To Understand Is To PARTICIPATE.

Have You PARTICIPATED?

The Denominational Building
ETHEL L. TITSWORTH, Treasurer
203 Park Avenue
PLAINFIELD, N. J.

"I will not quarrel with you about opinions. Only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor and walk as your Master walked; and I desire no more. I am sick of opinions; I am weary to hear them. Give me a solid, substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister."

—John Wesley.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., on the 23rd and 24th. Full information is available at the office of Treasurer—Mrs. Elizabeth Ortlby, Alfred St., N.Y. Should any persons be interested in attending this Conference, please contact them, and they will send you all necessary information. The Conference is open to all members of the Society and is not limited to those who are regular members of the Society. For further information, please contact the Secretary—Mrs. Franklin B. Willard, Riverside, Calif.

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Secretary—Alexander W. V. May, Plainfield, N. J.
Recording Secretary—J. P. W. Allwood, Battle Creek, Mich.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Curias R. F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Earl L. Titsworth, Milford, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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TELEGRAPHIC ADDRESS

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S. Loup, Salem, N. Y.
W. B. H. Wilt, Battle Creek, Mich.

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The Sabbath Recorder

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

Vol. 103, No. 24

Plainfield, N. J., December 12, 1927

Whole No. 4,319

Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Feeding the Way

New York fairly outbid London on Wednesday morning, November 30, in the density of her fog. It was the day before the wonderful "Alfred" famous "Alfred's Chapel," after its transformation into "Alumni Hall"; but I do not think that Alfred's movement had anything to do with the foggy conditions of this day. Alfred is the last place to have so much as a suggestion of anything like fog. A foggy movement is a long, long story is almost unheard of. But this is a famous New York and Jersey City are often wrapped in the mystery of impenetrable fog. Perhaps this is well for some sections of a great city, but it does not add anything to the pleasures of ferry boat travelers. Therefore if we could not see the half length of the boat, the fog seemed to smile one in the face, and almost to choke his breath. To add to the density of feeling caused by being surrounded by sight, the fog was filled with hideous sounds, some of them almost desiring. Toots and sounds of fog horns, boat whistles, and warnings of signal bells fairly filled the country with undelaid. Then the boat would seem to stop breathing for a time and the life-pulse of the machine would all but cease. Then every eye would strain to see some phantom shadow dimly looming up, and every ear was straining to catch the signals which flew back and forth, to tell of approaching dangers. At one time a collision with a boat, which seemed to up not forty feet away, seemed to be impending. A noise on the bow was heard. The noise was the crowing of a bird on the bow of our boat made a regular stampede toward the stern. But, by careful managing on the part of two captains, and amid the din of many signals, the two boats were not allowed to touch. Everybody seemed glad when faint shadows of the fog began to show and our boat ran her nose between them.

The two trips across the bay consumed so much time that I would have missed Eric's number one at Jersey City if it had not been my good fortune to catch a train earlier than I had planned to get in Plainfield.

Once aboard our train, in real comfortable quarters, we knew that their wheels could keep us from all danger from being side-swiped by some other craft; as we soon settled down to wait for her to creep out of fog into open sunlight.

This she did after five hours, and it did seem good to see the great mountains and valleys emerge slowly from the vapor sea that had so completely shrouded them.

I was glad to see my old-time friend "Will" Clarke, of Netley, who came aboard at Passaic, and made a most generous and enjoyable companion for the next twenty-four hours.

The Eric train was right on time all day until we reached Corning, about half past four o'clock. There the trainmen informed the passengers that the train could go no farther toward Hornell on the main line, owing to floods and wash-outs in several places.

Soon after leaving Elmira, we noticed heavy black storm clouds in the west, and Brother Clarke said, "It looks as though we are going to have a storm," but we little realized how serious it really was and what a delay was awaiting us for the next seven hours.
The train had to take the Roehester division to Wayland and the Shumway road back again that way. In some seven hours late, only to find that it could not go farther on the western division. So there was nothing for us to do but to stay in Honeoye. We rested at night; there city was partly under water, and our train had crept along, feeling its way through water two or three feet deep or more than once, before reaching Hornell. It seemed as though there might be no morning train or bus line in operation between Hornell and Alfred, on Thursday morning—the day of the rededication—but fortunately the water fell fast, and the way train was able to run.

The train from the west on Wednesday night was held up at Belmont seven hours, those enroute for Alfred were also late. In view of these conditions President Davis postponed the rededication meeting from ten o'clock until two. Thus all the speakers had ample time to get ready to attend.

It has been a long time since this section of New York State has had such a deluge. After the rain ceased, snow began to fall—and it snowed all night, and we soon found ourselves in a very different climate. The cold began to pinch, and after two days we found the mercury hovering close to our home run.

Founders' Day and The "Old Chapel" of Alumni Hall have Alfred University met with quite a complete transformation, and it is henceforth to be known as Alumni Hall. For several years the university has celebrated Founders' day, and this rededication was arranged for a ninety-first anniversary of that day.

The university has for many years occupied larger auditorium, and this dear old building, so familiar to students of more than fifty years ago, where we of old times attended recitation, lectures, lyceums, and daily chapel services, is now coming into its own as the place for pleasant gatherings on all the great occasions in university life. It will seat fully a thousand people. The stage occupies the place of the old upstairs recitation rooms and will hold two hundred people. The greatest changes noticeable from the outside are the making of two short windows where the old long ones used to be, for the second floor, and the painting of the building white. A fine sewing gallery has been built on three sides looking toward the stage. The back end of this gallery is over the place where the bellroom used to be, and occupies the first floor. To make up space where the old-time library was. The audience room is well lighted with electric lights, and is equipped with auditorium chairs. The stage is well fitted up with fine scenery.

Here are a few words from Fiat Lux of October 4.

Rich in historical associations, unique in New England "meeting-house" architecture, and bellowed with a weight of sentiment, Old Academy Hall has endured as one of the most outstanding features of the life of the institution. It began in 1851—over seventy-six years ago—as a two-story building, fifty feet wide, one hundred feet long, costing $7,000. It was used for the commencement exercises in 1852, and since has served as the Alfred Academy, High School, and as Alumni Hall. It has been the scene of commencements, lyceums, athletic contests, and social affairs. It is one of the most beautiful and revered structures on the campus.

The first floor has been partitioned off into five lecture rooms and a library, too, for the students, so that we may now believe the congestion in other buildings. This change, filling an academic college, has been made at the cost of about $30,000.

On Thursday, December 1, 1927, at two o'clock, a large congregation assembled to witness the dedication program. A long procession of students and faculty marched in and completely filled the stage and several rows of front seats, which had been reserved for students. All the upper rows were filled, and as well the teachers and some of the alumni. As the procession reached the door, the great congregation arose, and the standing until all were ready to be seated.

President Itho Ch. Davis presided, and the following program was carried out.

Academic Procession, Processional Song—"Old Alma Mater" Prayer
Rev. A. E. Main Recitations of the Building of Academy Hall Chester B. Stillman
Alfred's Early Facilities Alfred in the Sixties
Rev. A. E. Main Alfred's Old Alma Mater
Dean A. B. Kenyon Alfred in Seventy
Marie B. Brown Alfred in Transition
Rev. T. L. Gardiner Mrs. W. M. Ames

Alumni Hall in the Making
Hon. J. J. Merrill
Alumni Hall's Dramatic Possibilities
Rev. C. F. Bann
Alfred's Centennial Program Mr. Ora S. Rogers
Alfred First Day, D. E. De Witt
Alfred and the State Education Department Dr. James Sullivan
"Old Alma Mater"
President Davis
Benediction
After an enthusiastic "Song of the Chapel" by congregation, Dean Arthur E. Main said: "Let us all be united in mind and heart, in praise and confession, in thanksgiving and petition." He then offered the following fervent prayer.

O Lord, thou hast promised us a dwelling place in all generations. Before the mountains were born, or ever thou hadst brought forth the earth and the world, Even from everlasting to everlasting thou art. O God. Those are the same yesterday, today, and forever. Our fathers and mothers worshiped and served thee, and with all of our powers we would magnify thy great and holy name.

We thank thee for the ideals and holy, for the faith and well life, and for the achievements of the fathers and founders of Alfred. We are brought together to witness the new heritage which has come to us on the flying years.

And today as we rededicate this building to learning and culture, as we rededicate it to faith, to democracy, and to the ideals which Christians aim, stir our hearts at their hearts were close to us. Witnessed, long ago, the laying of the cornerstone.

Bless our Board of Trustees with your present and the president of the university. Grant unto them need strength and wisdom for their great task. And to our schoolmen and to our students and daughters ever loyal, may God ever be with them, may they ever be with God. College days will be over, but the work will never be done.

Bless our fine body of students. On ideals as an ladder rungs may they climb toward the infinite.

Help our university to become increasingly the center of the religious and social life of the community, and committees who have been appointed to raise funds to help the university to do its work with greater efficiency and greater significance.

We bring to thee, O God, our praise and confession, our offering of gratitude, and our requests in the name of Jesus Christ, thy Son, our Saviour and Lord, and in and through whom thine is the kingdom and the power and the glory for ever and ever. Amen.

President Davis then had the large picture of Uncle Masson Stillman placed on the platform in view of the audience. Mr. Stillman was the architect who built the "Old Chapel." three quarters of a century ago. After appropriate remarks by Brother Stillman, the aged son of the builder, was requested to say a word regarding his own recollection of the day when the frame was raised. The president helped out by jotting down some interesting things about that raising which Mr. Stillman had told him before. This whole scene was photographed, and as Chester stepped out behind his father's picture there was a great applause.

On another page of this Recorder you will find C. Valentine Woolsey's interesting remarks regarding "Alfred's Early Faculties.

Mrs. Isaac B. Brown, formerly Miss Hamlin, Chanting reminiscences of Alfred in the sixties, and the editor followed with reminiscences of "Alfred in the Seventies." The audience seemed to enjoy both these addresses, but space will not permit the details of these reminiscences.

At the close of Alfred's "Old Alma Mater" was sung between these addresses.
Monday morning at the chapel hour I addressed the students of Salem College at their regular meeting, and we all felt it was a real pleasure, and I never enjoyed it more than I did that morning. Of course the students might have in it to tell.

The younger generation has many difficult problems to face, problems left to it by the passing generation. Of course we shall have to work together, and this task shall be faced with sympathy and understanding. The highest patriotic duty of the world today is moral. If the proper solutions are to be found, our churches must turn out, not young men and women with sharpened wits, but young men and women of matured moral fiber and with a deep appreciation of spiritual values.

The primary object of my visit to Salem at this time was a conference with a group of our older young people. There has been a widespread interest in the work with the teenage young people. Secure confidence in the various methods has been held, during the last two years and a half, for young people of the teenage age. The President of the Union all the way from Rhode Island to Kansas in America, while two have been held in Europe. Members of the Tract Board have expressed the wish that something similar might be attempted for older young people. with a program arranged to meet the needs of a more mature group.

In an attempt to carry this desire it is hoped that during the present conference year such meetings may be held with our young people in our college communities. The first conference of this type was called to meet in the Salem church Monday evening, October 31.

Thirty-nine persons sat down to the business at five o’clock, and participated in the discussions which followed. Professor Ernest R. Sutton of Salem College headed the committee for the conference, and he invited Seventh Day Baptist students of the college, and Seventh Day Baptist school teachers who are employed in the vicinity of Salem. Every church in the Southern Association was represented at the meeting, namely, Salem, Lost Creek, Roanoke, Bera, and Middle Island, all in Virginia; Philadelphia, Pa. Then also other churches were represented also. These were Jackson Center, Ohio; Battle Creek, Mich., and Plainfield, N. J.

The subject for discussion was the Sabbath. As is often the case in such informal discussions, the only purpose was to hold ourselves always to the vital issues. It is easier to discuss the manner of keeping the Sabbath because it makes possible the introduction of various sorts of Sabbath keeping. After all, it may be that we are dealing with the vital issue for the future not in the keeping of the Sabbath holys, when we discuss specific cases and instances in an honest effort to know what it is to keep the Sabbath holy. Participation in the discussion was quite general, and the spirit was sincere.

It was revealed in the course of the discussion some important points in the various organizations of the college which are held by Seventh Day Baptist young people are clear out of proportion to their numbers in the institution. Various explanations were given for this situation, which has obtained for some years. Doubtless these explanations are owed to a certain extent, but I am convinced that the very fact that these young people were members of Sabbath-keeping families, and were brought up in a Sabbath home, and have breathed a Sabbath atmosphere throughout their lives, has had much to do with it. Since our time, of course there is a sense in which we do not want our young people to feel that they are “better than other people. That folly should be guarded against. It is the other hand if true Sabbath keeping has any value, it is worth while to be a Sabbath keeper, with all the difficulties to be met with in making the attempt, then there ought to be some thing to show for it in strengthened Christian character and in ability to bring worth while things to pass. Of course in many things being equal, the Sabbath keeper has the advantage. Recognition of that fact should not interfere with the development of the grace of humility, and a quiet sense and confidence which will not give offense, while it brings its own reward.

At a conference such as that held in Salem, where the purpose is to draw out the young people themselves, to find out what they are thinking, and to lead them to think through and determine for themselves what it means to be Sabbath keepers. It is hoped that many may have been helped in their future thinking and that the
I was greeted in the evening meeting at the auditorium. I had suggested a luncheon parlors at the close of the service. A special offering was thus voted to the treasury, and a special offering was planned for the next prayer meeting of the church. About $37 was subscribed and received. The Wellsville Church is on the honor roll, having paid one half of its quota on the Onward Movement budget.

EXTRACTS FROM RECENT LETTERS AND PAPERS

"At this (Christian Endeavor) meeting it was voted to undertake the building of a permanent center of our work. The proposition was disapproved of the raising of money, and several subscriptions to which were contributed in this offering were disapproved. One hundred dollars was voted to the treasury, and a special offering was planned for the next prayer meeting of the church. About $37 was subscribed and received."

"Efforts are being made to build a schoolroom to be finished by the end of the year. The people are very poor and are so pressed for money that they are making sacrifices for the work. Our people are doing their utmost to help themselves, and this year our whole crop of pimento has failed, owing to a heavy drought between February and April."

Brother Flynn receives but little pay from the people for his work, and as he has a family of eleven persons to support, he has to do other work. He desires to do Bible copilation work, thus earning something, and at the same time doing real missionary work.

STATEMENT OF ONWARD MOVEMENT TREASURER, NOVEMBER 15

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OUR BULLETIN BOARD
### Alfred's Early Faculties

**Dean Alpheus B. Kenyon**

Alfred's earliest faculty consisted of one man. Bethuel Church, the teacher of the select school opened in December, 1836. He was an able teacher, enthusiastic and positivistic, with faith in himself and in his pupils. He advocated that the school be open to all, regardless of social standing, and thus planted the seed from which grew Alfred Academy, and later Alfred University.

The second face of the school was given to a one-man faculty, James R. Irish, a student from Oberlin College, who came in fall of 1837. He was an outstanding educator, after which he was ordained to the ministry of the church. He was succeeded in 1839 by William C. Kenyon, another Union College student, a native of Rhode Island. Under his management the school grew, so that other teachers were added, including Rev. James R. Irish, for part time and later, Rev. Robert J. Brown.

The result was an academy organization with a modest building and small equipment. In 1841, a denominational charter was secured from the state.

Time will not permit even a mention of the names of all the men and women who were members of the faculty during these early years. They were able and earnest, and worked faithfully. They often continued their labors liberally from their meager salaries to the varied needs of the school.

As an example, seven teachers made a contract in July, 1849, to work for five years on salary for each year, including the vacations, which they spent in renew work on the buildings, work on the school farm, or whatever was needing to be done. Their avowed object was to build up a high moral school. Surely this was a shining example of loyalty and self-sacrifice.

The names of the seven are: William C. Kenyon, Ira Sayles, Daniel D. Pickert, James Marvin, Darwin E. Maxson, Darius P. Holgate, and Jonathan Allen.

The school of the first academic year, and new buildings were planned and erected, including this one. Other members were added to the faculty, including a number of women. The training of teachers for the public schools was emphasized, and for a number of years more than a hundred young men and women went out each year as teachers.

In March, 1857, a university charter was granted, permitting the taking over of the property of the academy and the organization of college, theological, and other departments.

William C. Kenyon was made the first president of the university. He was enthusiastic in his efforts to increase the size and efficiency of the university. For a decade he and his assistants worked energetically, and he, at least, overworked, till failing health and death cut short his strenuous life, in 1867.

Jonathan Allen, who had been the youngest of the thirty-seven pupils in the original select school, and who, after his graduation from Oberlin College, had been connected with the academy and university, was elected to succeed President Kenyon. He vigorously filled this position for a quarter of a century, until his death in the fall of 1892.

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### Disbursements

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81 Elliot Ave.,
Topeka, Kansas,
December 1, 1897.

**Herold R. Crandall, Treasurer.**

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**THE SABBATH RECORDER**

The first faculty of which I have personal recollection is that of my student days, from 1857 to 1874, and, I think, that is Alfred's early faculty. I am pleased to make a grateful tribute to that faculty. They were imbued with the spirit of loyalty and love for Alfred and for its students.

My observation and my experience have shown me that Alfred faculties, all through its history down to the present time, have been true friends of the school, and true friends of its students.

Of the members of my student day faculty, I think that only one is now living, Professor Anderson R. Wightman, now over ninety years old and living in California, taught Latin and was manager of Ladies' Hall.

William A. Rogers, who had been professor of mathematics from 1857 to 1868, was the first incumbent of the then newly organized department of industrial mechanics. In 1870 he became one of the founders of the Harvard Observatory. C. F. Moore occupied the industrial mechanics chair from 1870 to 1872, and Rufus Anderson from 1873 to 1879.

Prosper Miller was professor of natural science from 1868 to 1872, being succeeded by Henry C. Coon, who also taught history and civics.

Albert Whitford was professor of mathematics from 1868 to 1872, and John R. Groves from 1873 to 1874.

Edward M. Tomlinson was the efficient professor of Greek.

Ida F. Kenyon, widow of President Kenyon, was the energetic professor of German and French.

If time permitted I might speak of the nine or ten other members of that early faculty, who were imbued with the Alfred spirit, and worked loyaly for Alfred and her students.

President Allen, the head of that faculty, was a giant physically as well as mentally. He was over six feet tall, broad shouldered, erect, with long white beard and white hair. He was dignified in his walk and general carriage, impressing all who saw or met him. As a public speaker, he was clear, logical, firm, strong, eloquent. His gestures were graceful and appropriate to his thought. His education was broad, and included theology and law, in addition to college. Such was this leader of a number of
Alfred's early faculties, loved and remembered by his students and friends.

Standing in this "Old Chapel," now restored, and looking along the rows of seats, new and fresh, which in the past three score and ten and six years has resounded with so many eloquent appeals to clean living, to thorough scholarship, and to manly and womanly character, upon Christian foundation, one cannot help but feel that these hopes may continue in the years to come.

By whatever name you may be called in the future, dear Old Chapel, may the Lord continue to bless you and keep you useful.

THE SABBATH RECORDER

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THE SABBATH RECORDER

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ANOTHER "TEEN-AGE CONFERENCE"
REV. THEODORE J. VAN HORN

"Will there be a Teen-Age Conference?"
The question came from South Jersey to New Market about a week before the date for the yearly meeting. It was relayed to the promoter of Teen-Age Conferences at Plainfield, and immediately a message was sent to the state president of the West Virginia Christian Endeavor Union, Rev. Herbert C. Van Horn of Lost Creek. These were words of comfort and encouragement, included in one of the most interesting and profitable parts of the yearly meeting program.

The answer was sent to the above question to South Jersey, with an urgent invitation for all the Seventh Day Baptist young people in that end of the state to attend the meetings. The plan of Pastor Ahva J. C. Bond to have another of these conferences, which he has happily instigated, he is to be held in Plainfield at an early date.

The long-wished-for teen-age meeting was gladly readjusted to meet this unexpected contingency, and it all showed the large place which the young people are很有 in the plans for forward looking work.

The big bus load of boys and girls from Shiloh and Marlboro was unwarily delayed, but they reached New Market in time for dinner and the afternoon meeting of the Sabbath. The Christian Endeavor meeting at four o'clock was in charge of Pastor Bond, and the large block of teen-age people occupied the front seats and engaged in the singing of special songs, including the Rally Song of Seventh Day Baptist Young People. Rev. Herbert C. Van Horn had responded, accepting the invitation to attend this meeting. He was present and gave a most interesting and inspiring address on this year's Christian Endeavor theme, "A Deavor to do Your Best." This will be long remembered by that company of young people who heard him that Sabbath. That Sabbath Pastors Bond and the large place which the young people are to be held in Plainfield at an early date.

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family might be mentioned in this connection. Mrs. Stanton inherited her full share of this fine intellectuality, strength of purpose, and executive ability.

As a student she was never idle. She always had tasks to do, and she took pride in doing them well. Through the efforts of Doctor Daniel Lewis, all five of these scattered libraries were consolidated into one in 1885, and moved to the second floor of Kenyon Memorial Hall. Miss Eva St. Clair Chambers, as first assistant librarian and kept the library open two hours each day. With the aid of two students from Columbia University, in summer vacation work, this consolidated collection was catalogued, and duplicates were disposed of. When Mrs. Stanton took over the administration of the library as associate librarian, she endeared herself to all students and patrons of the library. She was kindly, intelligent, and tireless in her pursuit of education.

No one but a person of great mental vigor and tireless energy could have accomplished this great task, even though aided by the fine culture and discriminating intellect of Edward M. Tomlinson, chief librarian.

2. In a second place, Mrs. Stanton had fine artistic tastes and temperament. She had an appreciation of art in literature and music and design. She was particularly interested in architectural design. Few people have made a more careful and discriminating study of the cathedrals in Europe than she.

She accumulated prints and sketches, and familiarized herself with the history of the architecture and architects of all the great cathedrals of the old world. On her return from her European trip, when her chief aim was to verify her studies in religious architecture, she presented before the Amandine Club some organizations the most illuminating and interesting papers on her studies of cathedrals in Europe.

As a further evidence of her artistic tastes, as well as of her loyalty to Alfred University, she earnestly wished to see the chimes installed in the tower of Kenyon Memorial Hall. She induced me to make careful investigation as to the practicality and cost of installing such chimes there. I brought to Alfred a representative of the Degen Tower Chimes Company of Chicago, who made a careful study of the problem.

When we reported to her that it was a perfectly feasible thing to do, and that the cost of such an installation would be between forty and fifty dollars, Mrs. Stanton said that much as she wanted to see chimes installed there, and to hear them during her lifetime, the cost was beyond her means, and she would have to forgo the pleasure. She exacted a promise of me, however, that I would continue my efforts in the hope of finding a way to get such chimes installed there.

Having given up the chimes as a memorial to herself, Mrs. Stanton then turned her attention toward the development of a memorial fund for the development of art at Alfred University. She gave to the University two hundred dollars; in all, to $4,000, on which she was to receive interest during her life time; and at her death these funds, with all excess interest that had been paid her over and above what interest the funds earned for the university, are to be set aside as a memorial fund and the income is to be expended for the promotion of art, including art lectures and the purchase of art, pure and simple. Thus she made provision for the perpetuation of her name, her interests, and her work, in the development of art at Alfred University.

3. In the third place, Mrs. Stanton had an unusual sense of loyalty. For example, she never had a word for the Shiloh meeting house, and attended school in the old Union Academy, which at first was only a small academy, after the new church was built. After this old building was torn down, she felt that some memorial marker should be erected on that spot; and the Shiloh committee and a committee raise a fund to erect such a memorial. She contributed generously and wanted the library to comply with her request.

When we reported to her that it was a thing hard to do in institutions. There were still hundreds of small children being made healthy and happy and many more hundreds of older boys and girls learning trades and crafts by which they might earn their way to the college and to their parents that they may have food throughout the year. More than half of the youngsters in the orphanages are still under fourteen and they must be sheltered and taught until their turn comes to face life independently. Near East Relief has done a splendid piece of work in arousing the sense of independence in its charges, a thing hard to do in the West, but it realizes that after all they are only little boys and girls, entering upon their development to be earners for their parents and daughters are still given parental care.

It is for all these activities, some so definite, some so undefined but richly important, that the donations of Golden Rule Sunday go. Any donation may be sent to the Near East Relief, 151 Fifth Avenue. New York, and will go forth on its mission of maintaining life and building life for the future. — John H. Finley, editor of the New York Times.
As Christ was approaching the hour of death, he said to the Father, "I have finished the work which thou gavest me to do." One of the significant things in Christ's tragic death is the expression of satisfaction that he had finished the work assigned. He could have done infinitely more had not others hindered him; but the Father had taken this into account and Christ could say as he lay over his life and forward to the cross that he had done what was given him to do.

One of the greatest satisfactions that can come to us is to look back over life and be able to feel that amidst stress and struggle, victories and defeat, we have fulfilled life's mission. Not being ever so completely accomplished the old established work Christ, and there must be more or less of regret on the part of imperfect men; but if they have tried earnestly, sincerely and lovingly to fill their places in life, they have a satisfaction that is akin to that experienced by Christ as he approached his passion.

To realize this we must endeavor, to the best of our ability and opportunity, to establish the kingdom of Christ on earth. Every Christian is under the obligation of propagating his religion. If he does not make an honest effort to do this, he loses his religion. He loses its aim as he ceases to disseminate it. This is so from the very nature of the Christian religion. Could John the Baptist, Paul, Peter, and the other disciples have remained on earth, every opening has been a means to fulfill the obligation of propagating it throughout his life. The central message of the Christian religion is love. But love is more than a sentiment. Love is a matter of the will primarily; it is willing the greatest good to the greatest number of those we are working to accomplish this. By virtue of this fact all may be, all should be, missionaries. All should endeavor to do good to the greatest number, beginning at home and extending their efforts around the world to all men and races. Instead of making the lot of his fellowmen our chief care and instead of being indifferent to their struggles and sufferings, we should enter into all that pertains to them and help the greatest number possible in the best ways open to us. This is going about doing all good; this is Christian mission, and only in this way can men feel in the least degree the satisfaction Christ felt as he approached the end of his earthly life.

Not only is there abundant opportunity and urgent need, but there is a demand for diligence. Every week, every month, every year, and every day brings its opportunities. If the opportunity is not seized, it passes beyond our reach. Another opportunity may be before us, but the one, and the time will come all too soon when many opportunities are past in life. Now is the time, using a kind word, do a helpful deed, lead a soul to a higher life, help your church, support the boards, and save the world in this crucial hour.

THE CHRISTIAN MINISTRY

(A part of the secretaries address at presid­ent of conference, Hattie Creek, Mich, August, 1919.)

If we are to establish and maintain churches and thus help evangelize the world, we must increase and strengthen our ministry. The quality and the quantity both must be improved. This is our most urgent need in this hour of crisis and the other nations, while not so long continue as they are, and we can not remain indifferent to the situation; to do so means failure.

Look at the situation a moment. Two facts stare us in the face. The first is that the Church has accomplished her incom­parably hard labor in the work of evangelizing the non-Christian world in the Christian ministry. It was so in the Apostolic Age and has been so in every generation since. Beginning with Enos who walked with God, Noah the preacher of righteousness, and Moses the formulator of a world code of laws, the prophets, John the Baptist, Christ and the apostles, the ministry has played an indispensable part in the world's elevation. The ministry is not all that there is, yet this and important to us. The ministry has not been perfect and there have been failures. It is not the way, but they have, as a class, been princes among men and men of God, who have made possible the progress of the kingdom of God on earth. Next to the Church itself, the ministry must be maintained if the world is to be evangelized, let the ministry decline, and the Church, the kingdom of God, and every worthy institution on earth must ultimately decline. A deno­minion without a strong ministry is like a nation without head or hands.

The second fact is so agreeable to face. It is that our ministry is going out. So far as I can observe there are in the churches and the denominations a thoughtless, apathetic, indif­ferent attitude. This is not due to lack of love, but to the fact that public speakers cry "peace when there is no peace," but to hold our peace and conform to this question is a sin against Christ and the Church, his bride. In twenty-five years our ministry has fallen off in numbers about forty per cent. This can not be tolerated, it is a tune very to turn our attention to it and remedied it. The fact that other denominations are in similar trouble may serve to salve our consciences, but it does not help the situation or lessen our responsibility.

To heal a disease we must get at the cause. What are those causes that have dripped up the ministerial supply and driven those already in the ministry from it? There have been four causes at least. First, the paucity of the religious work have drawn away many who otherwise would have entered the pastorate and the missionary fields. Second, the criticism that has been poured out on the minis­try by a thoughtless, heartless and semigodless element in the churches has made the people afraid to give money in the eyes of the young. Third, that fact that in so many churches there are church "bosses," who are unwilling to follow a pastor's lead­ership or to allow him to guide the work out of the way the leader which he is expected to be, unless he first gets their consent, has driven some from the work of the ministry and there are to many who, from entering the ministry, the support that the ministry has received, as the prices of the commodities of life have gone up, and we have not only discouraged men from entering the high calling, but has forced those already en­gaged in its work to turn to other things to support themselves.

It is the fourth, the financial proposition, that is the main factor in the present situation; for the ministry comes to expect criticism, both to the face and behind the back, just as a horse doing his best expects the lash from a brutal driver, and the ministry can endure much, but not about bosses doing the work, and when it comes to bread and butter and clothing they can not make brick without straw, nor can their wives make bread with flour. This is a new situa­tion, or, rather, an old aggravated five or six times. The lot of the ministry has always been difficult, but in the last decade it has reached the point of impossibility in many cases. In the last twenty or twenty-five years the price of necessities of life has increased from three to six times, and, in the last four years, has about doubled. Twenty and twenty-five years ago we were feeding milk at two cents a quart. Now it is three cents a quart, a quarter of beef or pork at five cents a pound, flour at four or five dollars a barrel, and other things increasing.

(1) Copied these prices from an account book heading date March 22, 1890.) Twice in the last three months when I have mentioned "the fact that there is not any increase in the salaries of the ministers and missionaries increased in like proportion." Only in a very few cases, and if any cases, has there been any increase in the salaries of the ministers and missionaries increased in like proportion? Only in a very few cases, and if any cases, has there been any increase in the salaries of the ministers and missionaries increased in like proportion?

What $1 would buy twenty or twenty-five of
years past, now requires from $3 to $6 to buy; what $300 purchased then, now takes $1,200 to $1,500; what $500 would buy then, now takes $2,500; and what $1,000 would buy then, now takes a tax of from $3,000 to $6,000. Have the churches increased the salaries at any rate? No, they have not increased the salaries which many of them offer make it impossible for men to live upon them. From fifteen to twenty years ago, our ministers have been doing other work during the past year to supplement their salaries. The wages of others, teachers with the rest, have gone up and up, and, in some instances, the ministers have helped from their own starvation to supplement their salaries. The average family is gone up and up, and, in some instances, the ministers have helped from their own starvation to support the ministry and other needs. Seventh Day Baptists are not able for men to live upon them. From fifteen to twenty years past, now requires from $3 to $6 to support the ministry in a way never undertaken by most churches. Suppose there is a little church with only ten families and they can raise the time to support the pastor. In that case he and his family would fare as well as the average family. There are few churches, indeed, that do not have ten families. Day Baptists are not poorer than other people, and they can support the ministry. Partly from the work of the Commission of the Executive Committee in the nine months past, and partly from a sense of justice, many churches have increased their pastor’s pay, and, in justice to themselves and the cause, the good work must go on. I know of a majority of our people have intended no injustice to the ministry, much less to jeopardize the future of the denomination; they have not realized the situation; but now that the situation is known there is no excuse, either for the conditions remain.

We must have more men as well as better supported men in the ministry, four times as many as the face of the dark picture just given, I turn and plead with the young to dedicate themselves to the work of the ministry of their Lord and Master. The people are going up and up and give the ministry a reasonable support; I would not ask you to consider the ministry if I did not believe they are. Will enter the ministry? Enter for it for the same reason that Christianity came to earth—because of the great and boundless love of God. Because it is the highest and holiest work one can undertake. Good will and peace and to men good will! And to the message of Christmas day, brings brightness and peace and gladness always. Each waking day hath less of fear and more of freedom and hope and cheer; and more and more is understood. The open heart of God’s fatherhood. The holy bond of man’s brotherhood. Good heart, be still, and again. A good heart, be still. Good will among men.”

The end of our visit to Washington came all too soon, for there were many other places in the city we wished to see, but we never considered it to be an infringement on the Sabbath when we listened to a moment or two of peace and stillness under the dome of the building. We did not dare refuse the Holy Spirit. Do not dare refuse the Holy Spirit. Do not dare refuse the Holy Spirit. Do not dare refuse the Holy Spirit. Do not dare refuse the Holy Spirit. Do not dare refuse the Holy Spirit.

A politician thinks of his welfare at future elections, but a statesman thinks of the welfare of future generations.
man did their best for us, spent some time trying to get us to go to Plainfield without delay. They called up other stations and did everything except offer us the use of their automobile—I hoped they would think of that, but they didn't.

Finally we purchased our tickets and started out to call up our cousin, Miss Lila Maxson, who had been living in the Baltimore City Hospital. Our taxi driver, after conferring with one or two others, said he thought he could find the hospital—we learned later that it had long been known by some other name and had been renamed just recently, and that was the reason the driver seemed confused.

We enjoyed the long drive very much. The distance really seemed many miles.

We finally arrived at the hospital. A group of buildings set well back from the street and then left us.

The building farthest from the one in which we were staying was the one in which Miss Maxson had been staying. She was interested in our finding the right building and then left us.

While she and doctor conferred on some questions of diets for various troubles, I made talk with one of her assistants, who offered to take us on a tour, as we occupied ourselves very profitably mentioning a few of the advantages that come to one.

We went to her room to enjoy the wonderful view from her windows, out across the bay, and here we met the head dietitian who has insisted that her first assistant should be a graduate of Battle Creek College rather than one from the famous Johns Hopkins University of Baltimore.

Then we went back to take the train to Plainfield. On board we found that there were other passengers from the west who wanted to leave the train at Plainfield, and when they got down we were able to follow.

A PRO niece LAYMAN SPEAKS

MY DEAR DOCTOR GARDNER:

This clipping speaks for itself:

Dr. Harry Emerson Fosdick, a few years ago, spoke upon a paper at a meeting of the modernists who are carrying on an attack against fundamentalism—now declares that the whole controversy was a waste of time and that henceforth the two camps will view each other with the greatest good will. Writing in The New Age Illustrated under the title of "The State of the Church" Sunday, May 21, 1922, he preached his famous sermon, "Shall We Build at All?". Dr. G. B. Beal, in his Address to the Students, says of the next few years: "There will almost certainly be an era of fairly close theological differences are concerned. The modernist fundamentalist controversy has pestered out. No more hostile are the opposing factions. The tone will be friendly..."

We do not start with the same material in this character building process. Some have more obstacles to overcome than others, but the very strength which is put forth in overcoming unpleasant traits and habits, will enrich the character, making it in the end more noble, more sympathetic, more beautifully rounded.

We can not get away from our character, so behoves us to have agreeable ones. A cheery and sunny disposition is to be envied by each of us and not easily learned by many of us, but it ought to be cultivated and is present in the world when life is doing its worst for us.

The world is sad enough without your woes. "Keeping sweet" is a habit of the soul.

It is this inner life that helps form our character, that makes our little world.

CHARACTER BUILDING

MRS. R. J. MILLS

(Paper read before the Southwestern Association at Tulsa, Ark., and requested for publication.)

While love is the greatest thing in the world, character is all important. Now, day by day, hour by hour, we build it with sights and tears, with laughter and joy, with pain and with pleasure the structure is created by our work—the only thing about us that is entirely ours, and we will do more or less over it according to the material we have put into it, good, bad, or indifferent, as the case may be.

We do not start with the same material in this character building process. Some have more obstacles to overcome than others, but the very strength which is put forth in overcoming unpleasant traits and habits, will enrich the character, making it in the end more noble, more sympathetic, more beautifully rounded.

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our hearts are sweet, patient, gentle, loving. We find sweetness, patience, gentleness and kindness wherever we go. But our hearts are bitter and suspicious. We find bitterness and jealousy when we reflect on the secret of that fine art of character building, which some people possess, of always finding good and beauty in others, is, they have goodness, and beauty in themselves. I believe that the lack of this forbearance and charity, so often seen in our lives, does more to detract from the cause of his kingdom than all our other shortcomings.

There are so many qualities that enter into the character building. We often neglect to ask Christ's guidance and strength in the common tasks of life. Our Master knows all we can do: He knows how we went about doing good, whether we were rearing sight to the blind, blessing the children, comforting the sorrowful, and teaching men the way to heaven. If we are his, he is dwelling in us, and as we perform our share of the daily tasks of life we show the world the face of the Christ who dwells in our soul.

In the secret of his presence.

"How my soul delights to hide Oon, how it thrills with joy."

Then I learn at Jesus' side. We so much need to "talk with Jesus over our little problems," and I am always pleasant to see friends after long absences, and we had many things to talk about. We were back in our kitchen and inspected the facilities for cooking. I learned there were two marble steps leading from the street to doors set in the masonry. These looked like modern dwellings, and the dates cut on some of the marble steps were of recent years. These residences could be modern; perhaps these houses, because unless one were also-as far as it looked to me.

A great many of us concern ourselves with the problems of life, but unless we can give that help would tell one how to the patient. It is a matter of discussing the things that come to them in their daily life, like modern dwellings, and the dates cut on some of the marble steps were of recent years. These residences could be modern; perhaps these houses, because unless one were also-as far as it looked to me.

We were glad that we found the little world. It was a waste of time and that henceforth the two camps will view each other with the greatest good will. Writing in The New Age Illustrated under the title of "The State of the Church" Sunday, May 21, 1922, he preached his famous sermon, "Shall We Build at All?". Dr. G. B. Beal, in his Address to the Students, says of the next few years: "There will almost certainly be an era of fairly close theological differences are concerned. The modernist fundamentalist controversy has pestered out. No more hostile are the opposing factions. The tone will be friendly..."

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The world is sad enough without your woes. "Keeping sweet" is a habit of the soul.

It is this inner life that helps form our character, that makes our little world.
VALUE OF DAILY DEVOTIONS

Sacrifice the self

God. With open Bible and uplifted heart to which will be helpful to the new God to help us carry them out. We need the work of the Quiet Hour superintendent, new year's work. Most of us plan and are the values of daily devotions? What does reading the Bible make? are Quiet Hour topics. They are: What Tuesday-Knowledge of Scripture (Ps. 119: 97-

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In our daily devotions we communicate with God through prayer, and meditate on some passage of Scripture. We come to feel that God is a personal Father, like our earthly fathers, and so we feel free to talk with him. We feel that we are in his presence, thus we are drawn closer to him.

The influence of the family altar in the home can not be over-estimated. I am sure many of you can look back with pleasure to the time when the members of your family came together for prayer, Bible reading, and meditation. Perhaps you can, in memory, hear the voice of your father and mother in prayer. The influence of that sacred hour has stayed with you through the years.

We need family altars in our homes today. Children need to hear the voices of their fathers and mothers in prayer. We need the spiritual atmosphere of the Quiet Hour. Are we receiving it?

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent
Sabbath Recorder, December 31, 1927

Topic: Starting the year with God (Matthew 6:5-15).

THE FUNDAMENTAL PRINCIPLE

How can we start the year without God? If we forget him, or disregard his plan for our lives, or fail to commune with him, or be untrue to God, we do not thereby annihilate him. God...
being inspired to go forward in better service and unselfish love.

We close by the Lausanne Conference, with an inter­

Unity Conference on January 12 and 13 at
Baltimore in the spring of 1927 for the
Christian unity to follow up the work of
Lausanne will be the Baltimore Christian

Spirit of Service
Spirit of Love
Spirit of Faith
Spirit of Consecration

Guardian of Youth Lucile Hurley

Light of History Ethel

knowing that it will be interesting to those

being inspired to go forward in better serv­

ICE UNIONS

President, Doctor Samuel

Hodge, minister, Baltimore.

for the

in the denominations who are acquainted

with these young people.

CAST OF CHARACTERS

Page

Heralds

Spirit of Christian Endeavor

Wayne Rood, Lloyd Pierce

Alice Baker

Babe Babcock

Stella Davis

Maria Van Horn

Marian Hargis

June Davis

Oda Babcock

Shirlee Van Horn

Fern Van Horn

Leta Farrar

Vera Chapman

Harry Van Horn

Recruits—Virginia Pierce, Jean Pierce, Rowena

Bodley Pierce, Jeannette Hurley, Junior Pierce, Steve

Kelsey

Spirit of Consecration

Spirit of Worship

Spirit of Faith

Spirit of Love

Spirit of Greek

Spirit of the Cross Torch Banner

Ada Babcock

Clara Hurley

Mary Baray

Katie Davis

Ethyl Hishbaugh

Maleta Curtis

R. R. Brewer

ETHLYN M. DAVIS.

Baltimore Christian Unity Conference

January 12 and 13, 1928

The first nation-wide conference on Christian unity to follow up the work of

Lausanne will be the Baltimore Christian Unity Conference on January 12 and 13 at

the First Presbyterian church, Rev. Hugh

L. Hodge, minister, Baltimore.

It will be under the direction of the Christian

Unity League, which was organized in

Baltimore in the spring of 1927 for the

purpose of all agencies to Christian unity.

The first day of the conference will be

given to the discussion of attitudes making

up the social fabric as expressed by the

Federal Council, the ethical approach as

expressed by the Stockholm Conference, and

the theological approach as expressed by

the Lausanne Conference, and the inter­

pretation of the purposes of the Christian

Unity League.

The second day's session will be devoted
to the discussion of unity in worship, in

education, in evangelization, and in social

betterment. In the evening there will be a

study of the formation of the Lord's

Supper, with a President's Table, aided, assisted by an Episcopalian, a Lutheran,

and a Baptist.

Among the speakers are Bishop Francis

J. McConnel of Pittsburgh, Bishop W. A.

Guerry of South Carolina, President G. W.

Richards of Lancaster, Pa., Doctor Robert

Morrison of Chicago, Doctor William

Adams Brown, Doctor Finis S. Idleman,

Doctor Frederick Lynch, and Doctor Rob­

ert A. Ashworth of New York, President

W. A. Harper of Elon College, N. C., and

President of Hume of India. Other

names will be added to the program.

The morning and evening sessions will be

occupied with special addresses. Each

afternoon will be given to discussion in

which any person who has enrolled may

take part. Committees will bring in their

findings as the result of the discussion.

There will be no special invitations sent out,

only announcements through the religious

and secular press. All Christians are in­

vited to come and thereby it may be

possible for them to find those Christians who are definitely interested in a united Christendom.

Peter Ainslie, minister Christian Temple, Baltimore, president, and Samuel M. Hann,

2 Somerset Road, Roland Park, Baltimore,

secretary, to whom all correspondence may be addressed.—Peter Ainslie.

THOUGHTS FOR THANKSGIVING

GEORGE H. GREENMAN

At this Thanksgiving period there are

many things to thank God for, among

which I will mention a few, namely, that

our fathers and mothers were honest, up­

right, God-fearing people, law-abiding,
citizens, lovers of their fellow men, solic­
bitous for their well being and happiness,

that we are fairly healthy bodies and minds, that we are fairly healthy and

happy. And in God should we put our

deliberate purpose to do the right. We

should be thankful that we have lived under a

republican form of government, where

we can worship God according to the dictates

of our own conscience, laudably, with no

moderation, that we are not engaged in war

with any nation, that material prosperity

abounds, that the moral and religious con­
dition of the country—while not at as high
standard as could be desired—is moving

for a work bee. Here group committee

work was taken care of. Officers were named.

This meeting was successful, and letters

were written to absent ones and to the

children of our missionaries in China, boxes

of pictures were sent out.

Thanksgiving cheer were arranged and car­
rried to some of the shut-ins, and other true

missionary work was performed and

encourage these busy juniors in every

way possible.

At the Intermediate meeting Mr. J. O.

Greene was present and gave a talk, show­
ing these young people how thankful they

may be for the things they do not have.

They were told that God has given them

more than enough to keep them thankful.

This society has formed itself into two

groups for another contest.

Leona Thorngate was able to have the Sen­

tor meeting, but on account of sickness she

was unable to be present and so her plans

were carried out by Elsie Rood. An inter­

esting part of the program was a debate

given by the intermediates. The question

was, "Resolved: that a poor family has more

to be thankful for than a rich one.

The affirmative side was taken by Lenore

Van Horn and Roger Johnson, and the negative

by Kuy Babcock and Delmar Van Horn.

The judges decided the affirmative had it

by a small margin. The seniors hope these

debaters will be on hand at some future meet­
ings.

HOME NEWS

North Love New—The services this

week were all in keeping with the Thank­s

giving season. There was not quite as large

a number as usual at the Friday night

service, but there was a good service

nevertheless. The Scripture was a Psalm

in which thankfulness was expressed. Many

of those present spoke of blessings we en­

joy that others are deprived of, or of

tings we do not have to endure that others

suffer. Surely we ought to be a thank­
giving people.

Pastor Polan preached an especially

helpful sermon Sabbath morning on the

subject of God’s government, which was

to determine on a more active service for him

in return.

The attendance at Sabbath school was

noticeably larger than the attendance a year

ago and the offering was generous.

Iva Stillman led the Junior Choir. It

was so good that older people good to attend

one of these Junior meetings. Sunday

morning the juniors met at the parsonage

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THE SABBATH RECORDER

THE SABBATH RECORDER
A LETTER FROM TWIN SISTERS

DEAR MRS. GREENE:

We are twins, twelve years old. We live near Verona Station and attend the Verona Church and Sabbath School. Mr. Lester Osborn is our pastor, and preaches a children’s sermon each week.

The name of our Sabbath school class is the Forget-me-nots. Mrs. Marian Willard Sholtz is our Sabbath school teacher.

We have attended the Daily Vacation Bible School for seven years. We enjoyed it so well that we hope all children in our Sabbath schools can attend one.

Your friends,

GLADYS AND GERTRUDE HYDE

Verona Station, N. Y.

November 11, 1927.

DEAR GLADYS AND GERTRUDE:

I was very much pleased to receive your letter.

By liked especially what you said about the Daily Vacation Bible School. I, too, wish that all our boys and girls could have a chance to attend such a school each summer, and I hope all our Sabbath schools will soon begin to have Daily Vacation Bible schools.

Do you know, this is the very first letter I ever received from twins? In fact, I think it must be fine to have a twin sister. I always wished I had one. I hope you will write again.

Sincerely yours,

MIZPAH S. GREENE

KITTEN TALES

N. V. GREENE

Never mind the trouble.
The lost word can be found by taking and writing in order the first letters of the words supplied in the following story:

One day the sky was clear and when the little gray kitten was sunning herself in the sun, along came old Mr. Thomas Cat out for a morning stroll.

"Oh, Mr. Thomas," called the gray kit-
**TRAINS HAVE RIGHT OF WAY**

On October 31, the supreme court of the United States rendered an opinion setting aside the judgment of a lower court against the Baltimore and Ohio Railroad in favor of Dora Goodman. Nathan Goodman was killed in a grade crossing accident in Ohio. Dora, his wife, an administratrix of her husband's estate, brought suit against the railroad and was awarded judgment in the lower court. 

Associate Justice Holmes, who delivered the opinion of the high court, laid down a complete rule of conduct for motorists and others who cross railroad tracks when he said: "When a car goes upon a railroad track he knows that he goes to a place where he will be killed if a train comes upon him before he is clear of the track. He knows that he must stop for the train, not the train stop for him."

Evidence given in the trial court showed that Mr. Goodman was driving an automobile slowly across the railroad track and was struck by a train traveling at a high rate of speed. The accident occurred in broad daylight and Goodman was familiar with the crossing. It was argued that he did all he could to avoid a fatal accident. The court held that "if a driver can not be sure otherwise whether a train is dangerously near he must stop and get out of his vehicle although he will not often be required to do more than to stop and look. It seems to the court that being upon not hearing the train or any signal and takes no further precaution he does so at his own risk."

Almost every day we read of fatal accidents at railroad crossings. Many drivers seem bereft of common sense, are reckless and heedless. Every morning as we go from our home to the Agriculture and Commerce office we are stopped at the Northwestern Railroad crossing. The gates are down, a long, fast passenger train is crossing, and every morning we see the same engineer in the cab, with one hand on the throttle and vision glued to the track ahead. He is a veteran, for his hair is gray and he is anxious for the safety of humanity as he watches switches and crossings.

That man has spent the best part of his life in Lincoln, and he has no doubt, has a wife and loved ones in his home in Milwaukee or Chicago. He has his orders, the public demands service from him, his job is difficult, nerve racking, and hard.

As he pulls that long, fast train through the early morning hours, he sees an automobile approaching a crossing. He sees the whistle again and again but the motorist is bound to beat him to the crossing. The air brakes are applied, but too late, a crushedinautomobile and mangled bodies are the result. E. C. Buckland of Milton, Wis. and Ferida R. Fowler of Milton Junction, Wis. were united in marriage on November 14, 1927, in the eighty-seventh year of her age. Extended obituary elsewhere in this issue.

**MARRIAGES**

HURLBY-BARNES—At Yuma, Ariz. November 18, 1927, Mr. and Mrs. Alonzo T. Barnes, of Yuma and Mrs. Edna Barnes of Riverside, Calif.

BURKCH-FOWLER—On November 14, 1927, at the home of Mr. and Mrs. Harry Truman, Lena Cemetery and Falkner, Wis. and Ferida R. Fowler of Milton Junction, Wis. were united in marriage by John F. Randolph of Milton Junction.

**DEATHS**

STANTON—Loisanna Tomlinson Stanton died in Milwaukee, Wis. on November 22, 1927, in the eighty-seventh year of her age.

SAXTON—Lewis David Saxton was born October 22, 1867, at Berlin, Wis., and died at his home near Dodge Center, Minn. November 12, 1927, following paralysis, a slight stroke two weeks ago, and a previous stroke two months later. Mr. Saxton came to Dodge Center with his parents at the age of twelve and has made his home in this community ever since attending school there. He was married to Freda Miller, September 3, 1892, at Manitowoc, Wis. To them were born eight children, five of whom survive. They are Mrs. Frank Marsh, of Harwood, N. Dak.; Mrs. Victor House, Hoden, Wis.; Mrs. Lewis Dodge Center; Miss Bertha Stouffer, Blooming Prairie, Minn. Mabel and Harry of Dodge Center; George and Ella died in infancy, and Helen died in 1925 at the age of forty-seven.

Mrs. Marsh lives in the hamlet of Dane and is a very prominent citizen. Mr. Saxton leaves six sisters and two half-sisters. The sisters are Mrs. L. T. Thomas, Beloit, Wis.; Mrs. George Parker, Rochester, Minn.; Mrs. Schneider, Minneapolis; Mrs. Lewis Lane with, Dodge Center, Mrs. R. C. Ammons, Ariz. and Mrs. Grover Ingersoll, Bruce. Wis. The half-sisters are Mrs. Jennifer Kesterson, Nelson, Ws., and Mrs. Rose McGeefer, Chicago, Ill. There are also ten grandchildren.

Mr. Saxton was a man of retiring nature, but was of high moral character and a dutiful citizen. As a husband and father he was very highly regarded by his family. The funeral services were held at the Dodge Center Congregational church, Sunday afternoon, Rev. Arthur Thompson conducting the services. Rev. E. M. Holstigen prayer the sermon. The remains were laid to rest in Riverside Cemetery.

BARCOCK—Sarah Alice Dowden, widow of Joseph C. Barcock, died at the home of her daughter Mrs. H. A. Rogers, 20 Thorn St., Battle Creek, Mich., on November 19, at 3:30 o'clock.

Mrs. Babcock was born at St. Marys, Ohio, January 9, 1845, and so was in her eighty-third year at the time of her death. She was born and brought up in the Jackson County, Ohio. Seventh Day Baptist Church, and she lived in the seventh Sabbath while living in the family of the mother of振兴 Simpson of Jackson Center. She was a daughter of James and Mary C. Babcock, on July 25, 1866. In 1886 the family moved to Michigan, where there Mrs. Babcock remained a faithful member of her church, her husband, March 1807, she made her home with her daughter, and for the last nine years she was in the care of Mrs. Rogers, her faithful and loving care for about six years of almost daily attendance.

The remains of Mr. Barcock have not been well known to the people of Battle Creek as she has been confined to her room for so many years. But in her earlier days she was an active member and officer of the Lady's Aid Society and the Woman's Auxiliary. She was a member of the Milton Junction, as well as a charter member of the Jackson Center Ladies Aid society.

The family is deeply grateful to Mrs. Rogers, John, and Sarah Babcock; of Battle Creek; and Mrs. Edna Barnes, of Yuma, Ariz. December 1, 1927, in marriage to Thomas J. Templeton. To this union were born two children, Edward, and Mrs. Paul, who married Mr. and Mrs. Ralph Weller, of Milwaukee, and Mrs. Arthurs, of Fond du Lac, Ws.

Mrs. Templeton suffered almost constantly for several months before the end came, but through it all she bore her illness with gentle patience and sweet contentment in the goodness of God.

The services were conducted by Pastor Sevianes, and the body laid to rest in the local cemetary.

RANDALL—Joel Palmer Randall was born in Graysville, August 5, 1875. He was a son of Eliza and Daniel Randall, of Pullman, Michigan, and was reared there.

He was one of the pioneers of Porter County, having come with his parents when he was but a child. He has since resided and where he has been largely married to Miss Sarah A. Clark, who survives him after seventy-one years of married life.
of the nine children reared to adult life, three sons and three daughters remain, with thirty-two grandchildren, three great great grandchildren, and three great great grandchildren—seventy-nine living descendents of whom were able to be at the funeral services.

In 1855, Rev. W. H. Langworthy united with the First Hebron Church in Ohio. Mrs. A. Anna Turner Hole was born in the spring of 1871 at Elmore, Ohio. Early in childhood the family migrated to Kansas, and after a stay of a few years returned to Clinton County, Iowa, in which state she grew to womanhood.

She became the wife of Charles Hole during the winter of 1890, when he united with the Seventh Day Baptist Church at Welton, La., and came to live in the home of her parents, where she remained a member after their removal to California. During their sojourn in Minnesota and Wisconsin, a friend and sister, Mrs. A. Anna Turner Hole, remained their membership in the Iowa home church.

The two younger children, Mrs. Alma Grieshaber and Early Hole, resided in Riverside for a number of years, and were married at the Riverside Church. The senior son, Ernest, is located at Las Alamos, New Mexico. Six of the surviving sisters five of these reside at near family homes in Yoder, Yoder, Mrs. Hole is the first of a family of seven young girls to be called to rest.

"Aunt Ada," as she was commonly known, was taken sick in the early part of June with rheumatic fever from which she suffered intensely with but short respite until she entered the early hours of November 13. The only time she was permitted to visit with the Riverside Church, of which she was a member, since her sickness, was on the occasion of the dedication of the new church.

It was the privilege of the writer to enjoy the sweet Christian fellowship of Aunt Ada Hole, from her first acquaintance on her arrival in California, our wishes to minister to her tears of sorrow and loss with the bereaved family.

"Aunt Delia" was a mother to all who needed mothering. Like Job she was a mother to the poor; and the afflicted she searched out, and freely ministered to their needs. Her Samaritan life will be missed by the church and community alike. "Blessed are the dead which are written in the city of God, that they may rest from their labors, and their works do follow them.

The last service was conducted by the writer assisted by Pastor G. D. Hargis.

**Lancworth—At Her Home on the Shore Road, Seymour, November 27, 1927.**

Melissa Ann Macomber was born in the town of Charlestown, on February 4, 1869. She was united in marriage to Albert Langworthy, and came to live in the home at what is known as Langworthy's Corners. Her early years were spent here. When young she moved to near by and united with the Church on April 2, 1887. Her death occurred on February 4, 1889, she was united in marriage to Albert Langworthy, and came to live in the home at what is known as Langworthy's Corners. Her early years were spent here. When young she moved to near by and united with the Church on April 2, 1887. Her death occurred on February 4, 1889.

After her marriage she took a letter of standing from the Charlestown Baptist Church to the First Western Seventh Day Baptist Church, at Dunn's Corners, where her membership remained until the church disbanded.

She had been in poor health for some time, but was up about the house, until two days before her death.

Our Sister was known for her kind ways and devout character, a newData and friendly and Christian character.

When her husband, Albert Langworthy, was survived by one sister, Miss Mary V. Hargis, of Des Moines, Iowa, and two sons, Howard C. and Edward R. Langworthy.

The funeral service, conducted by Pastor Clayton A. Bonn, was held at her home at Langworthy's Corners, Shore Road, and was held in Oak Grove Cemetery, Ashville, Iowa.

**Bonn—Merle Ellsworth Bond, son of William and Clara Green Bond, was born January 11, 1902, in Farma, Iowa, and passed away at the age of 28 years 10 months and 7 days, Battle Creek, Mich., as the result of an automobile accident, which occurred November 24, 1927.

He leaves three children of his family, three grandsons, Howard of Napoleon, Ohio; Loring of Wood River, Il.; Merle of Battle Creek, Mich.; and Hazel of Farma; and three great grandchildren, and his education at Milton College, Milton, Wis.

The father, Howard Bond, died September 27, 1909, since which time the mother has maintained the family farm near Farma, keeping before the children the desirability of a Christian character and education to meet the requirements of the age in which they live. Under the influence of this home, all professed Christ in baptism and became members of the Farma Baptist Church of Farma, and all sought college education, with the exception of his older son, Allace, who remained at home, the faithful assistant and manager in the business of the farm.

In 1917. Merle graduated from the high school at Farma, in which class were Floyd Werl-
Leonard A. Van Horn, to whom union eight children of whom survive the late Rev. Mrs. Reva Saunders, Floyd, Mrs. E. R. Overton, Mrs. W. W. Overton, Mrs. E. M. Holston, Mrs. Anna E. Holston, Mrs. Anna L. Holston, and Mrs. Anna L. Holston, who died in infancy. Her other relatives and friends. Mrs. Wells was the mother of six children, two of whom died in infancy. Her youngest son, K. Robert Wells, died in 1921. The children who survive are William H., of Charleston, S. C.; Floyd B., of Utica, N. Y.; and Anna L. Holston, of Dodge Center, Minn. Besides her three children, three great grandchildren, one brother, and two sisters, and many other relatives and friends.

Funeral services were conducted from the Seventh Day Baptist church, Sunday afternoon, October 27, 1927, by Rev. C. L. Hill, of Farina, Ill., a former pastor of the church, and her body was laid to rest beside that of her son Floyd. In the cemetery, her body was laid to rest beside that of her son Floyd. The following lines were contributed by a life long friend:

In her own quiet way she would labor each day For his cause, it lay dear to her heart; To her home and to her friends she was faithful and true, And a blessing she was to all whom she knew. In her own quiet way she would labor each day For his cause, it lay dear to her heart; To her home and to her friends she was faithful and true, And a blessing she was to all whom she knew.

The body or made of putty and can be battered into shape by the policeman's baton.

I think that our Lord must have been specially sensitive to the appeal of pain, because he did not wait for stricken folk to cry out to him: his healing energy went out to them before they asked for it. Our Lord never disregarded the body or made light of its pain. The body was a sacred thing to him. To minister to it was part of his calling.—J. D. Jones.

"The legal religionist thinks the conscience is made of putty and can be battered into shape by the policeman's baton."

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ILLUSTRATED SELF-PRONOUNCING

GIFT BIBLE

SUITABLE FOR YOUNG AND OLD

BOUND IN GENUINE FLEXIBLE LEATHER

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SELF-PRONOUNCING TEXT

All the proper words are embossed and emphasized for easy pronunciation.

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Specimens of Type

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THE SABBATH RECORDER

December, 1927

GOLDEN TEXT.—"Thou shalt call his name Jesus: for it is he that shall save his people from their sins." Matt. 1:21.

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

A SABBATH MOTTO

For Every Day in the Year

Printed in colors

Each a Sabbath Motto

A new one each week

To hang on the wall of your room

Heaven and earth are not far apart. God is always near. Such advice is repeatedly taught and the experience entered into through the faithful observance of each recurring Sabbath day.

The above and fifty-one others

Will be ready to mail before Christmas

THE AMERICAN SABBATH TRACT SOCIETY

Plainfield, N. J.

Facts of the Missouri School

The Missouri School, founded by James Finley, is one of the oldest schools in the United States. It was established in 1828 as a school for the education of young men.

The school was originally located in St. Louis, but was later moved to Independence, Missouri.

The Missouri School was founded to educate young men for the ministry and for other professions. It was one of the first schools in the United States to offer a four-year college education.

The Missouri School is still in operation today and continues to provide education for its students.

The Missouri School

The Missouri School is a private, four-year college located in Independence, Missouri. It is accredited by the North Central Association of Colleges and Secondary Schools.

The Missouri School offers a wide range of undergraduate and graduate programs in fields such as business, education, and the arts.

The Missouri School was founded in 1828 by James Finley, a prominent businessman and politician.

The Missouri School is known for its strong emphasis on the arts, particularly music and theater. It also has a strong tradition of athletics, with teams in a variety of sports.

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