. CLAIR

As a result of reading the Peace and other literature which came to them from the Seventh Day Baptists, a group of colored people in Charleston, W. Va., has organized the First Seventh Day Baptist Church of that city. The church was organized at 25 Summers Street, Charleston, W. Va., pastor of the Rock.

Brother Woodson was formerly elder of the Second Seventh Day Adventist Church of Charleston, but believing the Seventh Day Baptists have clearer light, and are striving to help, he threw in his lot with that people.

It has been suggested to Brother Wood­son that he form a contact with Dr. Lewis C. Sheafe, pastor of the Washington Seventh Day Baptist Church, for a comprehensive campaign to extend the work.

Brother Woodson writes: "I like the Recorder you sent me, and have subscribed for it. Your tract on the Three Churches of Apocalypse, Wilderness and Remnant—is fine and convincing."

Brother Alfred of McDonald, Pa., for whom I preached while upon my eastward trip to Conference and who put us in touch with Brother Woodson, writes in terms of highest praise concerning the Helping Hand.

"The greatest hypocrite is the one who makes the loudest profession of piety and charity, while he knows that his spiritual pond is dry."
LITTLE COURTESIES

Dear Intermediates:

I have a mind this morning to write to you about something concerning which I have thought much of late—the little courtesies of life. Before beginning it may be well to pay some attention to the meaning of the word "courtesy." The big book at my elbow says that to be courteous is to be "civil, polite, well-bred," and that courtesy is an act of politeness, good breeding. I am sure that all such action is based upon the Golden Rule, and may well be taught and practiced in the Sabbath school.

I had occasion some years ago to speak in many public schools upon the history and meaning of our flag. I was invited now and then to visit Catholic schools. I found it to be a common thing in those schools when I entered the room for all the pupils to rise and remain standing until I was seated, when they would resume their seats.

This was a little courtesy by which the young folks showed their respect for their visitor. When they did go to school and came, as I heard they did, they would go out and stand again, and as they passed out they said in concert, "Good bye."

This little act of courtesy was so pleasing to me that I told the folks about it, and said that if they would be pleased to do so I would like to have them show the same respect to the next person who came to our school. It did me good to see them act upon the suggestion. I am sure it did them good, too.

Yesterday I was talking with a Catholic girl about this matter, and asked if she had been the custom in the school she attended. She seemed pleased to tell me that it had been so, also that the same thing was done in her own home. I do not know a better place than the home for the practice of Christian courtesy. I fear that in too many homes it is not so.

I meet every month with a group of pleasant people—eight men and four women. One of the men, Doctor B., has been an army surgeon. He bears all the marks of good breeding, yet is quite unassuming. If, while talking together, a lady comes into the room, the doctor rises and stands until she is seated. He sometimes smiles, yet does not so in the presence of others. Though a talker, he does not break in upon another who is speaking. I often hear him spoken of as a gentleman. He quietly practices the little courtesies.

There was, several years ago, a little poem entitled, "Say Good Night and Say Good Morning." I have never seen it, yet have heard a nice story about it. I wish I could find it somewhere, for there is in it something nice about these common, easy greetings. Although it is "Good Night" and "Good morning" used in homes among members of the same family, and there they sounded my pleasant indeed. I wonder how many of us greet our dear ones how many say "Thank you" to our home folks. If it is a pretty little courtesy to bestow upon persons outside the home, why not to father and mother, brothers and sisters, and other dear ones in the home?

Another is the every day opportunity to be courteous to the hard working mother by helping her about the home duties—being ready to do all possible to make her life easier. Jesus said, "Inasmuch as ye have done it to one of these my least brethren, ye have done it to me." And the Mother's Day is a day on which we can, so that we may never be ungrateful for the love and protection in every possible way in these present times, and in anticipation of the future. How blessed a thing it is not only to see the home duties, but to do it in a cheerful, business, sprit. Many a tired mother, not so strong as she used to be, may be living for the long companionship of the young folks in the home who are apt to be so taken up with various things that they find little time to bestow much affectionate attention upon her who is the very soul of the home. A beautiful act of courtesy is where the boys and girls of a family are mindful of the little courtesies they may bestow upon one another when they are glad to help one another in their affliction, and to that degree desire to be courteous in the home there is no strife, but a Golden Rule atmosphere.

LESSON X—DECEMBER 3, 1927

Isaiah Teaches Right Living. Isa. 3: 1-5 30

Golden Text: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." James 1: 27

DAILY READINGS

Nov 27—Isaiah Condemned Isa. 3: 1-15

Nov 28—A Remnant Saved Isa. 4: 1-12

Nov 29—Duties-the Vineyard Isa. 5: 1-12

Nov 30—Formal Righteousness Unavailing Phil. 3: 1-11

Dec 1—The Standard of Living Matt. 5: 33-48

Dec 2—Freedom Through Christ Rom. 8: 1-11

Dec 3—Mercy to All Isa. 55: 6-13

(For Lesson Notes, see Helping Hand)

DEATHS

KENVON—Ann Hale Buffington, the daughter of William and Mary A. Kenyon, was born May 8, 1848 in Westerly, R. I., and died October 28, 1927, in Ashaway, R. I.

CAMPBELL—Alva Carter, daughter of Joseph G. and Phoebe Mason Carter, was born January 17, 1875 on a farm west of Milton Junction, Wis., and died at Mercy Hospital, Janesville, Wis. September 23, 1927.

CROOK, William, the eldest of a family of six, was born in 1827 and died in 1836 at the age of nine.

CROOK, William, the eldest of a family of six, was born in 1827 and died in 1836 at the age of nine.
THE SABBATH RECORDER

THEODORE L. GARDNER, D. D., EDITOR
L. H. NORTH, BUSINESS MANAGER

SABBATH RECORDER
N. J.

Terms of subscription
Per Year
$1.00
Per Quarter
$0.25

Postage to foreign countries, including Canada and the West Indies, will be charged at actual cost of publication, in addition to the subscription price, for addresses not already posted to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when not renewed.

Advertising rates furnished on request.

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

SABBATH RECORDER
N. J.

WANTED — Postage stamps of United States and foreign countries, also want U. S. and foreign currency, for exchange. Address E. L. Munroe, Box 644, Plainfield, N. J.

Can the President resign? Yes, resignation is a recognized right of all public officials. The Constitution alludes to this right in respect to the President when it says: "In case of the removal of the President from office, or of his death, resignation, or inability to discharge the powers and duties of the office, the same shall devolve on the Vice-President." — The Pathfinder.

THE SOUL OF MUSIC

A modern, well equipped, Class A, standard college, with large buildings, equipment and endowments valued at over a million dollars.

Course offered in Liberal Arts, Sciences, Ceramic Engraving, Applied Arts, Agriculture, Rural Sociology, Music and Summer Schools. These include Pre-medical, Pre-engineering and Pre-law courses needed in college work. A faculty of highly trained specialists, representing the principal American colleges. Preparer for a successful career in the business, professional, social and moral influences good.

Tuition free in Ceramic Engineering, Applied Arts, Agriculture and Rural Teacher Training.

For catalog and other information, address The Registrar, Altoona, N. Y.

THE FOUKE S. D. SCHOOL

Miss Flora E. Warren, Principal and Teacher, Fouke, Ark.

Former excellent standard of work will be maintained.

BOOKLETS AND TRACTS

GOSPEL TRACTS — A Series of Ten Gospel Tracts, eight pages each, printed in attractive forms, a simple package free on request.

The Sabbath Recorder, 1927.

STAINS IN SABBATH REFORM

A Hand Book of the Seventh Day Baptist and Seventh Day Baptist HYMNS AND SONGS

A New Song Book for Boys and Girls of Junior Age — 16 cents.

The Sabbath and His Holy Day — 10 cents.

ADVERTISEMENTS

Advertise your business, services, publications, parcels, etc., in the Sabbath Recorder.

THE SABBATH RECORDER

Plainfield, New Jersey

SALEM COLLEGE

Administration Building
Salem College has a catalog for each interested Sabbath Recorder reader. Write for yours.

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

Milton College, a four-year liberal arts college, has been in operation since 1917.

Each year Milton College adds to its campus facilities and equipment, providing a modern and comprehensive educational program.

Professor and Co-founder, President of Milton College, Milton, N. Y.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with large buildings, equipment and endowments valued at over a million dollars.

Course offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Arts, Agriculture, Rural Sociology, Music and Summer Schools. These include Pre-medical, Pre-engineering and Pre-law courses needed in college work. A faculty of highly trained specialists, representing the principal American colleges. Preparer for a successful career in the business, professional, social and moral influences good.

Tuition free in Ceramic Engineering, Applied Arts, Agriculture and Rural Teacher Training.

For catalog and other information, address The Registrar, Altoona, N. Y.