To Understand Is To PARTICIPATE.

Have You PARTICIPATED?

CHRIST WITH YOU NOW

In these glad holiday times, the Recorder has the best of good wishes for all its readers. How can we think of the birth of Christ without a longing for the peace on earth and good will among men which he came to give.

In the presence of the Christ-child, the prophet saw in him the one who came "to guide our feet into the way of peace." At the close of his life, Jesus said, "My peace I give unto you." After his resurrection he said, "Lo, I am with you always even unto the end of the world."

This promise of the ever-present Savior as Guide, Intercessor, and helpful Friend is most precious.

It is my prayer that he who, by his birth at Bethlehem, brought the life of heaven into humanity, may bring the heavenly life into the heart of each one who reads these lines.

T. L. G.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST DAILY

Next Session will be held with the Seventh Day Baptist Church at Riverside, Va., on the 26th of November, 1926.

President—Frank Hill, Ashaway, R. I.
First Vice-President—William A. Randolph, Plainfield, N. J.
Second Vice-President—Oscar M. Burdick, Little Geaesee, N. Y.
Secretary—William J. Mignott, Ashaway, R. I.
Treasurer—William L. Burdick, Ashaway, R. I.
Recording Secretary—Paul Saunders, N. Y.
General Secretary—Clayton F. Randolph, Plainfield, N. J.
Women’s Executive Board—Mrs. Elizabeth Coon, Concord, Mich.

Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Mrs. Elizabeth A. Utter, Ashaway, R. I.; Mrs. Coraכתed, Ashaway, R. I.; Mrs. Cora D. Randolph, Plainfield, N. J.; Mrs. Frances F. Randolph, Battle Creek, Mich.; Mrs. Elizabeth A. Utter, Ashaway, R. I.; Mrs. Cora Derwood, Plainfield, N. J.

SECOND DAY OF each month, at 2 p.m.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors

President—Clayton F. Randolph, Plainfield, N. J.
Recording Secretary—Arthur L. Tittsworth, Plainfield, N. J.
Ass' 'Vi. President—Mrs. Elizabeth A. Utter, Ashaway, R. I.
Assistant Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Miss Ethel L. Tittsworth, Plainfield, N. J.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE’S EXECUTIVE BOARD

President—D. Nelson Inglis, Milton, Wis.
Vice-President—Dr. A. Lindsey Burdick, Janesville, Wis.
Recording Secretary—Mis. Franklin L. Babcock, Milton, Wis.

Treasurer—William F. Randolph, New Milton, W. Va.; Mrs. Cora Drwood, Plainfield, N. J.; Mrs. Edgar V. Horn, Plainfield, N. Y.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Mrs. Albert B. White, Milton, Wis.
Recording Secretary and Treasurer—Mrs. Sarah F. Randolph, Milton, Wis.
Corresponding Secretary—Miss Ethel L. Tittsworth, Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL CONFERENCE

President—William M. Stillman, Plainfield, N. J.
Vice-President—Mr. Nelson Inglis, Milton, Wis.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—George F. Ashaway, R. I.
Recording Secretary—Joseph H. Paul, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Corlis F. Randolph, Needwood, N. J.
Secretary—Mrs. Cora Drwood, Plainfield, N. J.
Treasurer—Mrs. Frances F. Babcock, Battle Creek, Mich.

MISSIONS

Eastern—Mrs. William D. Burdick, Plainfield, N. J.
Central—Mrs. J. S. Brown, Brookfield, N. Y.
Southern—Mrs. Albert B. White, Milton, Wis.
Western—Mrs. Cora P. Randolph, New Milton, W. Va.

SEVENTH DAY BAPTIST SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Vice-President—Dr. A. Lindsey Burdick, Janesville, Wis.
Recording Secretary—Mrs. Franklin L. Babcock, Milton, Wis.

The regular meetings of the Board are held on the second First Day of each month, at 2 p.m.

EXECUTIVE COMMITTEE OF LONE SABBETH KEEPERS’ AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich. General Secretary; Mrs. Cora Drwood, Plainfield, N. J.

EXECUTIVE COMMITTEE OF LONE DAY BAPTIST GENERAL CONFERENCE

President—Mrs. Albert B. White, Milton, Wis.
Recording Secretary—Mrs. Edward W. Crane, Milton, Wis.

EXECUTIVE COMMITTEE OF LONE DAY BAPTIST MEMORIAL CONFERENCE

President—William M. Stillman, Plainfield, N. J.
Recording Secretary—Joseph H. Paul, Plainfield, N. J.

EXECUTIVE COMMITTEE OF LONE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Corlis F. Randolph, Needwood, N. J.
Recording Secretary—Mrs. Frances F. Babcock, 374 Washington Ave., Battle Creek, Mich.

Our dear Father in heaven, thou bounteou all our trials and conflicts, and we do thank thee for a loving Father and a just Judge. Thou dost truly supply each one:of thy children in all the conflicts through which they have to pass. With the grace give needed peace to overcome all our hindrances, and to rise above all our sorrows. Enable us to trust thee for help in every day’s work. Help us in our efforts to win men for thy kingdom, and to help them to guard against mistakes which may cause some to stumble. May we ever recognize and obey thy holy will in the spirit of the Christ.

Evangeline

The term “evangelism” seems to be coming to the front a good deal in recent years. We see such headings in the papers as “Personal evangelism,” “Evangelism in the Mass Meeting,” “World Wide Evangelism,” “Modern Evangelism.” “Evangelism Fund” is sign horn suspicious.” and so on to the end of the list.

In keeping with the trend of thought so apparent on every hand, our good program for the yearly meetings contained the word “evangelism” as its keynote evangeli
division on the last day. And the sermons on sabbath were in perfect harmony with this emphasis.

It is well that the minds of Christian workers are turning toward this, the greatest theme in relation to the world’s need today. The salvations of the true evangelistic spirit in all hearts would do more for Christ and his kingdom on earth than would any other thing of which we can think. This is why the work has been so important in its plea for a revival in all our churches.

Personal Evangelism

After Jesus was baptized, John the Baptist said to two of his disciples, “Behold the Lamb of God which taketh away the sin of the world.” And Peter found Jesus. One of them was Andrew, and “He found his own brother Simon, and said unto him, We have found the Messias which is, being inform of the Christ. And he brought him to Jesus.”
been left to only one man in a church, do you think that Christianity would have grown as it has in the first century or two after Christ? Is it not wonderful that from the little group of Galilean fishermen there grew, in three hundred years, a Christian power that dominated the great Roman Empire? Have you thought that most of this great movement was started by personal evangelism?

Have you tried to answer the question as to why the churches of today, with millions of members, are making so little progress in winning the world's multitudes to Christ? Have you thought that most of the little group of Galilean fishermen there grew, in three hundred years, a Christian power that dominated the great Roman Empire? Have you thought that most of the churches of today, with millions of members, are making so little progress in winning the world's multitudes to Christ?

of depending so much on organizations, the members of which simply contribute a little money to send forth some one as their substitute in the Master's work, all the millions of spirits where there is one now, all ready to do the work of more than public preaching. This old world ninety and nine to find them all.

One of the reasons why the Holy Spirit has been so much neglected is, perhaps, his having been so much misunderstood. Many people who are interested in the work of Christian missions have never taken the time to understand the Holy Spirit. They have been content to let the work of missions be done by others, and they have not tried to understand the nature of the Holy Spirit. But the Holy Spirit is the most important person in the Christian faith, and we cannot understand the work of missions without understanding the Holy Spirit.

Some Things Might be Eliminated in Church Evangelistic Efforts

The history of the Elimination of Church Evangelistic Efforts is the history of the history of the Elimination of Church Evangelistic Efforts. Every good work that draws men and women to Jesus Christ may be classified as evangelistic. But the professional evangelist is usually regarded as one who makes a specialty of holding revival meetings. Sometimes these are held in a particular church, and sometimes two or three churches unite in a revival work. As to own experience in this blessed line of Christian work, the best results have been realized where the pastor and his people have united in the effort to hold revival services, until the blessing came. Sometimes it is well for one pastor to be invited to join another pastor in his work, in conducting church the efforts are to be put forth. In any case, the church seems to me to be the most appropriate place for holding evangelistic revival meetings. But the modern evangelists prefer to work in tabernacles entirely outside of any church, in what they call upper room meetings. These efforts on a large scale do draw the multitudes who never attend churches, and if the evangelist is a poor speaker, and he is really leading, many souls may find the Savior in these great mass revivals. But there is a question, which many Christians ask, as to whether the same expense and efforts put forth by the various churches in their own church homes, would not give greater, truer, and more permanent results for the kingdom of Christ.

In the immense cost of tabernacle building, the modern evangelist is able to draw the crowds in ways that are not possible in the church setting. However, many churches have found that they can have a more effective evangelistic outreach by working together on special revival projects. This involves pooling resources and sharing the costs, which can often lead to a more coordinated and effective approach to reaching out to the community.

Evangelism in the homes must be made more of if the churches are to become what they are called to be in the days of the early Church. Dry springs, and streams will be dry. The fountain heads of the life of God must ever be found to be true of the river of death. The great streams flowing toward the land of the lost are kept full by the irreligious homes in country and city throughout the land. If better care were taken of the lambs there would be less need of searching for lost sheep.

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EDUCATIONAL EVANGELISM

THE STANDING OF THE CHURCHES

THE SABBATH RECORDER

We must give our boys and girls not only the knowledge of what to do, but also the ability to do, the attitude of wanting to do, and the habit of doing. We must consider each one an individual, many times differing from other individuals about him. We must take him where he is, give him the opportunity to improve his own talents, develop in the life that is his, in which he now is, the habits and the ideals that will keep him true to the faith.

How many people do you know who know that "the gospel of Christ is the power of God unto salvation," but do not seek salvation? How many people do you know who know that "the seventh day is the Sabbath," but who keep no day as a Sabbath? No knowledge is not enough. Knowing what is right, we must have the attitude toward it which will insure the "will to do," and the habit of doing it, which will carry us over the dark places which come to us all when ideals are dim and footsteps wavering.

It is futile to say, however true it may be, that these things should be cared for in the home. Our social system changes. Our organization for the service of Christ in society and 'in the Church, in all its phases, must meet the new conditions. Somewhere, somehow, be it Sabbath school, Vacation Religious Day School, preparation class, pastor's study class, or what not, somehow our children must be given these habits and attitudes.

The love of God can not be rationalized. Knowledge of the Bible is not necessarily followed by Christ. Memorization of moral maxims does not mean their use. These things must find expression in use. The love of God must be experienced. Habits of right living are the result of right living. Guiding attitudes come from established ideals.

A member of the staff of the Smithsonian Institute is said to be the greatest whale expert in the world. He has probably penetrated deeper into the subject than anybody since the time of Jonah. — The Pathfinder.
MISSIONS

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

"I LEAVE SO LITTLE"

These were the words of the famous Major Walter Reed as he viewed the scourge of yellow fever and knew that the end was near at hand. He had achieved many things, the greatest of which was the eradication of yellow fever, and in the extension of Christ's kingdom over all the earth. Your help is needed now.

ORGANIZING FOR THE NEW YEAR

About this time of the year many churches elect their officers and organize for the ensuing year. These matters should be given much more attention than is sometimes deemed necessary, for a great deal depends upon the choice made with small churches, sometimes called mission churches. It is important in all churches, but a large church often can stand more mismanagement than a small one. The electing of officers and the organizing for the year's work should be approached in the right spirit. It should be the sincere prayer of every heart that the church shall be led by the Holy Spirit in selecting its officers and in planning its work.

It too often happens that only a very small percentage of the members attend the church attend its annual meetings, or any of its business meetings for that matter. It has been nearly one-half a century since the writer commenced to attend church business meetings, and as he looks back over those years, he estimates that the average attendance at these meetings has been only five or ten per cent of the resident membership. This is not as it should be.

Such a state of affairs is neither good for the church nor the individual members. The work of the church needs the combined wisdom of all, and the individual members need the help of all, but if the church members do not come from participation in the work. Sometimes people do not attend the business meetings of the church because they do not realize the importance attached to the business side of the church, and there are other reasons, one of which is that many feel that it will be no service to them. Last is often caused by a failure on the part of the church to make any well directed effort to give as many members as possible a place in the work of the church. Sometimes people use to keep talking to people about attending the business meetings of the church, but it is worth while that the matter be brought to their attention and effort made to interest all.

If all are to sustain a deep interest in the church, all must be assigned places in its work, and it is usually best that no one be elected to more than one office. It is also generally best that no person should hold the same office for too long a period of time. Provided others can be found to take the office for a season. In Christian Endeavor societies no one excepting the corresponding secretary is allowed to hold office for more than a term or two. By this method the largest number possible is given a part in the work for many years pass by and, naturally their interest is sustained. The same is true in churches where this method was followed and he has been in churches where it was not, and has observed that where a large percentage of the members is given a part in the work, there is more interest in the needs of the local church and the denomination than where a few people only are assigned places of responsibility. For the same ones to hold the same offices decade after decade tends to weakness and decay. There may be occasions where it is the best that can be done, but it is not the ideal way.

When people have been assigned places in the church, they should accept them if possible and do the best they can. One reason why churches sometimes drift into the habit of electing the same ones year after year is because others decline. This is not good, and generally it is not fair to the church and the other members. We should be willing, in Christ's name, to help bear the burdens of the church. This is in harmony with our covenant.

When people have been assigned places of responsibility in the church, they should try and do the best they can. This is not as it should be.

The western end of the island differs from other parts that we have visited. The country is more open; vegetation is less rank. There are very few coconut and other tropical trees; there is more much of stock raising. This end is much more subject to droughts than many other parts, but freeways during the past season have been experienced. There is a cry of poverty everywhere, but people live in better homes than in many other places we have visited.

We found people loyal and true to Sev-enth Day Baptist faith and life. There are
some half dozen localities within fifteen or twenty miles of Santa Cruz ready now for wise missionary labors on the part of our people. We found people exceedingly obliged to cease his missionary labors among them on account of having to stop to earn a living for himself and family. They declared to us that interest in our work was very keen, and that new interests were facing the front when Brother Samms felt obliged to give up the work. These families, converts to our cause under the labors of Brother Samms, told us of how deeply they mourn yet because he could not continue his work in that field. Brother Samms lives about a mile outside the village of Santa Cruz. Mrs. Coon and Mr. Samms travel in their time, and we enjoyed every minute of our stay there. Brother and Sister Samms are people of no small ability. They have six fine, well-behaved children; the oldest is twelve years of age. It was a joy to us to attend their family worship twice a week. The children told us very interesting things about this worship; songs and long Scripture quotations—sometimes entire chapters. Would that in all our homes there might be such a family altar. I remembered to thirteen people on the Sabbath and administered the Lord’s Supper.

Our Santa Cruz Church has but eight members; besides these members there are some twelve children in our families. Some of the members are more than fifteen miles away, but Brother Samms travels with some help from our church in Detroit, Mich., started to put up a church building on his own land. He got a part of the frame work up and some other material on the ground. These are there now; then all his resources were exhausted. Then, too, it was decided it was best to build the church in the village. We were able to secure land there for a very good location in the village for $100. It would be well for our work in Santa Cruz to establish and run the island if we had a church building there. They cannot put up as cheap a building there as can be put up in many other parts of the island.

We most especially need means for employing a good missionary who will give his entire time to work in that end of the island. Twenty-five dollars per month would make this possible. Where is the man or church that will furnish the means for doing the Lord’s work in the western end of Jamaica?

Sincerely yours,
Edward Burdett Coon
Dufferin, No. 2, Bon Air Road, Cross Roads P. O.
January 6, 1927

TREASURER’S MONTHLY STATEMENT
S. H. Davis,

Dr.
Balance on hand November 1, 1927 .......................... $17,245.38

Gr.
Garwin, Iowa, Church, Missionary Society
income permanent funds, General Fund
One-third collection at Northwestern Association,
Albion, Missionary Society
Collection, meeting of Northern Wisconsin and
Minnesota churches, Missionary Society
Onward Movement treasurer, Missionary Society
Second Alford Church, Missionary Society
Verona Sabbath school, Missionary Society

Dr.
Harley Davidson Motor Co., account H. L. Mignott’s salary
Rev. E. S. Ballenger, account H. L. Mignott’s salary
Wm. L. Burdick, clerk hire
Rev. J. E. Brandt, account
C. C. Van Horn, October salary
Ellis R. Lewis, October salary and traveling expenses
Geo. W. Higley, October salary and traveling expenses
L. D. Sengel, October salary and traveling expenses
Verney A. Wilson, October salary
Gradl. F. Grandle, Oct. salary and traveling expenses
Mark R. Sanford, serving Hebron churches
L. A. Wing, traveling expenses of evangelist

Cr.
Gerard Vethuyzen, work in Holland
T. L. M. Spencer, October salary
D. Berry, October salary
Royal R. Thorngate, October salary and child’s allowance
D. Burdett Coon, October salary and traveling expenses
E. Wm. L. Oliver, October salary, traveling expenses, and office supplies
H. Louise Souther, October salary
Harley Davidson Motor Co., account H. L. Mignott’s salary
Rev. E. S. Ballenger, account H. L. Mignott’s salary
Wm. L. Burdick, clerk hire
Rev. J. E. Brandt, account
C. C. Van Horn, October salary
Ellis R. Lewis, October salary and traveling expenses
Geo. W. Higley, October salary and traveling expenses
L. D. Sengel, October salary and traveling expenses
Verney A. Wilson, October salary
Gradl. F. Grandle, Oct. salary and traveling expenses
Mark R. Sanford, serving Hebron churches
L. A. Wing, traveling expenses of evangelist

Balance on hand December 1, 1927 .......................... 16,739.26

$18,307.36

A GERMAN RAINBOW
REV. AHVA J. C. BOND

It was on a very rainy day in the latter part of last August that I went by train from Interlaken to Frankfort-on-the-Main. Every day was a good day, however, and no matter what the weather was, it always revealed the charms of Nature in her changing moods. I shall never forget a walk one rainy day from Buckeye to Salem in West Virginia. Part of the way was through the woods, and I can even now feel the exhilaration which I got from the feel of the dripping bushes and the wet limbs slipping me in the face. Just this fall I rode on a train from New London to Westerly on a very rainy day, and the autumnal leafage of the New England bushes never looked more beautiful than it did through the mist and rain of that October morning.

I enjoyed very much also my trip through Germany, even though it was a rainy day. The scenes were new, and the habits of the people, especially of the country people, seemed strange and quaint, so far as I could make them out while passing through on a rainy day.

Not so long ago our boys and the German boys were killing each other, and of course I could not help thinking about that great deal. I wondered why people have to kill each other in this world, a matter I have always been so. I had traveled in France, and there I saw people out in the fields at work, just as these people in Germany were. French people and Germans at their work looked very much alike to me. In both countries I saw the same kind of clothes people wore, and the same kind of cars which men go at night. It was for the love of children and home that men and women had to kill each other in both countries. No doubt all this love and peace is not to be had, for there is a rainbow.

As I was speeding along through Germany, looking out the window of my compartment through the window in the face. Just this fall I could not help thinking about that great deal. I wondered why people have to kill each other in this world, a matter I have always been so. I had traveled in France, and there I saw people out in the fields at work, just as these people in Germany were. French people and Germans at their work looked very much alike to me. In both countries I saw the same kind of clothes people wore, and the same kind of cars which men go at night. It was for the love of children and home that men and women had to kill each other in both countries. No doubt all this love and peace is not to be had, for there is a rainbow.

I said to someone recently, “I saw a German rainbow while I was in Europe.” To this statement my friend replied, “A German rainbow! Was it any different from any other rainbow.” I had to reply that I saw no difference between this rainbow and all the rainbows I have seen in the past. Of course not: They are all alike, always, and in every land, just as God who places the rainbow in the cloud that it rains is the same everywhere and always.

And so are all people the same. Of course, people may be a bit different because they live in different lands and under different conditions. But they are all very much the same. And just as the rainbow with its beautiful color which now and again appears to all alike, so God loves all man-kind.

One night this week I sat down to the dinner table with five young people whom I had never met before and they were all attractive young people. There were two young men and three young women. One of the young men was an Italian and the other was a Chinaman. Of the three young women one was from Holland, one from England and the other was from Scotland. All of these young people are all students in New York, and four of them live at the International House. The rainbow that arches over their native homes has the same beauty and the same beautiful shape and doubtless carries the same message of the love of God that you look upon and delight to exclaim about.

Our conclusion, then, must be that there is no German rainbow, and no American rainbow and no Italian rainbow, no Dutch rainbow, Estonian, or Porto Rican rainbow. It is
just a rainbow in the sky, and it is the same everywhere.

If then the rainbow speaks of God's love, it carries the same message to all people. To those who know God best it carries the happiest message. And those who love God should try to help others to know him better, of loving God more and more, so that the rainbow should become the glad meaning of the rainbow, a token of God's love.

Jesus loves the little children:

Red and yellow, black and white,

If then the rainbow speaks of God's love,

But the church home had burned. Then we were without a church home and, like our fathers, we had some steps had been taken looking to the building of a new house. Several had been maintained, and we feel thankful to the brethren of all the denominations around. Though the church has passed through many sore trials and in our human weakness we have made mistakes, that would be a gladly undone, yet when we had burned our church we were so hearten the work of righteousness and for the upbuilding of all who come within the house, and for the uplift of all who come within the house.

Within the fifty-six years of our existence we have had sixteen pastors to serve us, and several others who have filled the pulpit in the absence of a regular pastor. And four of our number have gone out from among us as ordained ministers to work in the Lord's vineyard, gathering in souls for eternity. One of the number has been called home to her final reward.

An interesting event in the history of Trinity Reformed Church, Plainfield, N. J., was a special musical service recently held in honor of our pastor, Rev. Dr. John Y. Broek, in recognition of his having completed forty-five years of continuous service as the church organist and choir director. The pastor, Rev. Dr. John Y. Broek, elaborated upon the faithful and efficient service rendered by Mr. Titsworth, and on behalf of the congregation presented him with a purse of gold.

In his reply to the words of Doctor Broek, Mr. Titsworth expressed his appreciation of all the kind words spoken, and

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reminded the audience that while the celebration was in complection of his forty-five years as organist of Trinity Church, he was also rounding out half a century as a church organist. Following the service, the entire membership of the Park Avenue Baptist Church for five years before coming to Trinity. During those five years, he had also organized the Park Avenue Baptist Church, playing there on the Sabbath. Rev. Dr. Robert Lowry, a noted organist, was present, which made the Park Avenue Church service during those six years, but with one exception. Of the more than five hundred people present, forty-five years of continuous service as the church organist and choir director. The pastor, Rev. Dr. John Y. Broek, elaborated upon the faithful and efficient service rendered by Mr. Titsworth, and in behal of the congregation presented him with a purse of gold.

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and we were all discouraged and many felt like giving up the struggle. But when spring opened the Lord impressed upon the mind and the church home was finished and the denominations around us, and many souls were born into God's kingdom. And from that time on church and Sabbath school have been maintained the year around. Though the church has passed through many sore trials and in our human weakness we have made mistakes, that would be a gladly undone, yet when we had burned out our church it was to us in our weakness and we have been blessed by many precious revivals in which all about us have shared. We feel very thankful to the brethren of all the denominations around us for the Christian cooperation and that they have always rendered us in our all our efforts for the advancement of Christ's kingdom, and we trust this Christian fellowship may continue and for the uplift of all who come within the house, and for the uplift of all who come within the house. We feel very thankful to the brethren of all the denominations around us for the Christian cooperation and that they have always rendered us in our all our efforts for the advancement of Christ's kingdom, and we trust this Christian fellowship may continue and for the uplift of all who come within the house, and for the uplift of all who come within the house.

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An interesting event in the history of Trinity Reformed Church, Plainfield, N. J., was a special musical service recently held in honor of our pastor, Rev. Dr. Andrew Van Vranken Rayner, during the entire pastorate of Rev. Dr. Cornelius Schenck, during the interim supplied by Rev. Dr. Edward P. Johnson, all of whom have gone to their reward, and during the present pastorate of Rev. Dr. John Y. Broek. In all these pastorates the relation of the pastors and organist has been most cordial and harmonious.

In the music presented, the aim has been to cultivate a devotional spirit and to interpret religious thought musically in a dignified manner, with a view to strengthening Christian character.

The Force Memorial Organ was installed in 1911, and it has of the Seventy Seventh Baptist Church. Delegates were sent from all these churches to meet with the Ritchie brethren, and the Ritchie Seventh Day Baptist Church was organized September 16, 1870: thus the Ritchie Church began its existence a little more than thirty-six years ago, with twenty-six constituent members, as follows: seventeen from the Pine Grove Church, six from Lost Creek, four from Salem, two from Ramapo, and two from Woodland. From the last Baptist and two baptized persons who had never joined any church. Feeling the need of a church house and a house of the own church they could worship, these church members appointed a committee on the twenty-second of October, 1870. This committee continued their labors until the tenth of July, 1871, when it reported the house completed as far as it was instructed to go with it, and asked to be dismissed, which request was granted, and the

house remained incomplete until April 9, 1881, when a committee was appointed to finish it. The committee finished its work, and the house was completed on the first day of the week following the second Sabbath in January, 1882.

Lewis F. Randolph was then our pastor. The dedication service was held on March 12, 1882, and Swiney and on February 10, 1882, the committee reported the house paid for, and the pastor received $100 from the building fund. Today, 1882, we have on a happy note, having completed the building of a new house.

The number of continuous service as the church organist and choir director. The pastor, Rev. Dr. John Y. Broek, elaborated upon the faithful and efficient service rendered by Mr. Titsworth, and on behalf of the congregation presented him with a purse of gold.

In his reply to the words of Doctor Broek, Mr. Titsworth expressed his appreciation of all the kind words spoken, and

and we were all discouraged and many felt like giving up the struggle. But when spring opened the Lord impressed upon the mind and the church home was finished and the denominations around us, and many souls were born into God's kingdom.

THE SABBATH RECORDER

HISTORICAL SKETCH OF RITCHIE CHURCH

Mrs. CALLIE F. MEATHERELL

I will not attempt to give you a full history of the Ritchie Church, but only a historical account of the twenty-second of October, 1870, when the church was completed. This was a time that the church was being completed.

Within the fifty-six years of our existence we have had sixteen pastors to serve us, and several others who have filled the pulpit in the absence of a regular pastor. And four of our number have gone out from among us as ordained ministers to work in the Lord's vineyard, gathering in souls for eternity. One of the number has been called home to her final reward.

An interesting event in the history of Trinity Reformed Church, Plainfield, N. J., was a special musical service recently held in honor of our pastor, Rev. Dr. Andrew Van Vranken Rayner, during the entire pastorate of Rev. Dr. Cornelius Schenck, during the interim supplied by Rev. Dr. Edward P. Johnson, all of whom have gone to their reward, and during the present pastorate of Rev. Dr. John Y. Broek. In all these pastorates the relation of the pastors and organist has been most cordial and harmonious.

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and we were all discouraged and many felt like giving up the struggle. But when spring opened the Lord impressed upon the mind and the church home was finished and the denominations around us, and many souls were born into God's kingdom.

THE SABBATH RECORDER
in the new republic have a chance to go as far in education as their means, ambition, and ability will carry them. Formerly many boys and girls, those who for financial or other reasons, attended the Volksschule (folk schools), could not enter the universities. So the way has been opened for this class of students to go as far as they can—the sky is the limit. Another change in German education requires the support of the farmer, of the worker, of the doctor, of the plutocrat to attend the same kind of school for the first four years. Indeed, these various sons may sit on the same bench in the same class. Thus Germany expects to bind her population together and do away with artificial divisions and distinctions, in common traditions, ideals, and loyalties. The American common school system has been taken frankly as the model for much of the present German elementary and secondary education.

Scotland, than which no land is prouder in its vigorous intellectual life and in its production of scholars, adds a bit grudgingly, for often the Scot is as sparing of his praise as of his money—her tribute to America. Some days ago Doctor Alexander Souter, professor of humanity and dean of the College of Arts at Aberdeen University, speaking at Princeton, said: "In many subjects, American scholars and scientists are quite as finished and quite as far advanced as European students. He attributed any lack of scholarly extension to the fact that America has been laying the ground work for her civilization and is just now beginning to have time for advanced work necessary to compete in the world of scholarship. He might have added that over many of the sites now occupied by our magnificent western universities, Indians fought and buffalo roamed seventy-five years ago. So much has been achieved in civilization in a short three quarters of a century.

At the University of West Virginia last week, Doctor Charles F. Thwing, president emeritus of Western Reserve University, pictured the scholar as no longer a cloistered man who tucks himself away the lives of one or two plodding pupils but as a man sought by commerce, industry, and governments in search of philosophies.
REPORT OF THE VOCATIONAL COMMITTEE, 1927

To the Members of the Seventh Day Baptist General Conference:

Having regard to the desire of the president of Conference to "speed up production" of program, we have this year cut our report short at both ends and set fire to it in the middle.

The routine work of the committee has been carried forward as well as possible during the past year, having regard to the human equation involved and the general lack of employment in our large urban centers.

In Detroit, for instance, and this appears to be true in many other municipalities, tens of thousands of men are out of work, and those who were retained by their employers worked on part time, often not more than two days each week.

This condition your committee was unable to overcome, being the tail and not the dog. However, we secured such employment as we could for a number of applicants.

We have cases of those who apply to us for work, giving no information as to which particular line they feel competent to follow. We are unable to help those who do not respond to our inquiries. It is necessary to classify all applicants, as the delegates here present can readily appreciate.

Better times are coming, thank God. Mr. Henry Ford, for instance, who is now definitely committed to the five-day-per-week plan, is about to start those who do time with approximately two hundred thousand employees. Many subsidiary factories will be favorably affected. Throughout the entire country it is hoped that there will be a great revival of industry.

Attention has been given to our friends' lace manufacturing, and to a certain plant in Maryland, mentioned in the SABBATH RECORDER, which is being operated on the five-day plan. We have made an investigation of said industry at the offices of the chief geologist, Department of the Interior, and elsewhere. With a view to determining the permanency of said work and its availability as a means of supplying work to Sabbath keepers. It is gratifying to note the development of said plant, the turning out of its product in paying quantities, and its request this week for those of our faith to fill certain places of trust.

Respectfully submitted,

THE VOCATIONAL COMMITTEE, Robert B. St. Clair, Chairman.

FOUNDER'S WEEK AT THE MOODY BIBLE INSTITUTE

Founder's Week at the Moody Bible Institute of Chicago will be observed by its annual conference, beginning Sunday, February 5, 1928, and concluding Thursday, February 9.

The interest and strength of the programs of former years will be sustained. Among speakers already announced are Rev. James M. Gray, D. D., president of the institute, Rev. E. L. D. Leete, of the Indianapolis Area of the Methodist Episcopal Church; Rev. W. H. Rogers, D. D., pastor of the First Baptist Church, Wichita, Kan., and from England, Rev. John MacBeath, M. A., of London.—William M. Runyon, Associate Editor.

DEDICATION OF RITCHIE SEVENTH DAY BAPTIST CHURCH

REV. CLIFFORD A. BEEBE

The dedication of the new house of worship of the Ritchie Church at Berea, Va., was held on Sabbath morning, November 5, 1927, the services continuing until Sunday night.

The building is a splendid frame structure with concrete basement. The main building being thirty-two by forty feet, with towers and vestibules in front, and an inset for platform at the rear of the building.

T. Sutton and brother of Smithsburg have had charge of the work, and have built a house which is a credit to themselves and the church. The total cost of the building is $9,319.05, nearly half of which was obtained through the help of a loan from the Memorial Board. The site is on the parsonage farm, on a little hill just across the river from the village of Berea, and on the Otter Slide road—a beautiful situation, as it stands high above the village and can be seen from far down the river.

The bad weather at the time of the dedication interfered with attendance, so that very few from away were able to come, but there was a large attendance of local people, the church being nearly filled. Alva Randolph and family, Pastor A. C. Ehret, and C. L. E. Lewis drove through from Berea; Mrs. Titsworth and daughter drove from Ohio; Pastor George B. Shaw and Gillette Randolph came from Salem. Pastor Shaw walking the fourteen miles from Pensboro.


At eleven o'clock the dedicatory services were opened with singing "Holy, Holy, Holy," followed by the presentation of a pulpit Bible by Pastor and Mrs. Beebe, after which Pastor Beebe read the Scripture lessons. Pastor George B. Shaw offered prayer, and the choir sang, "There's a New Day Dawning," a hymn especially appropriate to the occasion.

Rev. L. D. Seager preached the dedicatory sermon, the theme of which was God's need for the house of worship, and his need for us as a people—the living temple of God. He spoke of the sacrifices which have been made to make this house possible, and appealed to the audience for the continued service of God. It was a matter of great joy and overflowing heart to Elder Seager and to the Berea people that he could be present to open this sermon, as there is no one closer to the hearts of our people here than Elder Seager.

Following the sermon an offering was taken, amounting to $355.55. C. E. Lewis played a clarinet solo, "Epitaphian Reliques, or offertory, accompanied by Miss Ruth Shaw. Then the choir sang, "Faith is the Victory." The words of which I shall give here, as it is the song which expresses the spirit of our new church better than any other:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the house of night,
Shall veil the glowing skies
Against the foe in vales below,
Let all our strength be hurled.
Faith is the victory, we know,
That overcomes the world.

Chorus
Faith is the victory,
Faith is the victory,
That overcomes the world.

His banner over us is love,
Our sword the Word of God,
We need not fear the foe above
With shouts of triumph bred
By faith, they like a whirlwind's breath
Swept on to every field
The faith by which they conquered death
In mill of old.

On ev'ry hand the foe we find
Drawn up in dread array,
THE SABBATH RECORDER

LET TENTS OF EASE BE LEFT BEHIND, AND—ONWARD TO THE FRAY. SALVATION’S BELLON ON THE HEAD; WITH TRUTH ALL GIRT ABOUT.

The earth shall tremble near our tread, And echo with our shout.

To him that overcomes the foe, White raiment shall be given; To him that overcomes the foe, White raiment shall be given.

The keys of the building were presented to the trustees on behalf of the Building Committee, by Mrs. Bertha Sutton, the secretary, with a few appropriate remarks, and the service was closed with the dedicatory prayer spoken by Elder Seager.

The Sabbath afternoon session was planned as an "old times" service. A historical sketch of the church was written for this occasion by Mrs. Callie F. Meathrell, our member of longest standing, who has been a member since shortly after the organization. Unfortunately she was unable to be present, but the paper was read by her daughter, Miss Cora Meathrell. The rest of the session was given over to messages from former pastors.

Rev. L. D. Seager and Rev. A. Clyde Ehret gave theirs in person, and messages were read from Rev. C. W. Threlkeld, Rev. O. S. Mills, Rev. Riley G. Davis, and Rev. John T. Babcock. Rev. Willard Davis and Rev. G. H. F. Randolph, although sending no messages, sent contributions to the building fund.

Rev. W. L. Davis had expected to be present, and we received his regrets later that he was unable to do so. The service closed with a message of greeting from Rev. George B. Shaw on behalf of the other churches of the association.

Sabbath night Rev. A. Clyde Ehret brought a good message. As one of our old Berea boys we were glad to hear a message from him.

On Sunday morning Elder Seager preached from 1 Peter 3:10 and 11; and a collection was taken, amounting to $36.24, for the American Home for Living, and for the work of the L. D. Moody League.

Sunday afternoon, while the Building Committee met to make the final settlement with the contractors, the people collected in the church for a sing, and Elder Shaw gave them an informal lesson in the knowledge of the Bible.

Our services were planned to close with Sunday morning, but there were so many requests for a meeting Sunday night that Elder Shaw consented to preach at that time, which he did, giving a powerful evangelistic sermon from the text, "I pray thee, have me excused," Luke 14:18.

Since the building fund has been secured, the people have donated some very good seats in Clarksburg, Mr. Al Kelley donating them to the church. Also a mission from the text, "In Jesus' conqu'ring name. His name shall be given; and his kingdom, a kingdom, of peace, shall be established upon the earth. " And—ward, toward the foe, White raiment shall be given; To him that overcomes the foe, White raiment shall be given.

A DECLARATION OF PRINCIPLES FOR THE AMERICAN MOVEMENT AGAINST ALCOHOLISM

Personal liberty is least where there is no law and no government. It is greatest where the strongest prohibitions are enforced against anti-social acts.

Reforms are evolutions, not revolutions, and the final test of every reform in the interest of human welfare is not whether it is easy or safe or opportune or expedient, but whether it is right.

The greatest experiment in social welfare in the modern world is the Eighteenth Amendment to the Constitution of the United States.

The prime objective of the national prohibition law is not "to make men good by law." It is to protect society at large from the anti-social acts of those who insist upon demonstrating that they will "not be made good by law."

National prohibition of beverage alcohol is based on the highest purpose of law, namely, "to make it easy for men to do right and difficult for men to do wrong."

The degree of enforcement of the Eighteenth Amendment is not a test of the principle of prohibition: it is a test of the ability of free government to effectuate itself.

Experience has demonstrated that prohibition, with enforcement at its worst, is infinitely better than legally sanctioned beverage alcohol, with its best.

Strictest enforcement, however, will not guarantee the permanence of prohibition: that can come only through observance of the law by the people because of their belief in and devotion to the principle which the law is intended to express.

Legislation and enforcement alone cannot solve the beverage alcohol problem. That can be done only as enlightened public opinion is translated into law and conduct, and quickened public conscience is expressed in administration of and acquiescence in such law. Therefore the ultimate realization of the temperance reform depends primarily not on legislation but on education.

The most important factor in the movement against alcoholism is not the next general election but the passage of the Eighteenth Amendment to the Constitution. It is the final test of the people's determination that the cause of temperance shall not be turned back.

Final success in moral and social warfare can be achieved not by fighting on the defensive but only by keeping the offensive.

The most important function of organized movements against alcoholism is not direct action in legislation, enforcement, and the realm of politics. It is rather indirect action by the dissemination of truth and by the creation and organization of public sentiment.

Successful prohibition in the United States will not only serve the best interests of America but it will serve the rest of the world, which awaits the outcome of the great American adventure.

Moreover, by international co-operation, American prohibition forces will help to keep theirsolvers in other lands rather than to permit those interests to concentrate on the effort to nullify and finally to destroy prohibition in America.

The most significant fact in the modern world, indicative of the future trend of the movement against alcoholism, is that the human factor is now being transformed from the unskilled laborer of yesterday whose principal asset was human muscle, to the highly skilled workman of today whose absolute requirements are not human muscle, but keen eyes, quick wits, steady nerves, and clear brains. Beverage alcohol therefore is doomed, not because it belongs to a slower and a lower civilization.

—Ernest H. Cherrington, General Secretary, World League Against Alcoholism.

Let us set the streams running that shall flow on after we are gone! If we have today that opposition and opposition, let us press forward and our reward will be great by-and-by! If some friend should say it was great, it might prove small, but when we know it is great, what must it be! D. L. Moody.
YOUNG PEOPLE'S WORK

MRS. RUBY COON BARCOO
P. F. D. Box 165, Battle Creek, Mich.
Contribution Editor

WHAT PRAYER DOES

Christian Endeavor Topic for Sabbath Day, January 7, 1928

MRS. HURLEY S. WARREN

God longs to give his best to you.
To keep you loyal, strong, and true.
If you haven't begun, today begin.
To prove the joy of prayer. 
—From "The Christian Endeavor World."

SUGGESTIONS FOR THE TOPIC FOR DECEMBER 31, 1927

MRS. HURLEY S. WARREN

It is fitting that the first meeting of the year should be a special consecration meeting; that at the beginning of the new year Christian endeavorers the world over should reconstate themselves to their heavenly Father and seek ways of increasing their fellowship with him.

One of the greatest values of daily devotions talking with him daily, and which is the intimate companionship with God, which comes can not be achieved through occasional spasmodic attempts. "It is when we thus put against the loneliness of the human heart, the infinite sympathy of God's heart, that we begin to understand the true nature of prayer."

SABBATL DAY, January 7, 1928

The Intermediate Corner

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, January 7, 1928

LISTENING IN

God has a "wires" to everywhere;
"The Word of God" and "prayer;"
And every one may listen.
God's choice of the "wires" will
First you must shut out every sound.
From the heedless world that throngs around;
Vanity Fair makes a deafening din
On purpose to hinder "listening in;"
The devil will use his utmost powers.
To keep you from having this quiet hour;
He knows that you can be freed from sin
Always and only by "listening in;"
But when you prayerfully read God's Word,
The still Small Voice you hear;
And wondrous peace and power within
Daily result from "listening in;"

Sunday—Annias was not free (Acts 5: 1-11)
Monday—Liberty is not license (1 Peter 2: 16)
Tuesday—Free to do good (Gal. 5: 22, 23)
Wednesday—Not free to sin (Rom. 6: 12)
Thursday—God's choice of the "wires" will
Friday—What Jesus did (Rom. 15: 1-3)
Sabbath Day—Topic: How far am I free to do as I please? (1 Cor. 9: 19-27)

God longs to give his best to you.
To keep you loyal, strong, and true.
If you haven't begun, today begin.
To prove the joy of prayer.

—From "The Christian Endeavor World."

I used to drive a car which had quite a little "play" in the steering apparatus.
Although the front wheels seemed to have wide liberties, I was able to drive them almost as I tried to drive them.

The steering liberty of the front wheels was limited by the slope of the road, the momentum of the car, and the careful pressure upon the steering wheel.

The car was a world of law and order there is no such thing as absolute freedom of any part of it. Everything is held by the system. There must be restraints.

How many times do we find in the Ten Commandments the words, "Thou shalt not?" Are these prohibitions wrong? Are they limitations upon our freedom? The larger liberties are those that recognize right restrictions.

There are rules for every athletic game. To break one of the rules is a "foul." The player who obeys the rules has the larger liberties—to go on and enjoy the game.

For every foul there is a penalty.
Before you can answer our question for this meeting, he must define the phrase, "as I please." If one pleases to do right, to do that which will bring good and no harm to himself or others, how far is he free to do as he pleases?

ATTENTION, ENDEAVORERS!

I received a letter recently from the editor of the Young People's Department of a paper which has the late esturgies for music in Germany and never returned to Alfred except to visit.

As a child living here, my reactions to the college life were childlike and affected by surface appearances with little or no knowledge of real conditions. To me that impressionable age the outstanding figure was Mark Twain. A paradoxical character who seemed the embodiment of wisdom, and in the faculty there were such men as our beloved Professor, A. B. Strong.

Early in the present year five conferences were held with our ministers in different parts of the denomination. At these meetings this question was discussed with reference to the Sabbath, and the results of the discussions were assembled and published in a single booklet.

Now I am asking that every Christian Endeavor society in the denomination will secure a number of these booklets, one copy for each member of the society, and make it the basis for the discussion of the Sabbath in the prayer meeting January 21.

The first page contains six questions for discussion, and the subsequent pages contain the "findings" of the five groups, following the consideration of these questions.

The time of these meetings has been a transition period in business, finance, manufacturing, and in education as well. The idea of mass production and the resultant specialists have been pronounced.

The times were generally prosperous and large private fortunes were...
not uncommon. Colleges were founded with large endowments, and many existing colleges had their endowments increased. Taking, then, the case of the smaller colleges, with limiting endowment, unable to give their instructors anything approaching the re-ward that business and profession offered, together with the competition of larger and wealthier colleges, it is easy to see the problems that faced the management here. And so it is to the everlasting credit of our beloved President Davis, the trus­tees, and the faculty of Alfred that they have carried on so successfully through this period. The wonderful results that have been achieved, and this latest one—the restoration of this hall of many fond memo­ries—testify to the fact that there are a gen­eral and a staff of officers who are working untringly and unselfishly for the upbuilding of Alfred University.

I hope, however, that it will never become so large that there will cease to be a per­sonal touch between professors and stu­dents, as is the case in the big institutions. I am proud and thankful to have been a student here, and I say that if children I should choose a small college for them, and that college would be Alfred.

IS THE WORLD GROWING BETTER?

My own positive conviction is that such is the fact. I very well know that there are those who will point to 2 Timothy 3 and say that it requires a su­perhuman touch between professors and stu­dents.

But the editor would have facts and not generals and theories I am sure. Is the world growing better? I shall not argue from the standpoint of material advance. Such a proposition is self-evident. The civi­lization of today is so far ahead of that of the first century or even of that of the nine­teenth as to leave no room for argument. And so it is to the everlasting credit of Alfred University.

But of course this sort of advance, univer­sal, will not bring with it the moral advan­ce. Dan Crawford tells us of an native who was told of the wonders of mod­ern science, and he scoffed at those who could tell if she could talk. Civilization has outgrown all this. Taking, then, the case of the smaller col­leges, it is easy to see the problems that faced the management here. "And so it is to the everlasting credit of Alfred University."

We need the telescopic, not the micro­scopic view. Compare the last ten years with the decade of prosperity immediately preceding and one might be obliged to agree with the prophets of disaster. But it is the last five hundred years with the five hundred immediately preceding the birth of Christ, that shows the deep and secret change, the fourthteenth, and the results are startlingly differ­ent. It must not be forgotten that following every great war, every period of crisis appeared, and disaster and social unrest, there have been those who have said: "The social order is breaking up, the world is going smash­ing. They have always said it. The talk we are hearing today about these being the last times is nothing new. History is repeating itself. It was but natural that following the terrific upheaval of the great war, the chorus should begin its doleful chant.

But the editor would have facts and not generals and theories I am sure. Is the world growing better? I shall not argue from the standpoint of material advance. Such a proposition is self-evident. The civi­lization of today is so far ahead of that of the first century or even of that of the nine­teenth as to leave no room for argument. And so it is to the everlasting credit of Alfred University. Comparing this with conditions a hundred years ago when Lyman Beecher said, "Rum consecrates our baptisms, our weddings and our funerals. Our vices are digging the graves of our liberties." As late as 1826 the ministerial association of Rhode Island and Connecticut provided wine and liquor for the annual meetings of the clergy. Law breaking today? Certainly, but even so the moral consciousness of the people is on a diffusion course through the moral atmosphere which intoxicating liquor is still rising.

What about the twentieth century valu­ation put upon human life, compared with that of other days? Go into the old castle at Nuremberg and inspect the grim Tower of the Castle of Chil­don to which miserable human beings were chained and left to die. Walk through the ghastly rooms of the Tower of London and inspect the rack and thumbscrew and a hundred other instruments of fiendish tor­ture, too diabolical almost to mention. Then take in the horrors of the Inquisition. These are all relics of a day when human life was as cheap as dirt and the agonizing crimes of tortured human beings was sweet music to the ears of the men of that day. Civilization has outgrown all this. These are all relics of a day when human life was as cheap as dirt and the agonizing crimes of tortured human beings was sweet music to the ears of the men of that day. Civilization has outgrown all this. What else can it mean than that man has attained to higher levels of thinking and do­ing? And do we want to have our progress punished by death in England as late as the close of the eighteenth century, and most of them were as bad as I have said. When Liberty bell pealed forth its tidings, more than twenty crimes were pun­ishable by death in Pennsylvania and twenty-seven in Virginia and Kentucky. How about it?

Or take the position of women. Shake­speare expresses the view once held: "She is good for my sleds, she is my house, my heart's content." May I say, my maid, my hor­se, my ox, my anything." Today she stands on a level with man or above. She is able to vote. She has been connected with all the great ideas and morals. What is this but a growth toward better things?

Four hundred years ago little children were hung for minor offenses. Fifty years ago there was a society for the prevention of cruelty to animals but none for the pre­vention of cruelty to children. Today things are different. The question is: What is the biggest asset we have, and society has very definite and emphatic measures which it takes with that man or woman who disregards the rights of the child. Think of the laws regul­rating child labor, working hours, machin­ery safeguards, accident liability and the like and compare them with a hundred years ago or even less. It looks as though things were on the upgrade in some respects at least.

I have the boldness to assert that a world peace consciousness is in the making, though such a thing may be scoffed at by those who say that war will continue until the end of time and base their contention on their own interpretation of prophetic utterances. I maintain nevertheless that a peace conscious­ness is in the making. Lyman Beecher, the ministers who six years ago preached sermons which if they did not actually glorify war at least justified it, will never do so again. Today they are declaring in no uncertain terms against the very idea of war as a means of settling international disputes, and thousands of people can agree with the late President Harding: "It must not again be." Yes, I believe the world is growing better. I believe that we are willing to talk on serious matters than at any time in the twenty-five years of my ministry. I find myself willing to discuss religion as one of the most important subjects of the day. This is wholesome and encour­aging.

Yes, we entertained the hopeless, utterly pessimistic idea that this world of human beings was on the down-grade and gaining
momentum with every passing moment, with 
a smash-up in progress; the bottom of the hill; if I believed this, I am sure it would take the very heart out of me. I have the conviction that God is in control, and that Jesus Christ is leading on. The Bible is not pessimistic in its outlook. It is anything but that. Paul was not talking about the twen
tieth century when he wrote to Timothy. He was writing about their own time, and the work needed then.—W. S. Abernethy in the Baptist.

PEACEFUL NEIGHBORS

CHARLES F. SAUNDERS

Once upon a time a family of Seventh Day Baptists were wedged in among families of other church denomi
nations, but still lived among all these neighbors in a peaceful manner.

On the north was a family of Methodists, on the northeast Lutherans, on the south­
east Christian Scientists, on the south Universalists, and on the west Catholics.

Still our Seventh Day Baptists were on good terms with all these neighbors. They visited over division fences and across open spaces, and only got back any received calls from all these families in a most friendly manner.

Of course there were some subjects which were not discussed, as baptism by sprinkling, justification only by faith, divine healing, every human soul saved to heaven, or the benefits of a parish. Yet all these families were ready to talk about gardens and flowers and trees and bargain days down town.

The young people, near by, played toge
ther with occasional stiletto speeches to one another.

The Sabbatharians being so small a people, why should they worry too much over their smallness? Why not live in peace and divine healing? If people can get cured of our complaints why should we be sorry? And if every human soul could reach heaven, we may presume there will be many of them in some of the many mansions that are to be.

In some mysterious way, things may happen between this life and the hereafter that we do not know about.

Christ prophesied wars and rumors of wars; still he said (Ephesians 2:17) he came to peace unto those who were afar off. He also said (Zechariah 9:10) he should speak peace unto the heathen.

We are thankful that we are living in times of intolerance and persecution that our ancestors had to endure centuries ago.

HOME NEWS

VERONA, N. Y.—The annual father and son banquet was held in the church parlor on the night after the Sabbath, November 5. About thirty men and boys gathered around the table to partake of oysters "with all the fixin's." The speaker of the evening was Rev. Frederick S. Malott, asso­ciate pastor of the First Presbyterian Church of Auburn, N. Y., and a former classmate of Pastor Osborn at the Auburn Theological Seminary. He took as his topic, "Some Noteworthy Fathers and Sons."

We were glad to welcome into our church fellowship on November 5, Mrs. Raymond Sholtz, formerly Miss Frances Babcock of Battle Creek.

This month we were pleased to receive a visit from Rev. Erlo E. Sutton, director of religious education. He attended our workers' meeting on the evening of November 10, and spoke to us from the pulpit the Sabbath morning following on the work of the Sabbath School Board. We were glad to hear from him that our Daily Vacation Bible School had been rated one hundred per cent by the board.

November was Young People's Social Club met at the home of the Williams brothers. A musical program was enjoyed, and a profitable half hour spent in parlia­mentary practice. About fifty were present.

Sabbath day, November 19, we observed Sabbath promotion day. The "Doers" class of the Sabbath school had charge, present­ing the pageant, "The Birth of Jesus," written by Miss Ruth Phillips. It was an im­pressive service.

On Thanksgiving night our church united with the Lutheran Church in a Thanksgiv­ing service. Pastor Osborn preached the sermon on the topic, "His Unpeakable Gift." A congregation of about one hun­dred, from both churches, braved the stormy night and returned thanks together.

Sunday, December 3, the annual dinner and church and society business and business meet­ings. The reports for the year showed a dis­tinct advance, with much good work accom­plished. The budget for the ensuing year is over fifty per cent higher than for the past year. The treasurer is Orville Hyde; clerk, Mrs. Leila Franklin; treasurer, Craig Sholtz; chorister, Mrs. Iva Davis; pianist, Miss Sylvia Babcock; assistant secretary, Mr. Elmendorf; Finance Committee, Raymond Sholtz, T. Stuart Smith, Mrs. Leila Franklin; Minis­terial Committee, Carrie Smith, Mrs. Jennie Sholtz. LaVerne Davis, Repair Committee, Welford C. Perry; Junior Committee, Allen Lennon. A general com­mittee to plan for the annual meeting of the Central Association in our church next year was appointed—Pastor Osborn, W. C. Perry, and Mrs. Marion Sholtz.

The new floor in the basement of the church is a great improvement—both in looks and warmth. Credit is due the ladies' society for raising the funds. W. C. Perry of the Repair Committee was supervising the job, and some of the men of the church for laying the floor.

Our first deep snow, last Sabbath, our attendance Thursday and Sunday was the usual average of eighty down to fifty-three (not counting five small babies).

In looking over the reports of the differ­ent committees, we are encouraged and are entering the new year determined to accomplish even more.

DE RUYTER, N. Y.—Our church is still alive and we certainly ought to say progress­ing, with the interesting, helpful services we hear each Sabbath, and our Sabbath evening meetings which are held at the homes, and usually have from fourteen to eighteen, and sometimes more in attendance. They are conducted by a member of the family where the meeting is held, unless Pastor Babcock is asked to lead.

During the summer our Sabbath congrega­tion is increased by several members and visitors. In the winter it decreases, but the meetings a success. The dinners in the basement, the excellent spirit of friendli­ness among all, and the good food, all featured in a successful dedicatory services.

The reading of the church history, the letters from former pastors, and expres­sions of friendship from near and far, contributed to the pleasure of the services. The sermons by Pastors Shaw and Ehret were especially apt and helpful

From the Memorial Fund helped out the liberality of the people, making the...
building possible. The years of repaying the loan are before them, but the task is assumed bravely, cheerfully.

The Sutton Brothers, contractors, are especially to be praised for their good work and liberality. We have faith that this hand of Christians is to serve the Master in that community for many years to come.

L. D. Sager.

SIXTY YEARS OF MARRIED LIFE

DEAR RECORDER FRIENDS:

On December 8, 1867, at the close of meeting at the Long Branch Seventh Day Baptist church near Humboldt, Neb., William Hurley led his fair, blushing bride, Cecilia V. Furrrow, to the altar where they were united in marriage by the pastor, Rev. Benjamin Clement.

Immediately after the ceremony the happy couple drove to the home of the bride’s parents, Mr. and Mrs. William Furrrow, where many of their friends helped them to enjoy a big wedding feast.

The bride’s dress was of white satin and was made with an eton jacket. Her mother made the dress by hand and counted the stitches, but the bride of sixty years does not remember the number.

August 9, 1862, during the Civil War, William Hurley volunteered his service to his country in Company 99th Illinois Infantry, where he served over three years. He was one of those who helped take Missouri, Kansas, Michigan, Ohio, and New Jersey. This goes to show that they have friends from coast to coast.

Sixty years have passed since the war Mr. Hurley “homesteaded” one hundred sixty acres of land at Humboldt, Neb. He drove to Nortonville, Kan., to secure lumber with which to build his house. The winter weather was too severe for the house to be finished until spring. From December until March they made their home with the bride’s parents.

In 1892 they came to Nortonville, Kan., where they farmed for several years, then moved to the village.

This union were born nine children, three of whom died in infancy. It is reported today that they have living two daughters, Mrs. Dennis Stillman and Mrs. C. C. Snay, and four sons, Grant, Charley, Bert, and Alvin. They also have twenty grandchildren and twenty-two great-grandchildren.

December 8, their daughters, Mrs. Denis Stillman and her daughter, Margaret, and Mrs. C. C. Snay and family, and son, Charley, and wife, came with well-filled baskets to help them celebrate this memorable event.

The afternoon was pleasantly spent reading about forty letters and cards of congratulations from friends and relatives. Greetings were received from the following states: California, New Mexico, Colorado, Nebraska, Kansas, Michigan, Wisconsin, Ohio, and New Jersey. This goes to show that they have friends from coast to coast.

Beautiful flowers and other lovely gifts added emphasis to the expression of love and good will.

Late in the afternoon the bride and groom were greatly surprised and much pleased when their nephew, Jim Davis, and wife, of Humboldt, Neb., came to their home for a short visit.

For a couple to celebrate their golden wedding is rather unusual, but to be married sixty years and be able to keep their own home and to retain all their faculties is indeed remarkable.

MRS. C. L. Hurley.

CHRISTMAS

RENA H. INGHAM

A star we follow from afar,
The world’s Redeemer is our guest,
And night and day along the way,
We dream of pardon and of rest.

The angels fly along the sky,
With banners and with stars of light,
Prophetic child of mother mild,
Our Brownies! Are you ready for thy sway.

The hale shepherd and thy head,
Proclaims the secret of thy birth—
For love is born on Christmas morn,
A son of Mary, the sister of the earth.

Lee, Mass., 1927.

To say nothing of the inimitable beauties of the Bible, considered in a literary view, which are universally acknowledged, it is the book which every devout man is esteemed to consult as the oracle of God; it is the companion of his best moments, and the vehicle of his strongest consolation.—Robert Hall.

MRS. WALTER L. GREENE, ANDOVER, N. Y.

CITIZEN’S PAGE

DEAR MARGUERITE:

It was delightful to receive your letter. I call it a very good letter indeed I like your kind of pets very much indeed. You see I lived on a farm when I was your age, and had some of the very same kind of pets.

Not only did I ride the horses, but I had a pet cow that I used to ride home when I went after the cows at night; and one day I tried to ride a big fat pig in our orchard. At first he stood still and grunted, but after I had urged him a bit with my toes, he began to run faster than I wanted to go, while I held on for dear life. After bumping me against several trees until I was a rather bruised and much frightened little girl, he shook me off into the muddiest kind of a mud puddle. I believe that was the last pig I ever tried to ride.

Of course you know that your mother is a good friend of mine, and so I have a tender spot in my heart for you and your brother and sister. I hope I will be able to see you and know you better some day.

Lovingly yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have enjoyed reading the letters and stories on the Children’s Page, and so I thought I would write a letter.

I am nine years old, and am in the fourth grade. I have a sister six years old, and she is my favorite. My favorite color is red.

The character name is Jessie. I have a brother one year old, and he is just learning to walk. He is very cute.

We live on a farm. Although we have no dogs we have six cats. We make pets of the cows and calves and horses, and ride the horses. My favorite color is red.

He is a bay horse and is thirteen years old.

The horses got out of the pasture today and daddy led them behind the truck and I rode one and led the other.

Sincerely yours,

MARGUERITE CARPENTER.

Ashville, N. Y.

November 27, 1927.

ROBIN’S SEARCH

Once upon a time, in the deep, cool woods, where birds and beasts are free and fearless, there dwelt a dear little brownie who was called Robin, for he was never quite happy unless he wore a brown coat and a robin-red vest.

He was just the merriest little fellow imaginable, always laughing and frolicking, and he had the kindliest heart in the world. He was always helping those around him so that all the woods folk loved him.

Now you know, brownie boys, when they are free to go where they please and are quite a bit taller than they were yesterday, then they often go out to seek a new home among human girls and boys, for they are very friendly little creatures.

When it came Robin’s turn to seek a home among human folks he said to himself:

 ―Ho! Ho! my friends, I go to seek a home among human folk. Alas! girls are kind. I will not stay a single week, unless a peaceful home I find. "Then to the woods flocks he went, and if boys and girls are kind, I will stay a week. But if not, them I take my leave."

"Where boys and girls love to obey. Amen.

And help each other day by day,
As all good children try to do."

So bidding his family and forest friends good-bye, Robin skipped away on his tiny, swift-moving feet, singing a merry little tune as he went along over hill and dale, as light as a thistle down. Those who heard his cheery song said, “How happy the little brownie feels today,” for being a brownie, of course he was very happy.

At last he came in sight of a large, white farmhouse, nestled among tall oak trees, which were gay with beautiful autumn
colors. Two children were playing happily about the door, and Robin cried gleefully:

"Hi! Hi! I really do believe That this is just the place for me. For surely here, I, a kind, helpful children, full of glee.

Close up to the children he crept and listened to their play with a happy look on his little brown face. But after awhile he drew down the corners of his mouth and his face grew very long indeed, for the children began to quarrel, to say unkind things, and even to strike each other. When their dear mother heard their shrill voices and called them in they were even cross to her. Then Robin said sorrowfully:

"Oh, dear! Oh, dear! I must away, This surely is no home for me. Not for a good deal would I say Where such cross children I must see."

Then away he skipped over hills and valleys, across broad fields and sparkling streams, along smooth, dusty roads until he came to a little village. Along a side street he skipped until he came to a school building. Robin clapped his hands gleefully and hurried up the steps for he saw a host of little children,Troop in the open door. He caught up with one chubby little fellow, went with him into the first grade room and cuddled up beside him when he took his seat. One little fellow did not know the brownie was there, but for some reason or other he felt very happy all at once and his face dimpled with a cheery smile.

Then Robin cried out:

"Ho! Ho! I’ve found the mate for me, And where you live I want to go. A fine playfellow you will be; Your home’s the one I want, I know."

Neither the teacher nor the children heard what he said; they only wondered who was whispering.

"When it came time for the little boy to go home to dinner, Robin skipped along beside him so merrily that the little fellow cried, ‘See how fast I can run. The little brownie makes almost as fast as I do.

"Of course we knew it was not the little breezes but the little brownie who was making him so fleet footed. At last the little boy ran up the steps of a little brown house on a pleasant street. His mother stood at the door waiting for him and said with a smile, ‘What a swift feet my little boy has! I wonder if they will not run up to the corner and get me a loaf of bread.’

"The little boy stopped right in the midst of a merry laugh, drew down his rosy face in a frightful scowl and whined out, ‘No, I won’t get any old bread! I’m too tired’ and ran into the house.

"Robin did not go with him, no indeed. He stood still for a moment and then cried out as he skipped quickly away:

"Oh, me! Oh, my! I feel like crying. In this nice home I can not stay."

Robin’s face fairly shone with happiness and, in a twinkling, he had slipped through the window and into the little house.

Some other time I will tell you about some of Robin’s experiences in the little house.

"You can take a day off, but you can’t put it back."

A MESSAGE TO LONE SABBATH KEEPERS

DEAR LONE SABBATH KEEPING FRIENDS:

Perhaps you have noticed in the Recorder that an Executive Committee of the Lone Sabbath Keepers’ Auxiliary has been appointed. It is hoped that from the work of this committee there may develop increased activities both for and by lone Sabbath keepers. To help this, won’t you write me answers to these four questions:

What would you like your denomination to do for you?

What would you like your home church to do for you?

What would you like to do for your denomination?

What would you like to do for your home church?

Answers will be most welcome from every one, old and young. I would especially like to hear from teen-age young people.

Did you read Doctor Gardner’s appeal in the Recorder of October 17 for prayer for special subjects during each week of November? The subjects suggested were as follows:

For the week ending November 5, “Our Missionary and Tract boards and their workers.”

For the week ending November 12, “The Woman’s, Young People’s and Sabbath School boards.”

For the week ending November 19, “Our schools,” with special emphasis on the seminary, and special prayer that young people from our homes may consecrate themselves to the ministry.

For the last week special prayers of thanks to God for his blessings.

This will not reach you in time for you to take part in the prayer program for all of November, but wouldn’t it be an equally good schedule for December or any other month? Doctor S. D. Goeden says that prayer is service, that through prayer we can effect in the world at any time. Think what a service lone Sabbath keepers could render by a concerted program of prayer. Wouldn’t you like to pray for certain things, knowing that all other lone Sabbath keepers were doing the very same things at the same time? Tell me about that, too, when you write.

Mrs. Allen suggests that we express our gratitude to God for the Thanksgiving time by offering for the denominational building. She will tell you more about it. I think it will be a splendid idea, a very good way of helping to translate our prayers into service. Let us do our best.

Yours in his service,

Mrs. Ruby C. Babcock
R. F. D. 3, Rose T., Battle Creek, Mich.

A GIFT OF LOVE—WHAT SHALL IT BE?

ANGELINE P. ALLEN

It is good for us to think of the many blessings the heavenly Father has bestowed upon us during the year which is nearing its close; and to pour our hearts in gratitude and thanksgiving for all of God’s benefits. While it is right and fitting that we should be grateful for the temporal blessings, we should be especially thankful for spiritual blessings. They bring in infinitely more happiness in this present world, and help to prepare us to enjoy eternity. Wouldn’t it be a splendid idea for us to make a list of our blessings.

“Count your many blessings. Name them one by one. And when you have done, Thank the Lord hath done.”

Christmas follows Thanksgiving closely, when all the world should be happy and seek to make others happy. It is a time to rejoice and praise and give. “What shall I render unto the Lord for all his benefits toward me?” “Thanks be unto God for his unspeakable gift.” Jesus the Redeemer was and is the greatest Gift to earth. We are surely more thankful for him than for any other blessing. It is fitting that we should study to know what would be a suitable Gift. While the world’s people are giving costly gifts to one another, let us give the children of the King; gifts that will help them to do his work. We shall rally, one and all, L. S. K.’s, and help the Denominational Building Fund...
during the last two months of the year. There must be at least three thousand of us, young and old. Think what even $1 each would do to swell this fund and to cheer Doctor Garret. I want to say that $1,000 from the lone Sabbath keepers, sent in before January 1 for the building, would give him more joy than any gift of himself—indeed, cause at this time. How many will send from one to five dollars within the next month? Small gifts often make great funds, and bring many and great blessings to the givers as well as to many who will be helped by the gift throughout future years.

LETTER FROM A LONE SABBATH keeping in the South to One in the North

Dear Friend, so far away in miles and so near in thought: As I look at your familiar handwriting, I seem to see your face in one light and then in another, according to the special page of my memory. As I look at the last view I had of you, your hand goes goodby with a farewell over again, I see you smiling a live smile. Another previous view, you were sitting with me in one of the coaches of the train, and I hear your voice in conversation with a friend of yours; and there are visions of you at your organ, sometimes with the music ascending heavenward. Again I see the face of your dear mother as she reads and explains portions of the Wonderful Words of Life, and in her voice I hear another Voice which speaks or to my soul soul.

Not every one has been able to speak peace to others—only those who have been in the Refiner's fire. Most of the instances, was advanced by King Ahasuerus to a place of power next unto himself, and was among the vast numbers that accepted of the multitude of his brethren, and working the wealth of his people, and speaking peace to all his seed.' Esther 10:2, 3. Such characters have been partakers of Christ's sufferings, bearing his reproach, filling up which is behind of the afflictions of Christ in his flesh for his body's sake, which is the Church, while he walks with them, in the midst of fire, tempering the heat so that they can endure to the end. To them it is given to speak the wave of trouble that threatens the Old Ship of Zion; to speak strength to the faint-hearted, comfort to the sorrowing, light to those who sit in darkness and the shadow of death.

I have not been well enough the last few months to give my chickens all the care that they needed, but the ones I have are beautiful. Last fall twenty beautiful silver-laced Wyandotte hens and dotties, almost large enough for broiling, were taken out of their pen at one time, and a few days ago about as many were taken. These last were nearly all leghens. One neighbor told me all his chickens except three were taken, and regular pothuymen's pens have been raided also.

Death has visited us, for Uncle David Newcomb, fell on sleep, July 31. The twenty-third of his last month was his seventy-ninth birthday. Of his father's family only one is yet living, Aunt Emily Newton.

What do you think of Mr. O.—his definition of spirit? For my part I have never thought of my spirit as being able to go anywhere without its "veil," until the time appointed for my change comes. See Hebrews 10:20; Job 14:14.

Human spirits are created spirits, and each is for a while encased in a material house, which has windows. One of those windows is hearing, another seeing, and by means of these windows this house can entertain its prisoner with beauty of sound and sight. The tongue acquires speech in due time, and the eye can then see itself, the air carrying the sound. The prisoner guides the mechanism of his house and a letter can be written and sent thousands of miles from its starting point.

God has had a letter written, or I should say, several letters by means of human mouths, which does not require a written letter in return, for he knows all thoughts and weights our spirits. Proverbs 15:3; 16:21.

This place was sold at public auction last March and we are tenants now, liable to have to leave here sometime next winter, though my son may be able to make terms for another year.

Write soon, for now I am not able to do much work, it just suits me to sit and write.

Your Friend in the South.

Letter from the North

Dear Friend:

Rains are pouring down today, accompanied by a strong east wind. Summer is about over, and it has been a cold, rainy season, but I think it was for the best, for several reasons I have come to bless every rainy day. In the first place, some hay sufferers who are afflicted in ordinary hot dusty weather, I myself among them, have not had that comfort this year.

Another thing, on two different days that did not rain, parties of Italians and Syrians entered my land and stripped good bushes of their berries, to the amount of about a hundred quarts each time. The first day they, after they fell, the next day they escaped with their booty, for I was not aware of their presence, being occupied with neglected housework and necessary canning, and I did not find out about the depredation till two days afterwards, when I went to gather berries to fill a twenty-quart order.

Do you blame me for dreading fair days? I hear plenty of complaints about the rain, but they give me a chance to show God's providence in one of the reasons given above, and then especially in regard to women's style of dressing. One amusing instance occurred yesterday when young women from a neighboring boarding school called on an errand at our door, shivering and complaining about the cold east wind. We had a good fire in the kitchen, and I was making jelly and canning string beans, and I asked them to come in and get warm. They were written and sent thousands of miles from its starting point.

Then I told them how this is the second cold year in a series of three, due to sun spots, astronomers say; and added, if they meant to be comfortable, I should discard Paris styles of dressing for some more protecting. Having come before Congress for weeks' vacation, they were of course so accustomed to Paris modes that they would find it hard to reform, much as reform is needed, even for comfort's sake. There are, however, occasions when one who enjoys good taste and comfort combined; but in all departments of business, in factories or offices, the depravity and extravagance of women's attire, and utter unfitness, are most glaring. If God in his providence allows another cold summer, it may encourage the feminine mind to adopt more sane and sensible clothing.

Is the idea of our spirits' going anywhere without our body a new one to you? Would not prayer be an instance of this? Some think the soul can not go in body, nor send any material thing except when you do not think the willing spirit in your heart can reach that person and bring heavy comfort and throw some other heart possessing material means to minister where you can not?

Such power, it seems to me, is from the Holy Spirit, and its activity is a result of faith. Truly ourselves should minister in material things wherever and whenever possible, for "Faith without works is dead," but when we lack means to minister, our faith can accomplish something. I believe, by making our desire known to God, who will put in use some of his infinite resources.

Your letter came while Conference was in session in Rhode Island. To continue our discussion of our spirit going where our body can not, you in the South and I in the North were in attendance only in spirit. The best we could do for those near and far, was to have enjoyed meeting, was to pray that God's Spirit might lodge in their hearts and inspire them to work nobly for him. I must now close, hoping to hear how the harvest time prospers you. With love.

Your Friend in the North.

Some one remarked that, instead of saying "Charity begins at home," those who wish to refrain from its exercise should say "Charity begins at the city, at the town, at the state, at the nation, at the world, at the universe." It is to be observed also to the benefactor of a home, either, where it stays.—Selected.

"My papa's a bookkeeper," said little Albert brightly.

"Yes, I know it," rejoined small Dorothy, who was a minister. "He borrowed a book from my papa six months ago and hasn't returned it."—Selected.

Motto for motorists: Pedestrians should be seen and not hurt.—Life.
AN ADDED BEatitude

Dear Intermediates:

With no notion of being irreverent I wish to suggest to you an added beatitude—Blessed are they who speak distinctly and write plainly, for so they make themselves understood.

OLD DEFINITION OF LANGUAGE

In an old schoolbook I find this definition: "Language is anything means for the communication of thought." In other words, language is a vehicle by means of which thought may be conveyed from one person to another. One kind of vehicle is the spoken word, another the written, and a third is various gestures. These vehicles may be excellent, well adapted for service, or they may be awkward, cumbersome, generally inefficient. One's thoughts may be the best—clear, logical and sensible—yet if his delivery be faulty, he may not readily put them where they should be understood into the minds of those to whom he speaks. A farmer may start for town with a load of perfectly good apples, yet if his wagon be rickety and break down on the way, or his horses balky, it will not be easy for him to deliver his fruit.

I once knew a business man to write a letter of importance to both himself and another man. After some days, when the business should have received attention, he found the letter came back to him asking that it be rewritten so that it could be read in the meantime the meaning was neglected. The business proposition was all right, but the vehicle to convey it was at fault. Rather, let it be said, the man who wrote the letter was to be blamed, for he could have so written it that it could be read—had he taken pains to do so.

Once a noted writer came to Madison to give a lecture, which he read from manuscript. I presume the subject matter was all right. I am bound to think so, for as an author he had gained such reputation as he could not have got without knowing something worth saying. His manner of speaking, however, was slovenly—not at all pleasing. He seemed to think that inasmuch as his fame as an author had been fully established he need not take particular pains with his delivery. Though my seat was not far from him I could not hear him.

SOMETHING TO CONSIDER

A speaker, in coming before an audience, especially where there are elderly people present, will do well to consider the fact that there are apt to be some among them who do not hear as well as they once did, yet have come there for a purpose, and are eager to hear all they can. It is not enough to speak so as to be heard, but also to speak so as to be understood. One vehicle in school used to give, time and again, a favorite quotation of theirs from Pope:

Speak plainly, if you speak at all!

Icarus each word or you let it fall.

It was the best rule we had for reading and I remember it to have been pretty well observed. It would be well for some public speakers and readers to repeat this coupling over and over until it becomes to them a kind of eleventh commandment.

I have heard two presidents of the United States speak in the big gymnasium of the state university at Madison, Wis.—William H. Taft and Woodrow Wilson—neither of them loud speakers. President Wilson spoke after two others, neither of whom could easily be understood, but his words conveyed his thought to every one in the big audience. And so it was with the well rounded enunciation of President Taft. No tiresome mental effort was required to get their messages.

I once had charge of a class of eleven ninth graders in a great patriotic program in that gymnasium, in which all had to do speaking. The necessity of distinct pronunciation had been impressed upon the minds of all of them: still I feared that in the presence of so great an audience some of them might fail if they surprised me by doing so well. It was because they chose to do so. Several people in the far-away corners of that big room told me they heard plainly every word of what the young people had to say.

Next week something more about written language.

SABBATH SCHOOL

HOBRE W. ROOD, MILTON, WIS.
Contributing Editor

THE SABBATH RECORDER

DEATHS

SMITH.—Mavis Naomi Smith, infant daughter of Mr. and Mrs. Thomas Smith, November 17, at Edinburg, Tex.

The span of her life was only a few hours, yet long enough to become endeared to the parents, who have the sympathy of all their friends. A short service was conducted at the grave by Pastor Allen. Burial in the Edinburg cemetery.

BLISS.—Margaret Jane, daughter of Thomas Williams and Mary Mitchell Steer, was born September 3, 1862, near Bethany, Ontario, and died December 11, 1927, at Wisconsin General Hospital, Madison.

Margaret was the fourth of a family of six children, and she is survived by one sister, Miss Elizabeth Ann Steer.

The mother died when Margaret was six years of age. Two years later she came with her father to Milton and found a home in the family of Mr. and Mrs. Wells Crumb.

She was married August 1, 1880, to Eelford Duane Bliss. Five children were born to them, three of whom—Whitford, Jamie, and Elizabeth—died in infancy. She is survived by two children, Leon Earl Bliss, "Valter Mead," and Kenneth Margaret (Mrs. Walter E. Rogers) of Milton, Wis.

During all the years her home has been in Milton. She became a member of the Milton Seventh Day Baptist Church in 1877, and has ever maintained a deep interest in its work. She was active in circle number two of the women's organization, was a member of the Village Improvement Club, and of the King's Daughters. She lived usefuly in the community and will be long remembered with much appreciation.

A Sabbath Motto for Every Week 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 is the lesson repeatedly taught and the experience entered into through the faithful observance of each recurring Sabbath day.

The above and fifty-one others for only fifty cents

Some thing new

Will be ready to mail before Christmas

THE AMERICAN SABBATH TRACT SOCIETY
Plainfield, N. J.
THE SABBATH RECORDER

THE SABBATH RECORDER

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of that Society.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services at the Auditorium, 2238 E. Genesee St., every Sabbath at 3:30 p.m. for information regarding the church, address Mrs. William Clary, 842 W. Genesee St. Phone 3552, Rome, N. Y.

The First Seventh Day Baptist Church of Washington Square, New York City, holds regular Sabbath services at 11:00 a.m. and 8:00 p.m., and a Bible study on the Sabbath evening at 11:30 a.m., Rev. Harold Leutner, pastor. There are also regular Sabbath services held at 10:00 a.m. at 560 S. State St., Chicago, Ill., and 5818 Woodlawn Ave., Chicago, Ill. The church building is located at 660 S. State St.